

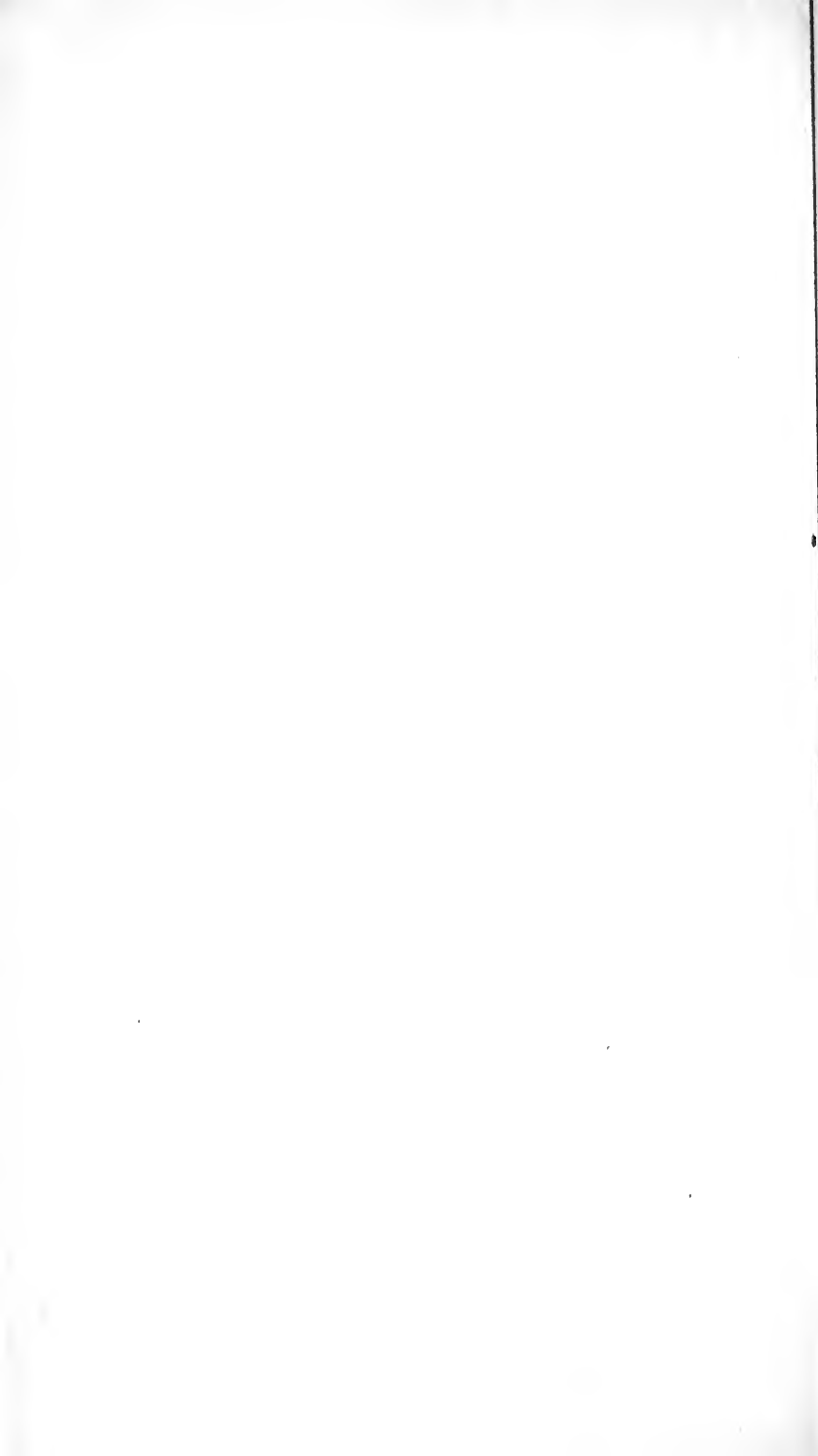
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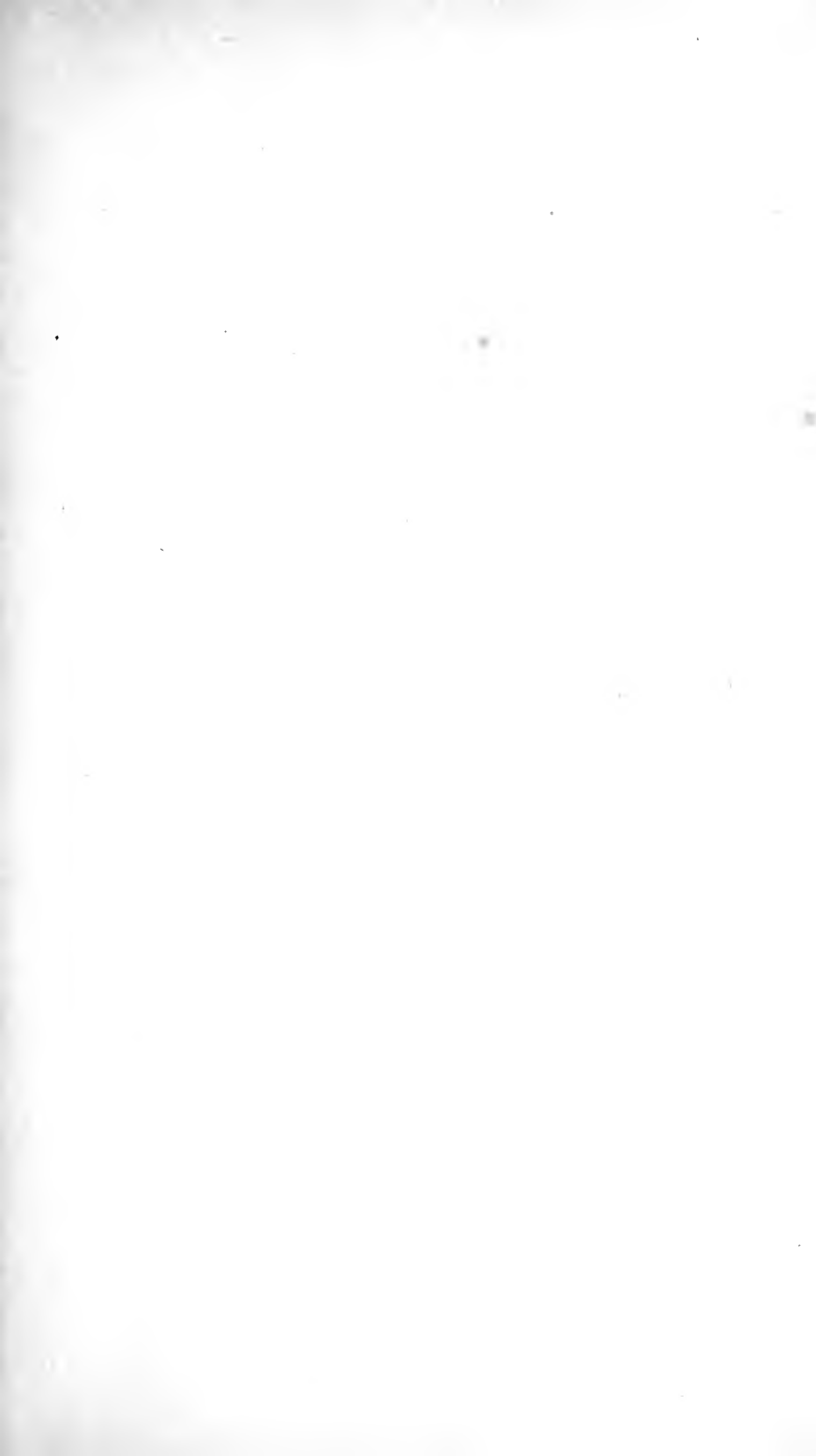


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OF THE
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THE BIOGRAPHICAL DICTIONARY

OF THE

SOCIETY for the DIFFUSION of USEFUL KNOWLEDGE.

ANTELM or **ANTHELM**, **NICOLAS**, canon of Fréjus in the early part of the seventeenth century. The year and place of his birth are not given. He was syndic of the clergy of the diocese of Fréjus, and appeared in that character in the assemblies of the French clergy at Paris, A. D. 1605 and 1606. He exerted himself with the greatest diligence, at considerable pecuniary cost, and sometimes at the risk of his life, in seeking out and recovering the documents belonging to the archives of the cathedral of Fréjus. He recovered a great number of valuable records, and arranged them in two volumes. The antiquarian knowledge and zeal which he manifested recommended him to the friendship of the antiquary Peiresc, with whom he carried on an active correspondence on different questions connected with their common pursuit. He furnished the list of the bishops of Fréjus to the authors of the "Gallia Christiana," who have passed a high encomium on the talent and skill of Antelmi. Nicolas Antelmi died 2d March, A. D. 1646. Joseph Antelmi in his treatise "De Initiis Ecclesiæ Forojuliensis" refers to the "Adversaria" of Nicolas Antelmi; but it does not appear that this work was ever published. (Joseph Antelmi, *Preface to De Initiis Ecclesiæ Forojuliensis.*)

J. C. M.

ANTELM or **ANTHELM**, **PIERRE**, canon of the cathedral of Fréjus in the seventeenth century. He was born at Fréjus, and studied theology and law at Paris, and took his doctor's degree in each of those faculties with great credit. He returned to his native town, and was appointed to a canonry vacant by the voluntary resignation of it by his uncle, Nicolas Antelmi, the subject of the preceding article. In what year the resignation of Nicolas and the appointment of Pierre took place is not stated, but it was some years be-

fore the death of the former. At the desire of Nicolas, Pierre gave himself to the study and collection of antiquities, and incurred considerable labour and expense in this pursuit; but from the year 1630, whether from an abatement of his antiquarian zeal or from regard to Peiresc, his own and his uncle's friend, he gradually transmitted to him, with his uncle's consent, the contents of his museum. After the death of Peiresc, A. D. 1637, Pierre abandoned antiquarian pursuits, and gave himself to the study of theology and of ecclesiastical history. He revised the lessons of the church of Fréjus which were read in the service performed to St. Leontius, the patron, and the other tutelary saints of the church, rejecting several fabulous particulars respecting St. Leontius, and employing in the revision of the service more trustworthy documents than those which had been adopted for its compilation. Pierre Antelmi appears to have filled some public offices besides his canonry, but whether ecclesiastical or civil is not stated. He died senior canon of Fréjus, 1st December, 1668. Joseph Antelmi, his nephew, describes him as a man of great reputation for piety, knowledge, moderation, prudence, and integrity. (Joseph Antelmi, *Preface to De Initiis Ecclesiæ Forojuliensis.*)

J. C. M.

ANTELMUS, **SAINT**. [**ANTHELMUS**, **SAINT**.]

ANTELMY, **PIERRE THOMAS D'**, was born at Trigance in Provence, on the 14th of September, 1730. Having gone through his preliminary studies, he applied himself to mathematics, and became professor of mathematics, and afterwards inspector of studies, at the military school at Paris. The newly erected observatory at the military school was also confided to his care; and many of his observations have been published in the Transactions of the Académie des Sciences. He

died in the month of January, 1783. His other works are, 1. "Traité de Dynamique;" this has never been printed. 2. "Traité élémentaire du Calcul Differential, et du Calcul Integral, traduits en Partie de l'Italien (d'Agnesi), par d'Antelmy sous les Yeux et avec quelques Notes de Bossut." Paris, 1775, 8vo. 3. "Fables de Lessing avec des Dissertations sur la Nature, la Division, et le Style de la Fable; et sur l'Utilité qu'on peut en retirer dans l'Education des Enfans. Traduites par d'Antelmy." Paris, 1764, 12mo. 4. "Le Messie, poëme de Klopstock, traduit de l'Allemand par Junker et autres." Paris, 1769, 2 vols. 12mo. This translation only extends to the first ten cantos. (Quérard, *La France Littéraire*, art. "Antelmy, Agnési, Lessing, and Klopstock;" *Biographie Universelle*; Dessarts, *Les Siècles Littéraires de la France*.) J. W. J.

ANTE-NOR (Ἀντήνωρ), a sculptor, probably a native of Athens, who made the bronze statues that were erected in honour of Harmodius and Aristogiton, who delivered Athens from the rule of the Pisistratidæ. These statues were carried away by the Persians, when Xerxes entered Athens B. C. 480; but the Athenians had others made by Critias. The original statues were found by Alexander the Great at Susa, and sent back to Athens by him, or, according to Pausanias, by Antiochus. They were erected in the Ceramicus near those which had been made to replace them, and were seen both by Arrian and Pausanias. Hippias, the son of Pisistratus, was expelled from Athens B. C. 510, which fixes approximately the period of Antenor. (Arrian, *Anabasis*, iii. 16. vii. 19.; Pausanias, i. 8. 5.; Pliny, *Hist. Nat.* xxxiv. 8.) R. W. jun.

A'NTEROS, by family a Greek, succeeded Pontianus as Bishop of Rome, on November 21. 235, and died (as some assert a martyr) on the 3d of the following January. Yet the brevity of his pontificate did not conceal him from the authors of the False Decretals, who ascribed to him an Epistle, dated nearly three months after his death. G. W.

ANTESIGNANUS, PETER, a grammarian of the sixteenth century. He is supposed to have been a native of the town of Rabasteins, in Languedoc, since on the title-page of his works he added to his name the epithet "Rapistagnensis." Respecting the circumstances of his life nothing is known, except that he devoted himself zealously to the instruction of the young. From the dedicatory letter prefixed to his edition of Terence, which is dated Lyon, it has been inferred by Bayle that he was engaged for some time as teacher at Lyon. Antesignanus was not a man of any extraordinary talent, but he was well meaning, and earnest in his endeavours to instruct the young, and to assist them by his writings. In the dedicatory letter above referred to, he complains

that many scholars write commentaries on ancient authors more with a view to display their own learning, than to give real assistance to the young student. How he endeavoured to avoid this, will best appear from an examination of his works. 1. An edition of N. Clenardus' "Institutiones linguæ Græcæ, cum Scholiis et praxi." This is one of the first practical grammars of the Greek language that was written. It soon acquired great reputation, and was very often reprinted, as at Venice (1570, 8vo.), Paris (1572, 8vo., and 1581, 4to.), Lyon (1588, 8vo.), Frankfurt, with corrections by F. Sylburg (1584, 4to., and 1587, 4to.), and at Hanau (1602, 4to.). 2. Three editions of Terence (Lyon, 1556 and 1560, in 4to. and 8vo.; reprinted at Venice, 1586, folio.). The first edition contains the text, with short summaries at the head of each scene, and accents to mark the prosody. The second contains a selection of the most useful notes of his predecessors; and the third contains some additional notes of his own in the margin, and a French translation and paraphrase of the first three comedies of Terence. 3. "Thematis verborum Investigandi Ratio," and, 4. "De Praxi Præceptorum grammaticæ Græcæ;" both of which have often been reprinted in more recent Greek grammars, as in A. Scot's "Grammatica Græca," Lyon, 1613, 8vo. Antesignanus was also a good Hebrew scholar: he wrote a letter in this language to P. Costus, which was afterwards printed. (Bayle, *Dictionnaire Historique et Critique*, under "Antesignanus.")

L. S.

ANTHELM. [ANTELMI.]

ANTHELMUS, SAINT, or NANTHELMUS, ANCELMUS, ANSELMUS, ANCELINUS, was descended from the ancient family of the lords of Chignin, in Savoy. After being president of the cathedral of Geneva, he was sacristan of the church of Belley, and retired to the Chartreuse des Portes, where he became a monk. The office of prior of the Cartusia Major, the larger Carthusian monastery, became vacant in 1139, and Antheimus was constrained to accept it. Under him was held, in 1140, the first general chapter of the Carthusians, which passed the statutes which Martène has inserted in his "Veterum Scriptorum et Monumentorum Amplissima Collectio," tom. iv. p. 1237, &c. The next two chapters also were probably held during the time that he was prior. In 1151 he abdicated this office, and returned to the Chartreuse des Portes, of which he was also compelled to become prior. He again abdicated this dignity, and in 1161, or rather in 1163, he became bishop of Belley. He received the bishopric from Alexander III. as a reward for his services, as Antheimus had caused the Carthusians to recognise Alexander as pope, and reject the antipope Octavian; but an order from Alexander was requisite

to compel Anthelmus to accept the bishopric. It was about this time that he wrote a letter to Louis VII. to inform him of his election to the see of Belley. This letter is inserted by Duchesne in the "*Historiæ Francorum Auctores*," tom. iv. p. 650.; and it is the only work of Anthelmus which exists, unless we consider him to be the author of another and a longer letter, published by Martène, who attributes it to St. Anselmo of Lucca, in the "*Thesaurus novus Anecdotorum*," tom. i. p. 210—214. The inscription of this letter is A. Bell., and the manuscript was found in the abbey of Barselles, which was founded in 1150. Anthelmus made a journey into Normandy, by order of Alexander III., in 1169. He returned to Belley in 1171, and died there 26th June, 1178. He was canonized, and his body was transferred, in 1630, into a chapel, which was built for the purpose at Belley. An epitaph was placed on his tomb, in which he is called Beatus Anthelmus Thaumaturgus. Many miracles are related as having been wrought at his tomb in an anonymous account of his life, which was written about 1180 by a monk who had been with him at the same time in the Chartreuse des Portes (Contubernalis . . . qui ejus contubernio ædificari meruimus). This life is inserted in Bolland, "*Acta Sanctorum omnium*," 26 Jun. p. 226—238. (*Histoire Littéraire de la France*, tom. xiv. p. 612—614. 630—631.) C. J. S.

ANTHEMIUS (Ἀνθέμιος), an ancient architect, mathematician, and mechanic of the sixth century. He was a native of Tralles, in Lydia, whence he is sometimes surnamed Trallianus. He was the brother of Alexander Trallianus the physician, and Agathias mentions three others of his brothers who distinguished themselves. Anthemius was the most distinguished of all the architects of Justinian who were employed at Constantinople. He rebuilt for this emperor, with the assistance of Isidorus of Miletus, in commemoration of his victories over the Persians, Goths, and Vandals, the celebrated church of St. Sophia at Constantinople, after it was burnt down by the populace in 531, in a style far surpassing the original building; he died however before it was completed; in 534, according to some authorities. The new church was finished in 537 by Isidorus, and Justinian is said to have been so well satisfied with it that he exclaimed "Solomon, I have surpassed thee!" The dome, however, fell in through the shock of an earthquake in 557; but Justinian ordered it to be immediately restored; and it was again finished by Isidorus, in nearly the same style, five years afterwards; and, with the exception of a few alterations which were made when it was converted into a mosque by the Turks, it still remains in the state in which it was left at that time. Its ground plan is nearly square; it measures 228 French feet wide by

250 long, and its dome, which is of stone, and is the first that was ever built upon arches and piers, is 108 feet in diameter. Even in Justinian's time this church was several times imitated; and it is generally considered to have been the original type of the Byzantine style, and of the numerous mosques of the Turkish capital, some of which, though not in extent, surpass it for beauty of proportions. There is a poem by Paulus Silentiarius upon this building. A small quarto from some MSS. of Anthemius was published by M. Dupuy in 1777 at Paris, under the following title, "*Fragment d'un Ouvrage Grec d'Anthemius sur des Paradoxes de Mécanique*," &c., with a French translation, and notes. It is a fragment of the work of Anthemius, which was entitled "*Περὶ Παραδόξων Μηχανημάτων*." Agathias praises the mechanical ingenuity of Anthemius. The commentaries of Eutocius upon the Conica of Apollonius Pergæus are addressed to Anthemius, which proves that he must have had reputation as a mathematician. An edition in Greek and Latin of the Conic Sections with the commentaries was published by Halley, at Oxford, in 1710. (Procopius, *De Ædificiis Justiniani*, lib. i.; *De Templo Sanctæ Sophiæ*; Agathias, *Hist.* lib. v.; S. D'Agincourt, *Histoire de l'Art*, &c.; Kugler, *Handbuch der Kunstgeschichte*.) R. N. W.

ANTHEMIUS (Ἀνθέμιος), was prætorian præfect of the east in the latter part of the reign of Arcadius, and during the first six years of the reign of Theodosius II. Anthemius was grandson of Philip, præfect of the east in the reign of Constantius. His first important public service was his embassy to Persia, when he concluded with Yezdegerd the Persian king, an alliance that remained unbroken during his administration. On his return Anthemius was appointed master of the offices, consul with Stilicho, the minister and general of the western empire, in A. D. 405, præfect of the east, and finally was created patrician by Arcadius. On the death of Arcadius in A. D. 408, Anthemius acted as guardian and prime minister to the infant emperor, Theodosius II. He retained his præfecture until A. D. 414, when Pulcheria, the sister of Theodosius, assumed the administration and the guardianship of her brother. From this time Anthemius retired from public life, since he could neither approve nor control the malversation of Pulcheria and her court. (Fragment of Eunapius in Niebuhr's edition of the Byzantine historians, p. 97.) As the guardian of the emperor he displayed all the qualities of an able and upright minister. "I congratulate you not," says Joannes Chysostom in his hundred and forty-seventh epistle, addressing Anthemius, "on uniting in your own person the consulate and the præfecture; rather do I congratulate

those offices on being so well bestowed. Your tribunal is the refuge and asylum of suffering virtue, and your administration will be for the whole east a period of rejoicing and repose." His severe impartiality awed, if it could not reconcile, the factions of the court and the sects of the church. His firm alliance with Persia enabled him to direct the whole force of the eastern empire against the Huns, whom he expelled from Thrace, and one of whose tribes, the Scyrri, he destroyed, or dispersed as slaves in Asia. (Sozomen, ix. 5.) The public establishments and monuments of Anthemius improved and adorned Constantinople: and he strengthened and enlarged the city with a new and wider circuit of walls. He repaired also the fortifications of the Illyrian frontier; and he had formed the design of rendering the Danube impassable to the barbarians by a permanent fleet of two hundred and fifty ships of war. (*Codex Theodosian.* vii. tit. 13., xv. tit. 49.; Soerates, *Histor. Ecclesiast.*, vii. i. ff.; *Codex Theodosian.* vii. tit. 10. § 1, 2., tit. xi. § 1.; Tillemont, *Histoire des Empereurs*, vi. p. 1. ff.; Sirmond's note to Sidonius Apollinaris, *Anthemii Panegyricus*, 94. p. 108.) W. B. D.

ANTHEMIUS PROCOPÍUS, (Ἀνθέμιος Προκόπιος) was grandson, on the mother's side, of Anthemius, prætorian præfect of the east (A. D. 405—414), son of Procopius, patrician and master-general under Arcadius and Theodosius II. (*Codex Theodosian.* vii. tit. iv. § 36. *De Erogatione Annonæ Militaris*), and of the same family with the Procopius of Cilicia who usurped the purple, for a short time, in the reign of Valens (A. D. 365). It is uncertain whether Anthemius was born at Constantinople or in Galatia. After serving in Illyria and on the banks of the Danube against the Huns, he was chosen by the Emperor Marcianus for the husband of his daughter Ælia Marciana Euphemia, by whom, besides a daughter married to the patrician Ricimer, he had three sons, Marcianus, Romulus, and Procopius. His alliance with the emperor raised Anthemius rapidly from the dignity of count to those of master-general, of consul (A. D. 456), and of patrician; and on the death of Marcianus he probably expected to become his successor. But, at that time, the patrician Aspar was all-powerful at the Byzantine court, and Aspar placed the steward of his household, Leo the Thracian, on the vacant throne. Anthemius, however, stood high in Leo's favour: he was again employed against the barbarians on the Danube, and entrusted with the command of the fleet of the Hellespont. In A. D. 462, the Roman senate solicited Leo to give a ruler to Italy, and to send an army and a fleet to repel the Vandals from Rome. (Evagrius, ii. 16.) Leo then adopted Anthemius as his colleague; invested him with the robe and diadem of the western empire; and sent him to Rome, attended by

several counts of high rank, and a train of soldiers and followers scarcely inferior to an army. At Rome Anthemius was welcomed unanimously by all ranks of the citizens: he entered the city in triumph; and his own inauguration was followed by the nuptials of his daughter with the patrician Ricimer, the real emperor of the west. On the 1st of January, A. D. 468, Anthemius commenced his second consulship, and the event was celebrated by the poet Sidonius Apollinaris, the delegate and orator of the Arverni (Auvergne in Aquitaine) in a panegyric of more than 500 lines, which is still extant, and which gave a flattering sketch of the past life and the future glories of Anthemius. His predictions, however, were not verified. The reign of Anthemius was marked by calamities abroad and dissensions at home. In the expedition undertaken by Leo in A. D. 468, against the Vandals in the Roman Numidia, Anthemius did not sustain his former reputation. In A. D. 471-2, Spain was finally severed from the western empire by the Visigoths; and Anthemius could only protect his Gaulish provinces from the same enemy, by inviting from Britain a band of turbulent auxiliaries, who were more dreaded by the provincials than even the Visigoths. His civil government was distinguished by the celebration of the Lupercalia, an ancient festival which was not abolished till the end of the fifth century A. D., and by the trial of Arvandus, præfect of Gaul. The Lupercalia were probably solemnised with unusual pomp by Anthemius, and may have strengthened the imputation of paganism, and of a design to restore the worship of the ancient gods, to which his intimacy with the philosopher Severus subjected him. (Damascius, *Vita Isidori*, ap. Phot. *Biblioth.* p. 1049. Cod. 242.) From Philotheus, a Macedonian secretary, Anthemius had imbibed also the doctrines of toleration, and was with some difficulty restrained by Pope Hilary (Baronius, *Annal.* A. D. 467. No. 3.) from permitting heretics to assemble publicly in Rome. Yet on his departure from Constantinople in A. D. 467, Anthemius had devoted his palace on the shores of the Propontis to the pious and useful purposes of a chapel, an almshouse, and a bath. The trial of Arvandus was perhaps the last act of jurisdiction of the Roman senate over its Gaulish provinces. Arvandus, who had been twice præfect, was condemned for malversation, and Sidonius Apollinaris, the friend of the accused, remarks that under an emperor like Anthemius one might openly assist a state criminal. His quarrel with Ricimer divided Italy into two hostile provinces, of which Rome and Milan were the respective capitals. A brief reconciliation between Anthemius and his son-in-law was effected by Epiphanius, bishop of Pavia. But, on learning that Leo had dispatched Anicius Olybrius [OLYBRIUS] to

the assistance of Anthemius, Ricimer, with an army of Italians, Burgundians, and Suevi, moved from Milan to the Anio, and finally occupied the Vatican and Janiculum suburbs of Rome. He disarmed Olybrius by offering him the throne of Anthemius. But the senate and the populace of Rome adhered generally to Anthemius, and a body of Gothic troops enabled him to hold out for three months. The last conflict between Ricimer and Anthemius was on the bridge of Hadrian. The fall of Gilimer, the captain of his Gothic mercenaries, determined the fate of Anthemius. He escaped death in battle; but was dragged from the church where he had concealed himself, and murdered by the command of Ricimer, July 11th, A. D. 472. (Sidonius Apollinaris, *Anthemi Panegyricus*, vv. 1—548.; *Epistola*, i. 7, 9. ii. i. iii. 9.; Tillemont, *Histoire des Empereurs*, vi.; and the notes of Sirmond to his editions of Sidonius and of Ennodius; Sirmond, *Opera*, vol. i. p. 1647. ff.)

W. B. D.

ANTHERIC, called also Antharic or Antharit, and Autari by the Italian chroniclers, was the son of Clefo, one of the chiefs of the Longobards, who was elected king of the Longobard nation in a general assembly held at Pavia after the death of Alboin, A. D. 573. Clefo was a rude warrior; he put to death, according to Paulus Diaconus, many of the principal men among the Roman or Italian population, and banished others from Italy, whose property he seized. After eighteen months' reign, Clefo was stabbed by a servant of his household. Antheric was then very young, and the Longobards instead of choosing another king, preferred leaving the administration in the hands of their dukes, who acted as governors of the principal towns of North Italy. Paulus mentions the Dukes of Ticinum or Pavia, Bergomum, Brixia, Tridentum, and Forum Julii, the last of whom had been appointed duke by Alboin at the time of his invasion of Italy. There were also thirty more dukes, who ruled over as many towns. The government of these dukes lasted ten years, during which time each duke acted in an arbitrary manner, and endeavoured to extend his dominion over the neighbouring Italian populations, many of whose principal men were put to death by the Longobards, and their property was confiscated. The rest were bound to pay to the respective dukes one third of their income. It was during this rule of the dukes that, according to Paulus Diaconus, the churches were plundered, the priests were killed, and towns were destroyed. It was then that the Longobards extended their conquests to the south of the Apennines, over Tuscany, Umbria, Picenum, Campania, and other regions, and the foundations of the great Longobard duchies of Spo-

letum and Beneventum were laid. Faroaldus, duke of Spoletum, is mentioned by Anastasius Bibliothecarius as having laid siege to Rome after the death of Benedict I., A. D. 578. He also took Classis, the port of Ravenna. The Longobards of Beneventum under their duke, Zoto, plundered the monastery of Monte Casino, about A. D. 582, and about the same time they were besieging Naples, which, however, they did not succeed in taking.

In the meantime Maurice, emperor of Constantinople, who saw his dominions in Italy invaded by the Longobards, entered into negotiations with Childebert, the Frankish king of Austrasia, for the purpose of forming an offensive alliance against the Longobards, and sent him fifty thousand golden "solidi" as a subsidy. Childebert ruled over northern and eastern France and the countries on both banks of the Rhine, including the duchy of Alemannia, which extended over part of Helvetia and Rhetia as far as the frontiers of Italy. He crossed the Alps with a large force, A. D. 584; but the Longobards, instead of meeting him in the open field, prevailed upon him by negotiations, assisted by a seasonable payment of money, to return to his own country, on learning which the Emperor Maurice was very angry, and demanded of Childebert, though in vain, the reimbursement of his subsidy. Under these circumstances the Longobards resolved upon electing a king who could direct their forces, and their choice fell upon Antheric, son of Clefo, who is represented as a handsome, pleasing, and brave youth. This election appears to have taken place about the year 585, but the precise date is uncertain. Antheric assumed the surname of Flavius in imitation of the Roman emperors, and his example was followed by the subsequent kings of the Longobards. About the same time a certain Droctulf, a native of Suabia or Alemannia, who had, through his personal qualities, attained the rank of duke among the Longobards, went over to the Byzantines of Ravenna, and being entrusted with some troops and boats he took from the Longobards the town and port of Classis. He afterwards threw himself into the strongly-fortified town of Brixellum, on the banks of the Po, which he defended stubbornly for a time against Antheric, who, however, ultimately took it. Droctulf retired to Ravenna, where he died some time after, and was buried in the church of St. Vitale: his epitaph is given by Rossi and other historians of Ravenna. After the taking of Brixellum, Antheric concluded a truce for three years with the Exarch Smaragdus. About the year 588 Childebert, king of the Franks, having again invaded the frontiers of Italy, was encountered by Antheric at the head of his Longobards, who defeated the Franks, making

a great slaughter of them. The place of the battle is not mentioned. Soon after, Antheric sent Ewin, duke of Tridentum, to invade Istria, which was under the sway of the Byzantines, and the Longobards, after having devastated that country and collected a great booty, withdrew. Antheric took also the island Comacina in the Lake of Como, which still held out for the eastern emperor.

About the year 589, King Antheric sent ambassadors to Garibald, duke of Boioaria, to ask in marriage his daughter Theudelinda, to which her father consented. On the return of the ambassadors, Antheric went himself in disguise, with a new party of Longobard envoys, to Boioaria, to see his bride. Pretending to be one of the envoys who had been sent to see and do homage to their new queen, he asked Garibald to be allowed to receive a cup of wine from her own hand. Theudelinda, having accordingly handed him the wine, he, on returning the cup, contrived to touch her fingers, and to draw her hand across his face, at which Theudelinda blushed. She related the occurrence to her nurse, who observed that the man must be her future husband, or he would not have dared to have taken such a liberty with her.

After this, the messengers, having taken leave of Garibald, returned home, escorted by Boioarian horsemen. Shortly after, the country of Boioaria being invaded by the Franks, Theudelinda ran off to Italy, accompanied by her brother Guntwald, and was married to Antheric near Verona, A. D. 589.

About the year 590, the Franks of Austrasia made another irruption into Italy, by the way of Rhætia, with a very large force. This attack had been concerted between King Childebert and the Emperor Maurice, who ordered the Exarch Romanus to support it by a corresponding movement of his troops from Ravenna. The Franks overran the territory of Milan and the banks of the Po and of the Adige, destroying many small towns, and making the inhabitants slaves. Antheric withdrew his troops into the fortified towns until the summer came, when disease broke out among the Franks, whose leaders then concluded a truce with the Longobards, and retraced their steps across the Alps. The Exarch Romanus, on his side, had taken Modena and Mantua, and received the allegiance of the Longobard Dukes of Parma and Piacenza, who gave up to him their own sons as hostages. If the Frankish leaders had waited to form a junction with the imperial troops, they might have put an end to the dominion of the Longobards in Italy; but the Franks seem to have cared more for plunder than for regular warfare, for which their disorderly bands were ill calculated. There are some important letters given in Duchesne's "*Historiæ Francorum Scriptores*," which passed between King Childebert, the Emperor Maurice, and the

Exarch Romanus, concerning this ill-contrived campaign. The exarch, writing to Childebert after the withdrawal of the Frankish troops, expresses his grief for this untimely and uncalled-for retreat, which he believes to be contrary to Childebert's intention, and hopes that the king will send a new army in the ensuing year before the harvest, with instructions to his officers to spare the houses and persons of the Italian population, for the relief of which their assistance was wanted: and not only not to make slaves of them, but to restore liberty to those who had been carried into slavery by the Franks during the preceding campaign. Antheric, foreseeing a fresh attack, sent ambassadors to Gontran, king of Burgundy, and uncle of Childebert, to request his mediation for the object of restoring peace between the Franks and the Longobards. Gontran listened favourably, and forwarded them with his own recommendation to his nephew Childebert. While the ambassadors were waiting for Childebert's decision, messengers arrived in Austrasia from Queen Theudelinda with the news of her husband's death. Antheric died at Pavia in September 590, and report ascribed his death to poison. So says Paulus Diaconus, who, however, does not say upon whom the suspicion rested. Theudelinda was acknowledged as regent, and married again soon after. [AGILULFUS.] There is a circular letter of Pope Gregory I. to the bishops of Italy, in which he tells them that the impious Antheric having, in the previous Easter solemnities, forbidden the children of the Longobards to be christened in the Catholic communion, God in punishment had visited him with death. Antheric, like most of the Longobards of his time, who were no longer heathens, belonged to the Arian communion.

Antheric, during his short reign of six years, appears to have done much towards consolidating the dominion of the Longobards, and establishing order in the countries conquered by them. The benefit of this was felt the more after the preceding anarchy during the administration of the dukes. It is to the period of Antheric's reign that the passage of Paulus Diaconus (b. iii. p. 16.), in which he extols the security and justice that prevailed in the kingdom of the Longobards, seems to apply. After stating that, in consequence of the restoration of the kingly authority in the person of Antheric, the dukes agreed to give each one half of his property for the support of the crown, and of the various officers under the crown, Paulus goes on to say that a new partition was made of the subject-people, or Italian native population, for the purpose of equalising among them the charge of supporting their Longobard guests, that is to say the body of the conquerors. "But," he adds, "what is most wonderful is, that under the reign of the Longobards there were neither

violence nor frauds of any sort. No one plundered or oppressed his neighbour; there were neither robberies nor thefts, and every one might go wherever he pleased in perfect security." This passage has given rise to much controversy. Tiraboschi, Maffei, and Manzoni are inclined to doubt the truth of the statement of Paulus, or at most they consider it as applicable chiefly to the relations of the Longobards, the conquering race, between themselves, and not to their conduct towards the subject Italian population. Others, as Muratori, Giannone, Denina, and Bossi, adopt the passage as an unqualified testimony in favour of the equity of the Longobard government. The question has been discussed with great temperance by Manzoni in his very well written "Discorso sopra alcuni Punti della Storia Longobardica in Italia." There is one fact more mentioned by Paulus as a current tradition concerning Antheric, which is deserving of notice. That king is said to have visited the newly conquered countries of Spoletum and Beneventum, and to have advanced as far as Rhegium at the southern extremity of Italy, where he waded on horseback into the sea as far as a pillar that stood there near the shore. This pillar, which is mentioned by other writers by the name of "Columna Rhagina," he touched with the point of his spear, saying, "This shall be the boundary of the Longobards;" the pillar, says Paulus, is reported still to exist, and to be known by the name of Antheric's pillar. Muratori, Gibbon, and others have spoken at length on this passage concerning Antheric.

The principal authorities for the early period of the Longobard domination in Italy are Gregory of Tours, the chronicler Fredegarius, and Paulus Diaconus, who lived long after.

A. V.

ANTHERMUS, an ancient sculptor of the island of Chios; he was the son of Micciades, and the grandson of Malas, likewise artists. He was also the father of the distinguished artists Bupalus and Anthermus, or Athenis, as Thiersch reads with Suidas and the scholiast on Aristophanes (*Birds*, 573), who were contemporary with the poet Hipponax, who lived about Olympiad 60, and later. [BUPALUS.] Anthermus therefore lived about Olympiads 50 and 55 (B. C. 580—560), and was contemporary with the sculptors Dipænus and Scyllis. Sillig, from the Scholiast on Aristophanes, and for other reasons given in his "Dictionary of Ancient Artists," has converted the name Anthermus into Archeneus in that work, and in his edition of Pliny into Archennus. Thiersch has retained the common reading of Pliny, Anthermus. (Pliny, *Hist. Nat.* xxxvi. 5.; Thiersch, *Epochen der bildenden Kunst unter den Griechen*, ed. 1829; Sillig, *Catalogus Artificum*, "Anthermus.")

R. N. W.

ANTHEUS, a sculptor mentioned by Pliny

amongst those artists who assisted in restoring sculpture about the hundred and fifty-fifth Olympiad, or B. C. 176. (Pliny, *Hist. Nat.* xxxiv. 8.)

R. W. jun.

ANTHIANUS, FURIUS, a Roman jurist, whose period is unknown. He wrote on the "Edict" (ad Edictum), and there are three extracts from his work in the "Digest," all taken from the first book of his work. The Florentine Index mentions five books of this work on the "Edict," but it has been inferred from the terms in which the five books are mentioned (μέρος ἐδίκτου βιβλία πέντε), coupled with the fact of all the three extracts being from the first book, that the entire work was not extant in the time of Justinian. But the inference hardly amounts to a probability.

G. L.

ANTHIMUS, PATRIARCH. [AGAPETUS I.]

ANTHOINE, ANTOINE IGNACE, was born on the 21st of September, 1749, at Embrun, of a good family. He early entered the service of a merchant of Marseille, by whom he was placed at the head of a branch of the house at Constantinople. Having, while in this situation, conceived extensive plans for the enlargement of French commerce by the navigation of the Black Sea, he submitted several memoirs on the subject to the home government, through the Comte de St. Priest, the ambassador at Constantinople. They were well received, and Anthoine was sent to Russia and Poland to make arrangements with those countries. He was thus occupied during the years 1781, 1782, and 1783, and at length succeeded in obtaining from the Empress Catherine II. permission to set up an establishment at Cherson, which proved highly successful. Its progress was indeed often obstructed by the wars in which the Porte engaged from time to time, but Anthoine persevered in the face of all discouragements, and lived to see a vast trade spring up between the ports of the Euxine and those of France, especially Marseille. One of his highest triumphs was the procuring of timber fitted for the masts of the largest vessels from the forests of Lithuania, with such expedition that it reached France in less than four months by way of the Black Sea and the Mediterranean, although it had always taken three years on its northward route by the Baltic, which was the only one open before his projects had been carried into effect.

Anthoine received letters of nobility from Louis XVI., as a reward for his services, in 1786. In that year he took up his residence at Marseille, and married Mademoiselle Clary, a lady belonging to one of the richest families of the city, and whose sister became the wife of Joseph Bonaparte.

In 1793 Anthoine was compelled by the progress of the revolution to take refuge in Genoa for a time, but he soon returned, and

filled several municipal offices. The revolution of the 18th Brumaire seemed to open to him a career of ambition, on account of his connexion with Napoleon's family, but the only favours he obtained were the star of the legion of honour, and the title of Baron de St. Joseph. In 1805 he became mayor of Marseille, in which office he distinguished himself by his special attention to the public buildings. In 1813 he resigned the office, and his only further appearance in public was in 1815, during the hundred days, when he acted as deputy to the Chamber of Representatives for the department of the mouths of the Rhone. He died at Marseille in 1826.

Anthoine published in 1805, at Paris, an "Essai Historique sur le Commerce et la Navigation de la Mer Noire," 1 vol. 8vo., in which he entered at full length into the plans he had conceived, and the history of the measures adopted for carrying them into execution. An enlarged edition appeared in 1820, with additions, bringing the information on these points up to the period of publication. (Anthoine, *Essai Historique sur le Commerce, &c., de la Mer Noire*; Arnault, *Biographie Nouvelle des Contemporains*, i.) J. W.

ANTHOINE, NICOLAS, was born of Roman Catholic parents, at Brieu, in Lorraine, and educated at the College of Luxemburg, and by the Jesuits at Cologne. He was converted to Protestantism at Metz, by the celebrated Paul Ferry. He then went to Sedan to study divinity, and afterwards to Geneva. The difficulties he met with in reconciling certain texts of the Old and New Testaments induced him at length privately to renounce Christianity, and become a convert to Judaism. He went to Metz, and requested admission to the synagogue, but the Jews there referred him to their brethren at Venice, who also evaded receiving him, and persuaded him he might be a good Jew without the external rites, if he held the true faith inwardly. Returning to Geneva, he became tutor to the children of M. Diodati, and unsuccessfully contended for the professorship of philosophy. He afterwards obtained testimonials from Geneva, which procured his admission as a minister, by the Synod of Burgundy, and his appointment to the ministry of Divonne, in the Pays de Gex. Here some remarkable omissions in the service raised a suspicion of his orthodoxy, and on this being intimated to him he went raving mad, and in that state uttered numberless blasphemies. He was sent to the hospital, and after a time recovered, but, although now quite calm, he continued in his opinions, and in three petitions presented to the Council, boldly avowed himself a Jew. He was at length brought to trial, when he persisted in his avowal, but protested against the expressions he had uttered during his fits of madness being used against him; which, however, his prosecutors made no scruple of doing. He was pronounced guilty,

and sentenced to be strangled, and afterwards burnt. His old instructor, Paul Ferry, had during his imprisonment written a long and eloquent letter to the Council, in which he detailed various extravagances he had long before observed in Anthoine's conduct, and attributed his strange proceedings to what would in the present day be called a monomania. This letter produced such an impression that the ministers of Geneva went in a body as soon as Anthoine was condemned, to request that his execution might be stayed. Their application was without effect, and the sentence was executed the day on which the trial concluded, the 20th of April, 1623. (Memoir in the *Harleian Miscellany*, iii. 205—210, which is reprinted from a pamphlet of the time.) J. W.

ANTHONIE, FRANCIS, or FRANCISCUS ANTONIUS, as he calls himself in his Latin writings, was the son of a rich goldsmith in London, where he was born in 1550. In 1569 he went to Cambridge; and after taking his master of arts degree, in 1574, remained there for many years studying chemistry very sedulously. About 1590 he returned to London, and, not long after, began to make himself notorious by selling a medicine which he called *aurum potabile*, professing that it contained a solution of gold, and could cure all diseases. In 1600 he was summoned before the president and censors of the college of physicians, by whom, after confessing that he had practised medicine and cured twenty or more people without a licence, he was interdicted from practice, and, a month after, was committed to the Compter prison and fined five pounds. In a fortnight, however, he was liberated by a warrant from the chief justice, upon whom the authorities of the college forthwith waited to request him to preserve their privileges, and Anthonie, humbly begging pardon, was again fined five pounds and set at liberty. Not long after he was again accused of practising, again confessed, and was again fined; but this time he refused to pay, and the fine was therefore raised to twenty pounds, and he was committed to prison. He remained in confinement for eight months, and then, at the repeated petitions of his wife, was released. Two years later a fresh prosecution was instituted against him; but he had now received the patronage of so many and such great persons that the college seem to have thought it best to suffer him to practise with impunity, and he was attacked only by pamphlets. To these he replied in a defence of himself and his remedy, with the title "*Medicinæ Chymicæ, et veri Potabilis Auri, Assertio*," Cambridge, 1610, 4to.; a treatise in the ordinary style of the Hermetic philosophy, in which he maintained that minerals in general have great medicinal virtues, and that gold must, from its very nature, have more than any other of them. He gave also a general sketch of his plan of

dissolving gold, but no guide to it, and added a few cases of the success of its administration. Anthonie's Essay was replied to by Dr. Matthew Gwynne, a distinguished fellow of the college of physicians, in a treatise entitled "In Assertorem Chymicæ sed veræ Medicinæ Desertorem," London, 1611, 4to.; a work satirical and pedantic enough, but with respect to science or knowledge of medicine, not at all superior to that which it was intended to confute.

In 1616, Anthonie published another defence of himself, in a book called "The Apologie, or a Defence of a Verity heretofore published concerning a Medicine called 'Aurum Potabile'" London, 1616, 4to. This, which is little else than his former treatise in a more popular style, and with many new cases of seemingly well-attested success, was published at the same time in Latin, and soon after was, together with the first, printed and widely circulated abroad, with the title "Panacea Aurea, sive Tractatus duo de Auro Potabili," Hamburg, 1619, 12mo. It was very angrily answered by Dr. Cotta, whose reputation had been a little attacked in it, in a pamphlet, "Cotta contra Antonium, or an Ant-Antony," London, 1620, 8vo., and by Thomas Rawlin, in "Admonitio Pseudo-Chymicis," London, without date, and by others. However, all these answers only made Anthonie the more notorious, and he died a wealthy man in 1623, not less distinguished for his cures than for his hospitality and bounty to the poor. He left two sons, John and Charles, who were both physicians. Charles practised at Bedford, and John (who wrote his name Anthony), continued to sell his father's medicine, till, about the year 1655, it fell into disrepute. He then adopted another course, and wrote a book of pious meditations, with the title, "The Comfort of the Soul, laid down by way of meditation," London, 4to., 1654, and which was afterwards published as "Lucas Redivivus, or the Gospel-Physician," London, 4to., 1656.

The notion of a potable gold did not originate with Anthonie. It had long been expected that some solution of that metal would be a medicine of the highest value, and many before him had supposed that they had determined its curative properties. What his medicine was cannot now be settled. The author of his life in the "Biographia Britannica" professes to give the method of making it from a manuscript in Anthonie's own handwriting. If the method he describes be the true one, there was certainly no gold in the *aurum potabile*; but probably this author is wrong in this as in some other particulars, for, from the prescription he gives, no medicine resembling the *aurum potabile* in appearance could be prepared. The probability is, that gold was not the most active ingredient of the medicine; for there is sufficient evidence that it produced greater

effects than that metal does, except when given in much larger doses than it would have contained. It is equally uncertain what amount of good or mischief was done by its use; but it probably owed its reputation more to the character and conduct of its proprietor than to its own merits. Anthonie certainly is not to be classed with quacks of modern times. The notion that a universal medicine might be found was then generally entertained, even by the learned; and many looked for it in gold: his knowledge of chemistry was fully equal to that of his opponents, and, in medicine, he seems to be little inferior to them. (*Biographia Britannica*; Goodall, *The Royal College of Physicians of London established by Law, &c.*) J. P.

A'NTIAS, QUINTUS VALERIUS. [VALÉRIUS.]

ANTICHIÒ, PIETRO, a Venetian painter of the eighteenth century. In the church of San Salvatore there are two pictures by him—Christ driving the Sellers and Money Changers from the Temple, and the Pool of Bethesda. Antichio visited Germany, and met with considerable success in various places in that country. His pictures are conspicuous for high colouring. He died in 1763. (*Le pubbliche Pitture di Venezia*, 1733; Füssli, *Allgemeines Künstler Lexicon*.)

R. N. W.

ANTICHISSIMO. [GUIDO DA BOLOGNA.]

ANTICLIDES (Ἀντικλείδης), of Athens, a Greek historian who seems to have lived shortly after the time of Alexander the Great, but concerning whom no particulars are known. He was the author of several works, some of which are highly spoken of by the ancients; but all are lost, with the exception of a few fragments. 1. "Νόστοι," that is, the "Return." Whether the main subject of this work was the return of the Greek heroes from Troy, as was the case in the epic poems called *Νόστοι*, or from some other expedition, cannot be said with certainty. It must have been a very voluminous work, since Athenæus quotes a passage from the seventy-eighth book. The fragments preserved in Athenæus, Strabo, and others, show that the author treated his subjects in a critical spirit, and that the work contained accounts belonging to the earliest period of Grecian history. 2. "Δηλιακά," that is, "A History of the Island of Delos," of which the scholiast on Apollonius Rhodius quotes the second book. 3. "Ἑλληνικός." The nature of this work is not very clear, though what Athenæus quotes from it suggests that it treated on mythological subjects. 4. "A History of Alexander the Great," which is mentioned by Plutarch, and of which Diogenes Laertius quotes the second book. In this work the author seems to have entered at some length into the early history of Egypt, and it is not improbable that what Pliny quotes from him respecting the inven-

tion of the alphabet by an Egyptian, as well as what Plutarch quotes from him respecting the Egyptian goddess Isis, belonged to this history of Alexander. (Vossius, *De Historicis Græcis*, p. 389, &c. ed. Westermann; C. W. Müller, *De Cyclo Græcorum Epico*, p. 126.) L. S.

ANTICO, LORENZO, also known under the Latinized form of his name, ANTIQUUS, a priest, was born at the city of Lentini in the island of Sicily about the middle of the sixteenth century. Quesnel, in his "Catalogus Bibliothecæ Thuanæ," 222, has erroneously classed him with the ancient grammarians. Having entered into priest's orders, he went to Padua, and became professor of grammar in the university of that city. He wrote:—1. "De Eloquentia Compendiarii Libri Tres. Adjecta est brevis Copia Verborum et Rerum Appendix" ("A Compendium of Eloquence, &c."), Venice, 1594, 8vo., and Padua, 1618, 8vo. 2. "De Institutione Grammaticæ Commentarii Tres" ("Three Commentaries on Grammar"), Padua, 1601, 8vo. 3. "Summa Rhetoricarum Præceptionum ex Aristotele, Cicerone et Quintiliano excerptarum" ("Substance of Precepts of Rhetoric taken from Aristotle, Cicero and Quintilian"), Padua, 1585, 8vo. (Mongitore, *Bibliotheca Sicula*; Mazzuchelli, *Scrittori d'Italia*; Adelung, *Supplement to Jöcher's Allgemeines Gelehrten-Lexicon*, art. "Antiquus.") J. W. J.

ANTICO'NE, GIAMBATTISTA, a clever miniature painter of Naples of the end of the sixteenth century. He was the scholar of Sofonisba Anguisciola. (Dominici, *Vite de' Pittori, &c. Napolitani*.) R. N. W.

ANTI'DOTUS, a Greek painter, probably of Athens. He was the scholar of Euphranor, and the master of Nicias, which latter circumstance obtained him more celebrity than any of his own performances. He was more severe in colouring than his master, and was more distinguished for the care with which he finished his works, than for their number. Pliny mentions three of his paintings:—a warrior fighting, with a shield; a wrestler; and a flute player. (*Hist. Nat.* xxxv. 40.) R. N. W.

ANTI'GENES (Ἀντιγένης), the name of several ancient Greek physicians, who have been sometimes confounded. One of these is called by Cælius Aurelianus "Antigenes Cleophantinus," and is mentioned by him as having noticed catalepsy under the name of ἀναδία. He was one of the followers of Cleophantus, and as Mnemon, one of his fellow pupils, is known to have lived in the reign of Ptolemy Euergetes, king of Egypt, B.C. 247—222, Antigenes must therefore have lived about the same time. He wrote a work "On Fevers and Tumours," which is quoted by Cælius Aurelianus, but is perhaps not now extant. This is probably the same physician who is mentioned by Galen in company with Praxagoras, Erasistratus, and se-

veral others who lived about the same time, whom he calls "the ancients," and who appear to have been celebrated for their knowledge of anatomy. Haller, however, considers them to have been two different persons.

Another physician of this name was one of the pupils of Quintus and Marinus, and was a contemporary of Galen in the second century after Christ. He lived at Rome, where he enjoyed some reputation, and had a great deal of practice among the noble and wealthy families of that city. Galen gives an account of his being ridiculed by Antigenes for predicting the recovery of the philosopher Eudæmus, and of the wonder of Antigenes when Galen's prognosis was verified by the event. (Cælius Aurelianus, *De Morb. Acut.* lib. ii. cap. 10. p. 96. ed. Amman; Galen, *Comment. in Hippocr.* "De Nat. Hom." ii. § 6. tom. xv. p. 136.; *De Prænot. ad Posth.* cap. 3. tom. xiv. p. 613. ed. Kühn; Le Clerc, *Hist. de la Méd.*; Fabricius, *Biblioth. Græca*, vol. xiii. p. 63. ed. vet.; Haller, *Biblioth. Medic. Pract.*, tom. i.) W. A. G.

ANTI'GENES (Ἀντιγένης), one of the generals of Alexander the Great. He had distinguished himself, as a young man, in the reign of Philip of Macedonia, and during the siege of Perinthus, in B.C. 340, he lost one eye by a missile. He refused to have the weapon extracted from his eye until he had helped to drive the Perinthians, who had made a sally, back into their town. He afterwards served in the army of Alexander during his Asiatic expedition, and distinguished himself on various occasions by his bravery, as in the siege of Halicarnassus, B.C. 331, and in the battle against Porus, B.C. 327. In B.C. 324, when Alexander entertained his soldiers in the most magnificent manner at Susa on the Choaspes, and paid the debts of his soldiers, Antigenes, after having made some arrangement with his creditors, made out that he owed a much larger sum than was really the case, wishing to pocket the surplus. The king on discovering the deception, drove Antigenes from his court and deprived him of his office in the army. This disgrace made so deep an impression upon him, that he meditated his own destruction. But Alexander, who esteemed him for his valour, was unwilling to let things come to extremities: and ordered that he should have the sum which he had demanded. After the death of Alexander, Antigenes, together with Teutamus, had the command of the Macedonian Argyraspids under Eumenes. In B.C. 318 Teutamus was on the point of allowing himself to be bribed by Antigonus to betray Eumenes, but Antigenes, whom Teutamus tried to gain for his project, not only resisted the temptation, but persuaded his colleague also to remain faithful to Eumenes. In a similar manner Antigenes was tried the year after by Seleucus, but all efforts were in vain. When the war between Eumenes and Anti-

gonus broke out, Antigenes advised Eumenes to march to western Asia, but his counsel was neglected, and Eumenes advanced into eastern Asia. In the unfortunate campaign which followed, B. C. 316, the treachery of the Argyraspids delivered Eumenes and his army into the hands of Antigonus, who immediately ordered Antigenes to be burnt alive. (Plutarch, *Alexand.* 70.; Arrian, *Anab.* v. 16.; Curtius, v. 2., viii. 14.; Diodorus Siculus, xviii. 59. 62., xix. 13. 15. 21. 44.; Plutarch, *Eumenes*, 13.; Arrian, *apud Photium*, p. 71. ed. Bekker.) L. S.

ANTIGENES (*Ἀντιγένης*), a Greek historian who is mentioned by Plutarch among those who wrote the history of Alexander the Great, and described the interview of the queen of the Amazons with Alexander after he had crossed the river Orexartes. Beyond this nothing is known about him. (Plutarch, *Alexand.* 46.; Pliny, *Elenchus to Book V. of his Hist. Nat.*; Herodian, *De Monosyllab.* p. 41.) L. S.

ANTIGENIDAS, or ANTIGENIDES, (*Ἀντιγενίδας* or *Ἀντιγενίδης*), of Thebes, a celebrated flute-player and writer of songs (*μέλη*). According to Suidas, he was a son of Satyrus, and according to Harpocration, of Dionysius. He acquired great reputation in his art as early as the time of Epaminondas and Iphicrates, and he was still living in the reign of Alexander the Great, in whose retinue he appears to have been, and whom he delighted with his music. Suidas calls him the flute-player of Philoxenus, which seems to mean that he distinguished himself chiefly in the mimic representation of the dithyrambs of that poet. Suidas also states that he was the first who used Milesian sandals, and that in the representation of the comastes (*καμαστής*), a dithyramb of Philoxenus, he wore a crocus-coloured cloak. Antigenidas had two daughters, Melo and Satyra, who followed the profession of their father, and whose names have been immortalised in an elegant epigram of Leonidas, still extant in the Greek anthology (v. 206.). (Bode, *Geschichte der Lyrischen Dichtkunst der Hellenen*, ii. 321, 322. note 1., where all the passages of ancient writers concerning Antigenidas are given.) L. S.

ANTIGNAC, ANTOINE, a celebrated song writer, was born at Paris in the year 1770. He held a situation in the administration des postes. As a writer he was agreeable and sprightly in his chansons à boire et à manger, which were his favourite topics. His satirical pieces are described as rather heavy and monotonous in their construction; but his writings generally possess some elegance,

although they do not rank among the first of their class. His politics were of a very accommodating nature. The "Dictionnaire des Girouettes" mentions a song composed by him in 1814 in favour of the restoration of the Bourbon dynasty, and also some couplets written by him on occasion of the return of Napoleon, which were sung on the 30th of March, 1815, at a dinner given to some of his generals. Antignac died at Paris in the month of September, 1825.

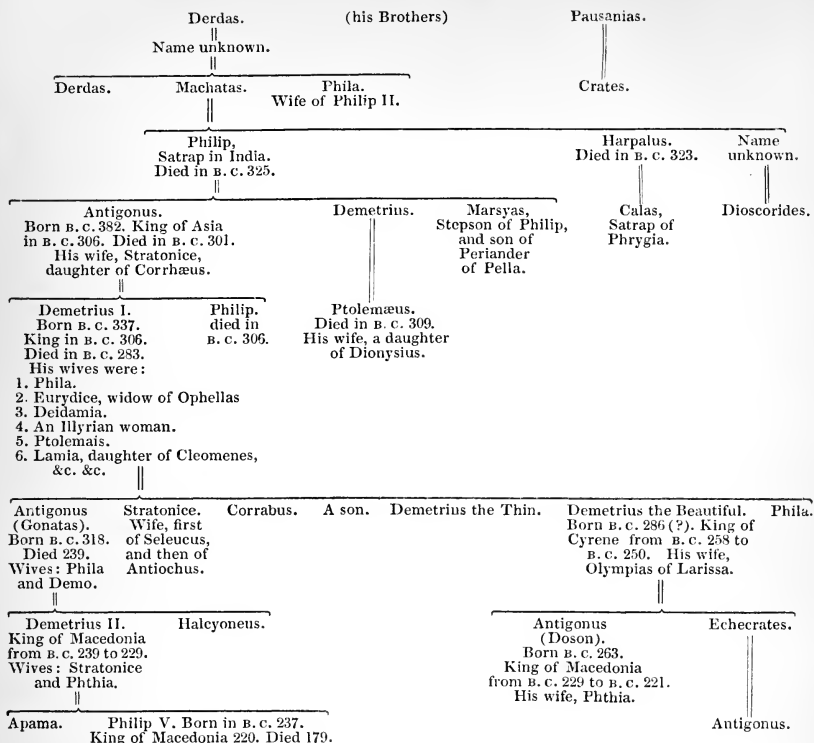
His compositions are extremely numerous: they will be found in "Le Caveau moderne;" "Le Chansonnier des Graces;" "Le Journal des Gourmands et des Belles; ou, L'Epicurien François," 1806, and continued from 1808 under the title, "L'Epicurien François; ou, les Diners du Caveau moderne; "Annales Maçonniques," Paris, 1807-10, 8 vols. 8vo., reprinted in "La Lyre Maçonnique, redigée par J. A. Jacquelin," Paris, 1809—1814, 6 vols. 12mo. He also published a collection under the title "Chansons et Poésies diverses," Paris, 1809, 8vo; and a little piece written on occasion of the marriage of Napoleon with Maria Louisa, entitled "Cadet Roussel aux Préparatifs de la Fête," Paris, 1810, 8vo. (Mahul, *Annuaire Nécrologique*, 1825; Rabbe, *Biographie des Contemporains*; *Biographie Universelle*, Suppl.) J. W. J.

ANTIGONE (*Ἀντιγόνη*), a daughter of Cassander, the brother of Antipater. She was the second wife of Lagus, the founder of the house of the Ptolemies, by whom she became the mother of Berenice, who was first married to Philip of Macedonia, the son of Amyntas, and afterwards to her half-brother, Ptolemy I., king of Egypt. (Schol. ad Theocrit. xvii. 34. 61.; Plutarch, *Pyrrhus*, 4.; Droysen, *Geschichte der Nachfolger Alexanders*, p. 417. note 26.) L. S.

ANTIGONE (*Ἀντιγόνη*), a daughter of Philip of Macedonia by Berenice, who afterwards married Ptolemy I. It was owing to the influence of Berenice that Pyrrhus, during his stay at the court of Ptolemy, received Antigone as his wife. Antigone was very much attached to Pyrrhus, and assisted him in carrying out his plan of returning to Epirus. She bore him a son of the name of Ptolemy, but appears to have died soon after. (Plutarch, *Pyrrhus*, 4, 5, 6. 9.) L. S.

ANTIGONIDÆ, The, were a princely family of Elymiotis, a province of Macedonia, several members of which were raised to the throne of Macedonia after the death of Alexander the Great. The following stemma of the family is taken from Droysen, *Geschichte der Nachfolger Alexanders*.

ANTIGONIDÆ.



L. S.

ANTIGONUS (Ἀντίγονος), an ancient Greek army surgeon, who must have lived some time in or before the second century after Christ, as the earliest writer who mentions him is Galen, by whom some of his medical prescriptions are quoted with approbation. He is perhaps the same person who is mentioned by Marcellus Empiricus, but is probably not the physician who is introduced by Lucian in his "Philopseudes," and who seems to have been a sort of impostor. Fabricius says that one of the medicines of Antigonus is mentioned by Paulus Ægineta, but this seems to be an oversight, as, in the passage alluded to, the name is not *Antigonus*, but *Antiochus*. (Fabricius, *Biblioth. Græca*, vol. xiii. p. 63. ed. vet.; C. G. Kühn, *De Medicinæ Militaris apud Vett. Græcos Romanosque Conditione*, fascic. v. p. 5, 6., Leipzig, 1826, 4to.; Id., *Additamenta ad Elenchum Medicorum Veterum a Jo. A. Fabricio in "Biblioth. Græc." vol. xiii. p. 17—456. exhibitum*, fascic. ii. p. 8. Leipzig, 1826, 4to.; Id., *Index Medicorum Oculariorum inter Græcos Romanosque*, fascic. i. p. 9., Leipzig, 1829, 4to.; Galen, *De Compos. Medicam. sec. Locos*, lib. ii. cap. i. tom. xii. p. 557. 580. ed.

Kühn; Marcellus Empiricus, *De Medicam.* cap. 8. p. 266, 267, 274. ed H. Steph.; Paulus Ægineta, *De Re Med.* lib. vii. cap. 8. init.) W. A. G.

ANTIGONUS (Ἀντίγονος), a Greek historian, wrote a work on the history of Italy, beginning as we may infer from Festus (sub. voc. "Rōmam") with the earliest times. (Dionysius Halicarn., *Rom. Antiq.* i. 6.) L. S.

ANTIGONUS, a sculptor. The place of his birth and his date are unknown. Pliny mentions him as one of the numerous artists who represented the battles of Attalus and Eumenes against the Gauls. Attalus I., king of Pergamus, the successor of Eumenes, obtained his great victory over the Gauls in the hundred and thirty-fifth Olympiad, or 239 years before Christ, and Antigonus probably lived about that time. Besides having executed other works in sculpture, noticed by Pliny, Antigonus is said to have written on his art. (Pliny, *Hist. Nat.* xxxiv. 8.) R. W. jun.

ANTIGONUS (Ἀντίγονος), a son of the Jewish king ARISTOBULUS II. and brother of Alexander. [ALEXANDER, son of ARISTOBULUS II.] He was the last of the Macabees that sat on the throne of Judæa (B. c.

40—B. c. 37). This is the chronology of Dion Cassius (xlix. 22.). According to Josephus (*Jew. Antiq.* xiv. 16.), Antigonus reigned from B. c. 37—B. c. 34. Respecting this chronological difference, see Ideler, *Handbuch der Chronologie*, ii. 389, &c., and Wernsdorf, *De Fide Librorum Maccabæorum*, p. 24.

After his father had been poisoned by some of the partisans of Pompey the Great, and his brother, Alexander, had been put to death at Antioch (B. c. 49), Antigonus was expelled from Judæa by Antipater and his sons, Herodes and Phasaël, who were then all-powerful in Judæa. Antigonus applied to Julius Cæsar for support, but in vain. In B. c. 42 he attempted an invasion of Judæa, but was repelled by the sons of Antipater, who were supported by Antony. A great number of the people were in favour of Antigonus, but nothing could be done until the war of the Romans with the Parthians, in which the Parthians made themselves masters of Syria. Antigonus gave the Parthians one thousand talents of silver and five hundred women, in return for which he received auxiliary troops, by means of which he took possession of Jerusalem, and expelled Herodes and Phasaël, B. c. 40. Herodes escaped to Rome, and Phasaël, who fell into the hands of the Parthians, had his ears cut off by the command of Antigonus, in order that he might never be able to obtain the office of high priest. Herodes was recognised by the Roman senate as the legitimate king of Judæa, and Antigonus was declared an enemy of the Roman state. Herodes accordingly hastened to Judæa and laid siege to Jerusalem, but being ill-supported by his Roman friends, who allowed themselves to be bribed by Antigonus, he could effect nothing. At last M. Antony took an active part in the affair, and sent his legate, C. Sosius, to support Herodes. C. Sosius besieged Jerusalem for five months, at the end of which Antigonus surrendered, and in the most cowardly manner fell prostrate before Sosius, and implored his mercy. The Roman general treated him with contempt. Antony himself wished to spare his life, that he might adorn his triumph at Rome, but Herodes, who felt unsafe as long as Antigonus was alive, bribed Antony to put him to death. Antigonus was accordingly beheaded by the axe of a licitor at Antioch, or, according to others, nailed to a cross, in B. c. 37. (Josephus, *Jew. Antiq.* xiv. 13—16., xv. 1.; *Jewish War*, i. 13, &c.; Dion Cassius, xlviii. 4., xlix. 22.; Plutarch, *Antoniæ*, 36.) L. S.

ANTIGONUS (*Ἀντίγονος*), often called king of ASIA, (though on his coins and in ancient authorities he is simply called king, and surnamed Cyclops, or the “one-eyed,” was the son of Philip, a prince of Elymiotis in Macedonia, and was born about B. c. 382. He accompanied Alexander the Great on his Asiatic expedition as commander of the allies; and at

the siege of Halicarnassus (B. c. 334) he was among those who had distinguished themselves by their courage. In B. c. 333 this post was given to Balacrus, the son of Amyntas, and Antigonus was appointed satrap of Phrygia. After the battle of Issus (B. c. 333) some of the generals of Darius collected their scattered forces and attempted to recover Lydia, but Antigonus, although he had few troops at his command, gained three successive victories over the barbarians, and dispersed the enemy. The year following he made a successful campaign in Lycaonia. This is all we know about Antigonus during the reign of Alexander the Great, and the time in which he displayed his energy and ambition does not begin till after the death of Alexander. In the division of the empire which was then (B. c. 323) made, Antigonus obtained Lycia, Pamphylia, and the Greater Phrygia. Eumenes, a friend of Perdicas, was to have Cappadocia, and Antigonus was commanded by Perdicas to assist him in gaining possession of it: but Antigonus disobeyed the command of Perdicas, who assumed the authority of sovereign, to which Antigonus was unwilling to submit. Perdicas making preparations to punish him, Antigonus fled with his son Demetrius, afterwards surnamed Poliorcetes, to Antipater, the regent of Macedonia, who was at war with the Ætolians (B. c. 321). Antipater, Craterus, and Ptolemy, who were themselves in danger, espoused the cause of Antigonus, and war broke out between these confederates and Perdicas, but Perdicas was murdered in the same year. Antipater, who succeeded him as regent of the empire, restored to Antigonus his satrapy, and gave him the command of the greater part of the armies in Asia, for the purpose of making war against Eumenes and the other friends of Perdicas. Antigonus gradually gained over nearly the whole army of Eumenes, who was at last besieged in the stronghold of Nora in Cataonia. Leaving a portion of his troops to maintain the siege, Antigonus marched with the rest of his forces into Pisidia to attack Alceas and Attalus, who, as friends and relations of Perdicas, still held out against Antipater. Both were defeated in the course of the winter of B. c. 320 and 319, and Antigonus came into the possession of a great power. The death of Antipater in B. c. 319 was a favourable event for Antigonus, who had for some time entertained the intention of making himself independent of the regent. When Polysperchon became the successor of Antipater, and Cassander, the son of Antipater, laid claims to the regency, Antigonus also refused to recognise Polysperchon in his new dignity, and allied himself with Cassander, although they seem to have hitherto been unfriendly. Their alliance was joined by Ptolemy, and Antigonus, perceiving the advantage which he might derive if Eumenes also, who was still blockaded in Nora, could

be induced to join them, made overtures towards a reconciliation and offered favourable terms. Eumenes, unshaken in his adherence to the royal house of Macedonia, and unwilling to submit to a man who seemed to wish to usurp the throne, commenced negotiations, but availed himself of an opportunity which occurred during the transactions, and escaped from Nora into Cappadocia. Polysperchon now appointed Eumenes commander of the troops in Asia, and empowered him to make use of the royal treasures, which were kept in a place in Cilicia, and guarded by the Argyraspids, the veterans of Alexander's army, under Antigones and Teutamus. Eumenes was well received on his arrival in Cilicia by the commanders of the Argyraspids, raised troops, and soon put himself in possession of nearly the whole of Phœnicia. But when Antigonus, who had gained a victory near Byzantium over Clitus, the admiral of Polysperchon, in the year B.C. 317, advanced, Eumenes withdrew to Upper Asia. Here the satraps of Persia, Carmania, Aria, and Bactria were in arms against Pithon of Media and Seleucus of Babylonia. Eumenes joined the satraps, and Antigonus allied himself with Pithon and Seleucus. On his arrival in Susiana Eumenes was joined by his allies. A considerable force was thus assembled, and if union had existed, the partisans of Eumenes might have maintained themselves against their enemy. But while they were considering who was to have the command, Antigonus, who had already arrived in Mesopotamia, hastened to meet Eumenes, hoping to overtake him before he was joined by his allies. The news that this junction had already taken place delayed his march a little, and he rested his exhausted troops. At Babylon he was joined by the troops of Pithon and Seleucus, and then crossed the Tigris towards Susa. The intelligence of his approach induced Eumenes to retire towards the mountains of the Uxii, along which the Pasitigris flows, and to leave the citadel and the treasures of Susa in the care of Xenophilus. Eumenes took up his position on the eastern bank of the Pasitigris. On his arrival at Susa, Antigonus made Seleucus satrap of the province of Susiana, and giving him a sufficient army to besiege the citadel, he marched against the enemy. It was in the heat of the summer (B.C. 317), and it was not without great difficulty that he reached the river Copratas, the modern river of Dizful, a western tributary of the Pasitigris (the river of Shuster). Antigonus sent a part of his troops across the river, and Eumenes in the mean time recrossed the Pasitigris, and defeated that part of the army of Antigonus which had crossed the Copratas. Antigonus, who was unable to assist his troops which had crossed the Copratas, withdrew towards the town of Badaca, which Diodorus places on the Eulæus (the modern Shapur),

where the army rested for several days, and then marched into Media, through the country of the Cossæans, to join Pithon. This march of nine days was through narrow defiles between high mountains, in which the troops were constantly attacked by the natives and suffered severe losses. The soldiers became disheartened and discontented, but Antigonus succeeded in inspiring them with fresh confidence, and on their arrival in Media a supply of provisions and pay restored their courage. The army of Antigonus received also great reinforcements here. Eumenes in the meantime marched to Persepolis, where Peucestas treated the army with the utmost liberality. About the autumn (B.C. 317), Antigonus marched into Persia, and Eumenes and his allies set out to meet him. The two armies encamped at a short distance from one another. Several days passed without any thing decisive, and Eumenes broke up in the night and marched towards Gabiene, to prevent Antigonus joining Seleucus. On discovering this diversion, Antigonus hastened in pursuit of the enemy. In Gabiene the two armies met, and a great battle was fought which, though indecisive, lasted during a whole day. In the following night the two armies quietly retreated. Antigonus, although his losses were greater than those of Eumenes, appeared master of the field, and withdrew to the district of Gadamarta in Media, where he found ample provisions and a favourable place for winter quarters. Eumenes took up his winter quarters in Gabiene, but his army was dispersed over the whole province, and the soldiers abandoned themselves to pleasure. Antigonus, who was informed of this, thought it a favourable opportunity for crushing his enemies. With a view to surprise them he broke up at the close of the year, and marched with the greatest precaution through the great salt desert towards Gabiene. But Eumenes was informed of his movements, and hastily assembled his troops. Antigonus determined to fight a decisive battle at any cost. The elephants of Eumenes, while they were driven to his camp, nearly fell into the hands of Antigonus. The armies met in the neighbourhood of Gadamarta, and a fierce battle ensued. Antigonus had a decided advantage, and in the evening Eumenes retreated in order to deliberate on his future operations. No resolution was come to, and, on the next day (B.C. 316), the discontented and treacherous Argyraspids delivered Eumenes and their own commanders into the hands of Antigonus, who put to death Eumenes, Antigones, and several other men of distinction.

Antigonus, who had now the whole army of Eumenes at his command, was by far the most powerful among the generals of Alexander. He was, however, unwilling to share his booty with allies whom he treated as if he was their master. Pithon, dissatisfied with

such conduct and dreading to fall into a state of complete dependence, endeavoured to raise the troops against Antigonus. Antigonus, receiving intelligence of this, contrived to entice Pithon to come to him, and had him sentenced to death as a traitor by a court martial. Seleucus, the other ally, with whom Antigonus purposely sought to quarrel by calling him to account for his administration, dreaded a conflict with his powerful and crafty rival, and fled to Ptolemy in Egypt. Antigonus now distributed the satrapies of Asia according to his own pleasure, and laden with immense booty returned to Western Asia. His power induced all those who were anxious to maintain themselves in independence, to demand of him the recognition of their rights to certain provinces, and an equal division of the royal treasures; but Antigonus refused all negotiations, and a coalition was formed against him consisting of Ptolemy, Seleucus, Lysimachus, Asander, and Cassander. Vigorous preparations were made to crush him by the united forces of these generals. The long struggle began in B. c. 315, and was carried on with one interruption, with great energy and varying success, partly in Syria and Phœnicia, partly in Asia Minor, and partly in Greece. Asander was defeated and capitulated in B. c. 313, and in B. c. 311 a general peace was concluded with Cassander, Ptolemy, and Lysimachus, according to which Alexander Ægus, for whose rights Antigonus pretended to have fought, was recognised as king of the whole empire, and Cassander as his chief-general in Europe, until the young king should be of age. Lysimachus received the command in Thrace, Ptolemy in Egypt and the adjoining countries of Libya and Arabia, and Antigonus had all Asia. The Greek towns were to be left free, in order that none of the rulers might possess them, all being anxious to gain possession of them. Seleucus, who is not mentioned in this peace, had established himself the year before in Eastern Asia, and it was probably after the conclusion of the peace, that Antigonus made war upon him, but he had not time to strike a decisive blow; for (B. c. 310) fresh hostilities broke out in the west and called for his presence there. Hostilities were commenced by Ptolemy, who took possession of several Greek towns in Asia Minor on the ground that they were still occupied by garrisons of Antigonus notwithstanding the peace which secured their independence. Cassander induced Ptolemy, the nephew of Antigonus, who commanded the forces on the Hellespont, to abandon the cause of his uncle; Polysperchon also was persuaded by Cassander to revolt against Antigonus and to poison Hercules, the son of Alexander the Great by Barsine, who had been set up as a pretender, for Alexander Ægus and his mother Roxana had been murdered by Cassander soon after the peace. De-

metrius and Philip, the sons of Antigonus, soon recovered those parts of Asia Minor which had been taken by Ptolemy. Ptolemy had for some time entertained the plan of marrying Cleopatra, the sister of Alexander the Great, which would have increased his power and influence; and in order to prevent the marriage, Antigonus, who himself had at one time wished to marry her, caused her to be put to death. The last member of the royal family being thus got rid of, the bond which had hitherto united the distracted empire was broken, and the ambition of the generals was now undisguised. Greece seemed to be lost to Antigonus, since Cassander and Ptolemy had got possession of it. But Antigonus determined to send a large force into Greece, and in order to gain the good will of the people, he declared his intention to carry into effect the terms of the peace of the year B. c. 311, and to restore all the Greek towns to independence. The command was given to his son Demetrius, who had scarcely accomplished the liberation of Athens and Megara when he was called back by his father (B. c. 306) and ordered to take possession of the island of Cyprus, which had been occupied by Ptolemy. The fleets of Demetrius and Ptolemy met off Salamis, in Cyprus, and a great battle was fought in which Ptolemy was completely defeated. After this victory Antigonus assumed the title of king, and gave the same title to his only surviving son Demetrius. Their example was followed by Ptolemy, Seleucus, and Lysimachus; but Cassander did not venture to do the same, apparently from fear of the Macedonians. Elated by his success in Cyprus, Antigonus now resolved to crush Ptolemy. In the year of the victory off Salamis, Antigonus marched into Egypt as far as the Nile, while Demetrius sailed with his fleet towards the mouth of the river. But the undertaking failed. The measures of Ptolemy rendered it impossible for Antigonus to cross the river with his troops, and the fleet under Demetrius was scattered by a storm. Antigonus was obliged to return to Syria, and Ptolemy celebrated a victory which he had won without striking a blow. In B. c. 305 Antigonus directed his forces against the island of Rhodes, partly to punish the islanders for having refused to join him in the Egyptian war, and partly to destroy their commerce, and thus indirectly to injure Egypt. The Rhodians refused to submit to the humiliating terms proposed by Antigonus, and Demetrius laid siege to the town of Rhodes. But his military skill was ineffectual against the brave defence of the islanders, and when at last the Athenians and Ætolians petitioned Antigonus to raise the siege and send more forces to Greece, where Cassander assumed a threatening position, Antigonus commanded his son to sail to Greece. After having concluded a peace honourable and

favourable to the Rhodians in B. C. 304, Demetrius sailed to Greece, and, without much difficulty, got possession of the most important towns, such as Athens, Argos, Sicyon, and Corinth. [DEMETRIUS.] Cassander soon found himself pressed so hard, that he sued for peace. The haughty Antigonus demanded unconditional surrender. This demand roused the last energies of Cassander: he formed an alliance with Lysimachus in Thrace, whose own dominions were exposed to danger if Macedonia fell into the hands of Antigonus, and the two allies sent ambassadors to Seleucus and Ptolemy. These kings had learned by experience to view Antigonus as their most dangerous enemy, and the new coalition against him was soon formed, B. C. 302. Antigonus, now eighty years of age, determined to fight a decisive battle against Lysimachus, who had crossed into Asia Minor, before Seleucus could arrive from Upper Asia. But his plan was frustrated, and the whole of the year B. C. 302 was passed in inactivity. In the mean time Seleucus joined Lysimachus, and Antigonus was obliged to call his son Demetrius from Greece. The hostile armies met in B. C. 301, in the plains of Ipsus in Phrygia. The aged Antigonus, who had always gone to battle with great calmness, entered on the decisive contest with dark forebodings. The great battle of Ipsus was fought in the summer of the year B. C. 301, and Antigonus lost his empire and his life. Demetrius fled with his mother Stratonice, and the dominions of Antigonus were divided: Seleucus received the countries from the coast of Syria to the Euphrates, together with portions of Phrygia and Cappadocia, and Lysimachus the greater part of Asia Minor.

Antigonus was a bold and successful soldier, unprincipled and cruel when he had an object to accomplish. But he was not one of the worst men of the age in which he lived. He had a strong intellect and great knowledge of men. He despised flatterers, and he was not dazzled by his extraordinary success, which nearly raised him to the sovereignty of the empire of Alexander the Great. When a flattering poet once called him a god and a son of the sun, he replied, "My servant knows nothing about it." In his old age he had learned that gentle means were necessary to keep together what he had acquired by conquest. (Arrian, *Anabasis*, i. 30.; Curtius, iv. 1, 5., v. 2., x. 10.; Diodorus Siculus, xviii.—xx.; Plutarch, *Eumenes* and *Demetrius*; Mannert, *Geschichte der unmittelbaren Nachfolger Alexanders*, Leipzig, 1787, 8vo.; Droysen, *Geschichte der Nachfolger Alexanders*, books i.—iii.; Thirlwall, *History of Greece*, vol. vii. On the subject of the campaign of Antigonus and Eumenes in Susiana, and the identification of the rivers of Susiana, see Major

Rawlinson, *London Geog. Journal*, vol. ix., and Professor Long, vol. xii.) L. S.

ANTIGONUS CARYSTIUS (Ἀντίγονος ὁ Καρύστιος), an ancient Greek philosopher, the author of a work still extant, entitled Ἱστοριῶν Παραδόξων Συναγωγή, "A Collection of Marvellous Stories." He was born at Carystus, in the island of Eubœa, but nothing more is known of the events of his life. With respect to his date, he is said by Aristocles to have lived near the times of Pyrrho and Timon Phliasius, whence several writers have placed him under the reign of Ptolemy Philadelphus, second king of Egypt, B. C. 285—247. The expression, however, in Aristocles must, as Clinton remarks, be understood with some latitude; for, as Antigonus wrote the life of Lyco, who died B. C. 226, he must have still written after that year, while Pyrrho probably died sixty years before this date.

The works which Antigonus is known to have written, are—1. The "Collection of Marvellous Stories," mentioned above. In this treatise the author quotes largely from Aristotle's spurious work "De Mirabilibus Auscultationibus," (cap. 32—127.), and also from the lost work on the same subject by Callimachus (cap. 144—176.). It contains some curious matter, but the greater part of the work, as the title might lead one to expect, is occupied with the most absurd fables, many of which were afterwards repeated and embellished by Nicander, Oppian, Pliny, Ælian, and others. It was first published in Greek and Latin at Basle, 8vo. 1568, edited by Guil. Xylander, together with the works of Marcus Aurelius Antoninus "De Vita Sua," Apollonius Dyscolus "Hist. Mirab.," Phlegon Trallianus, and Antoninus Liberalis. It was edited with notes, and a much improved text, together with Xylander's Latin version by Meursius, at Leiden, 4to. 1619, which edition is sometimes bound up with Apollonius Dyscolus and Phlegon, and a new title-page, "Historiarum Mirabilium Auctores Græci," Leiden, 4to. 1622. It is also contained in the seventh volume of the collection of Meursius's works, Florence, fol. 1746. The edition of J. Beckmann, Leipzig, 4to. 1791, contains the Greek text, Xylander's Latin version, and the notes of Xylander, Meursius, Bentley, Schneider, Niclas, and others, besides those of the editor, who published some additional observations in his edition of Marbodius "De Gemmis," Göttingen, 8vo. 1799. The last edition of this work is by Anton Westermann, entitled "Scriptores Rerum Mirabilium Græci, &c." Brunswick, 8vo. 1841. 2. Another of his works, and probably the principal work, was entitled Βίαι, "Lives," and apparently consisted chiefly of memoirs of different philosophers. It is not now in existence, but it is frequently quoted by Athenæus, Eusebius, and Diogenes Laertius, who have preserved some few

fragments of the work. 3. *Περὶ Λέξεως*, "On Style," quoted by Athenæus. 4. *Περὶ Ζώων*, "On Animals," quoted by Hesychius. 5. *Ἀλλοιώσεις*, "Metamorphoses," quoted by Antoninus Liberalis as the work of "Antigonos," is considered by Fabricius to belong to Antigonos Carystius. To these works is added by Fabricius and others an heroic poem, entitled "Antipater," *Ἀντίπατρος*, of which two lines are quoted by Athenæus (iii. 82. ed. Casaub.). However, Schweighæuser and Clinton consider that Athenæus is here quoting the "Life of Antipater," by Antigonos, which formed part of his collection of "Lives," and that the two verses belong not to Antigonos himself, but to some unknown poet.* (Fabricius, *Biblioth. Græca*, vol. iv. p. 303. ed. Harles; Schweighæuser's Index to Athenæus, tom. xiv. p. 32.; Clinton, *Fasti Hellen.* vol. iii.; Hofmann, *Lexicon Bibliograph.*) W. A. G.

ANTIGONUS (*Ἀντίγονος*) of CUMÆ in Asia Minor, wrote a work on agriculture, which is now lost, but is referred to by other ancient authors who wrote on the same subject. The time in which he lived is unknown. (Varro, *De Re Rustica*, i. 1.; Columella, i. 1.; Pliny, *Elenchus*, lib. 8. 14, 15, and 17.)

L. S.

ANTIGONUS (*Ἀντίγονος*), surnamed DOSON (*Δώσαν*), that is, he who is about to give. This nickname is said to have been given to him by the Greeks, because he was always ready to promise, but not to keep his promises. He was sometimes also called Antigonos Euergetes, or Antigonos Soter; and as he was the guardian of Philip of Macedonia, he is sometimes called Antigonos the Guardian (*ἐπίτροπος*).

According to the chronicle of Eusebius, Antigonos Doson was a son of Demetrius of Cyrene, the son of Demetrius Poliorcetes, by Olympias, the daughter of Polycletus of Larissa. After the death of Demetrius II., king of Macedonia, in B. C. 230, Antigonos undertook the government of Macedonia in the name of his ward Philip, the son of Demetrius II., who was then only five years old. At the commencement of his regency the Dardanians in the north and the Thesalians in the south rose in arms against Macedonia to gain their independence, but Antigonos defeated their attempts. He married Chryseis, the widow of Demetrius II., with the view of seating himself on the throne of Macedonia, and he actually assumed the diadem. The Macedonians perceiving his ambitious design revolted and besieged him in his palace. Antigonos, with heroic courage, came forward from his palace without arms or attendants, flung the diadem and his purple among the crowd, and told them to give the ensigns of royalty

to some one whom they knew how to obey. He reminded them of the benefits he had conferred upon his country, and the enumeration of his services together with his intrepidity had such an effect upon the people, that they expressed their regret for what they had done, and entreated him to resume the government. But Antigonos refused until the leaders of the insurrection were given up to him for punishment. The influence of Macedonia in Greece had been gradually lost, and Aratus, by his prudent and generous conduct, induced Diogenes, the Macedonian commander at Athens, to withdraw his garrison, and to restore Athens to independence. About B. C. 228 the Ætolians endeavoured to induce Antigonos to make war upon the Achæan league, but he was prudent enough not to enter into the scheme; he foresaw a change in the affairs of Greece, and determined to wait his time. Aratus in the mean time kept up an understanding with Antigonos, and negotiated with him for assistance against Cleomenes III. of Sparta. When the war between the Achæans and Cleomenes broke out, Antigonos was invited into southern Greece by Aratus, and Acrocorinthus, the citadel of Corinth and the key of Peloponnesus, was surrendered to him. Antigonos had been prepared for this event, and had been waiting in Thessaly. Towards the autumn of the year B. C. 223, he arrived at the isthmus of Corinth. The war against Cleomenes III. and the Ætolians, which now began, lasted nearly three years. Cleomenes had a fortified position near Corinth, but an insurrection at Argos compelled him to withdraw into Peloponnesus, especially as a part of the hostile fleet sailed to the coast of Argolis, and thus the road into the Peninsula was open to Antigonos, who quickly followed Cleomenes to Argos. Several important towns opened their gates to the Macedonians, but as the winter was approaching Antigonos stopped further operations and went to the diet of the Achæans at Ægium, where he himself dictated the terms of peace between himself and the Achæans, and he was overwhelmed with honours and flattery. In the following spring he moved towards Tegea in Arcadia, which surrendered to him. Orchomenus was taken and plundered by his soldiers. Mantinea after a short siege fell into his hands: the most distinguished citizens were put to death or sent in chains to Macedonia, and the remaining population, women and children included, were sold as slaves. The empty town was given as a present to the Argives, and the name was changed into Antigonea, which was still in use in the time of Plutarch. Antigonos having concluded his campaign before the end of the summer, sent a part of his troops to Macedonia, and went himself again to Ægium. In the summer of the next year, B. C. 221, Antigonos marched

* A Greek epigram attributed to Antigonos Carystius is preserved in the Greek Anthology. (lib. ix. § 406. ed. Tauchn.)

with a large army to Sellasia, where Cleomenes was encamped. In the battle which ensued, Cleomenes and his army were completely defeated, and Antigonus took Sellasia, which was plundered and destroyed. Sparta now surrendered at discretion, and was treated with moderation, as Antigonus wished to appear the deliverer of the Peloponnesus. But he changed the constitution of Sparta, and appointed Brachylles, a Bæotian, governor of the city. The king only remained a few days at Sparta, as he received intelligence that the Illyrians had invaded Macedonia. Antigonus accordingly hastened back, and drove the Illyrians from his dominions. Immediately after this victory he was attacked by an illness which terminated his life in the autumn of the year B. C. 221. He was succeeded by his ward Philip, who was only fourteen years old. The nine years during which Antigonus Doson governed Macedonia were comparatively a happy period for the country. His courage and prudence secured the kingdom against internal and external enemies, and re-established the Macedonian influence in Greece. Antigonus is praised by Polybius for his prudence and moderation, but his cruel treatment of the Mantineans is inexcusable. (Justinus, xxviii. 3, 4.; Athenæus, vi. 251.; Livy, xl. 54.; Polybius, ii. 45—70.; Plutarch, *Cleomenes* and *Aratus*; Suidas, under Ἀντίγονος; Niebuhr, *Kleine Schriften*, p. 232. &c.; Schorn, *Geschichte Griechenlands, von der Entstehung des ätolischen und achäischen Bundes bis auf die Zerstörung Corinths*, p. 92. &c., and p. 114—135.)

L. S.
ANTIGONUS (Ἀντίγονος), son of ECHERATES, the brother of Antigonus Doson. He was a faithful friend of Philip V. of Macedonia, and hated by Philip's son, Perseus, who had induced his father by calumny to put to death his son Demetrius. Philip from the moment that the act was committed sank into deep grief, as he was haunted by the idea that he might have wronged Demetrius. Antigonus often hinted that he knew who was the guilty person; and when Philip at last insisted upon knowing the secret, Antigonus, unwilling to make the revelation himself, produced Xychus as a witness. When the crime thus became known to the king, Perseus withdrew to Thrace. Philip, to prevent Perseus reaping the fruit of his falsehood, declared Antigonus his successor on the throne of Macedonia, and soon after died, B. C. 179. His physician, who had kept up a secret correspondence with Perseus, immediately informed him of the event. Perseus succeeded in gaining possession of the throne, and immediately put Antigonus to death. (Livy, xl. 54—58.)

L. S.
ANTIGONUS EUE'RGETES. [ANTIGONUS DOSON.]

ANTIGONUS (Ἀντίγονος), surnamed GONA'TAS or GONNA'TAS (Γονατᾶς), a

grandson of Antigonus, king of Asia, and son of Demetrius Poliorcetes, by Phila, the daughter of Antipater. During the lifetime of his father, Antigonus stood by him in his varied fortunes. In B. C. 287, when Demetrius was expelled from Macedonia and fled into Asia, Antigonus kept possession of his post in the Peloponnesus, and when at last Demetrius fell into the hands of Seleucus, Antigonus offered himself and all he possessed as a ransom for his father: but Demetrius died a prisoner. [DEMETRIUS POLIORCETES.] Antigonus had been declared king of Macedonia by his father, but he does not appear to have adopted that title till after his father's death, in B. C. 283. Antigonus at this time possessed only a few towns in Greece, which were occupied by his garrisons, and gave him some influence in the affairs of Greece. After the murder of Seleucus, in B. C. 280, by Ptolemy Ceraunus, Antigonus began the contest for the throne of Macedonia with Ptolemy Ceraunus, but being defeated in a sea-fight, he withdrew to the coast of Bæotia. During the period which followed, he was prevented from making any further attempts upon Macedonia, partly by the insurrections in the Greek towns, where the spirit of freedom was reviving, and partly by the invasion of Greece by the Gauls under Brennus. After the death of Sosthenes, one of the claimants of the throne of Macedonia, who had maintained himself for two years and then was killed in battle against the Gauls, Macedonia fell into anarchy, and several pretenders disputed the throne. Antipater, a nephew of Cassander, maintained his position longest, but he was defeated in B. C. 276 by Antigonus Gonatas, who now occupied the throne of Macedonia. Antigonus owed his victory in a great measure to his Gallic mercenaries. His active energy was required in several quarters at once to secure his tottering throne against attacks from within and without, as well as to recover several districts which had been severed from his kingdom. A new pretender now rose in the person of Antiochus I., king of Syria, who claimed the kingdom of Macedonia as the heir of his father Seleucus; but the matter was settled amicably between the two kings. Scarcely was this danger averted when the Gauls again invaded Macedonia, but they were completely defeated, and Antigonus now besieged the tyrant Apollodorus in his fortress of Cassandrea. The siege lasted ten months without any prospect of a successful result, until at last the tyrant was betrayed into the hands of his enemy and put to death. The throne of Macedonia was now apparently secure, and the king thought that the time was come for crushing the spirit of liberty in the towns of Greece. But while he was preparing his campaign, Pyrrhus returned from Italy, in B. C. 274, and having no means to support his troops, and bearing

also a personal grudge against Antigonus, who had refused to send him relief to Italy, Pyrrhus invaded Macedonia. The people flocked to his standard, and a great battle showed that the power of Antigonus rested merely on his mercenaries. Antigonus lost his throne in B. c. 273, but maintained himself in the maritime towns of Macedonia, where he waited for an opportunity of recovering what was lost. Before Pyrrhus undertook any thing further, he marched into Peloponnesus, and Antigonus availed himself of the absence of Pyrrhus to recover Macedonia, which he found the more easy as the cruel and savage conduct of the soldiers whom Pyrrhus had left behind had disgusted the Macedonians.

After the death of Pyrrhus at Argos, in B. c. 272, Antigonus again appeared safe in his dominions, and he now resumed his project of uniting all Greece with Macedonia. He succeeded in extending his sway over Peloponnesus, and to accomplish his plans the more successfully he supported the numerous tyrants who sprang up in various parts of Greece, and some of whom owed their power to him. Some of the tyrants, as Aristotimus of Elis, committed, under his protection, the most revolting outrages. But the means which Antigonus had recourse to for establishing his supremacy in Greece did not answer their end, and only revived an ancient union among a great portion of the Greeks, which is known by the name of the Achæan league. After the subjugation of several Greek towns, Antigonus began, in B. c. 268, the siege of Athens; and when, after a long protracted blockade, Athens was on the point of surrendering, an event occurred which saved Athens, and again threatened to deprive Antigonus of his throne: Alexander of Epirus, the son of Pyrrhus, marched with an army into Macedonia. Antigonus raised the siege of Athens, and hastened to Macedonia. His army treacherously went over to Alexander. Macedonia was lost: Thessaly alone and his Greek subjects remained faithful to him. But fortune quickly turned in his favour. Demetrius, whom Justin calls a son, and others a brother of Antigonus Gonatas, collected fresh troops, defeated Alexander in a battle near Derdium, and not only expelled him from Macedonia, but compelled him to surrender his own kingdom of Epirus, and flee to Acarnania. Epirus however remained only a short time in the possession of Antigonus, as the Epirots, with the assistance of the Ætolians, expelled the Macedonians and restored Alexander to the throne. In the meantime Areus of Sparta had conquered several possessions in Peloponnesus which belonged to Antigonus, and as soon as Antigonus had settled the affair with Alexander of Epirus, he hastened to the isthmus of Corinth. In B. c. 265 he fought a battle near Corinth, in which Areus fell, and his

Spartans were compelled to return home. After this victory Antigonus again turned his thoughts towards Athens, the conquest of which was his favourite scheme, notwithstanding his oaths and treaties. He besieged the city in vain until the autumn of B. c. 263, and then concluded a truce. The Athenians confiding in the king's honesty provided themselves only with sufficient supplies till the autumn of the next year, and just before the harvest of the year B. c. 262 was about to commence, Antigonus unexpectedly appeared with his army before the city. The Athenians were compelled to admit Macedonian troops. The upper part of the city and the Museum however were evacuated again after the fortifications were destroyed. Antigonus was now at peace for several years, during which however he did every thing to prevent the extension of the Achæan league. In B. c. 243 Aratus succeeded in taking possession of Acrocorinthus and expelling the Macedonian garrison, and after this event the Macedonian influence in Peloponnesus died away. Corinth and Megara joined the league, which also concluded an alliance with Egypt, to protect itself against Macedonia. Antigonus, bent upon recovering what he had lost, formed still closer connections with the tyrants who still existed in several parts of Greece, and concluded an alliance with the Ætolians. Emissaries were even sent by Antigonus and Aristippus, tyrant of Argos, to assassinate Aratus. A war broke out between the Achæans and Ætolians, in which Antigonus took no part. After the defeat of the Ætolians near Pallene in Peloponnesus by Aratus, a peace was concluded with Macedonia, as Antigonus now saw that it was impossible to effect any thing against the Achæan league, and he thought it advisable to secure by a treaty what he still possessed in Greece. He died shortly after, at the age of eighty, in B. c. 240, and left his kingdom in a prosperous condition to his son Demetrius II. The surname Gonatas is usually derived from Gonni or Gona, a town of Perrhæbia in Thessaly, which is said to have been the place where he was born and educated. But Niebuhr thinks that Gonatas is a Macedonian word and the same as the Romaic *γονάτας*, an iron plate to protect the knee, and that Antigonus derived his surname from wearing this unusual piece of armour. His reason for thinking so is the circumstance that Demetrius Poliorcetes did not come into the possession of Thessaly till after Antigonus had grown up to manhood. If his name is derived from the town, the penultima will be long (Gonátas) according to the best analogy. (Plutarch, *Demetrius*, *Pyrrhus*, *Aratus*, *Apophthegm. Reg.*; Justinus, xvii. 2., xxiv. 1., xxv. 1, 2, 3., xxvi. 1, 2.; Pausanias, i. 13.; Polybius, ii. 43—45., ix. 29. 34.; Niebuhr, *Kleine Schriften*, p. 227.; Schorn, *Geschichte Griechenlands*, von der

Entstehung des ätolischen und achäischen Bundes, &c., p. 39—83.) L. S.

ANTIGONUS THE GUARDIAN. [ANTIGONUS DOSON.]

ANTIGONUS (*Ἀντίγονος*), son of HYRCANUS I., and brother of Aristobulus I. During the lifetime of his father, Antigonus and his elder brother conducted the siege of Samaria, and defeated Antiochus of Cyzicus, who came to the assistance of the Samaritans. After the death of Hyrcanus, B. C. 107, Aristobulus changed the dignity of high priest, which he inherited, into that of king of Judæa, and the kingly dignity remained in his family until the death of Antigonus, the son of Aristobulus II. Aristobulus on ascending the throne made his brother Antigonus, of whom he was very fond, his colleague, and threw all the other members of his family into prison. Antigonus, however, did not long enjoy his dignity. He had many secret enemies, and among them his brother's wife. They did all that they could to render him suspected by his brother, who was even told that Antigonus entertained the design of killing him and setting himself up as sole king. Aristobulus disbelieved these reports; but on one occasion while he was ill he was more intimidated than usual, and gave orders that every one who entered his palace in arms should immediately be put to death. The queen and her associates persuaded the unsuspecting Antigonus to go and see his brother in full armour, and as he entered the palace, he was cut down by the guards, B. C. 106. [HYRCANUS; ARISTOBULUS I.] (Josephus, *Jewish Antiq.* xiii. 10. § 2., 11. § 1. and 2.; *Jewish War*, i. 3.) L. S.

ANTIGONUS, surnamed SOCHÆUS, from the town of Socho in Judæa, was a Jewish teacher and the successor of the high priest Simeon, surnamed the Just, who is called a contemporary of Alexander the Great. An opinion of his set forth by his disciple Zadok, that virtue must be practised without any view to rewards was, according to the Jewish tradition, supposed to have given rise to the sect of the Sadducees. (Winer, *Biblisches Realwörterbuch*, under "Sadduceer.") L. S.

ANTIGONUS SOTER. [ANTIGONUS DOSON.]

ANTILES, ANTILIS, ANTILLUS. [ANTYLLUS.]

ANTILLÓN, ISIDORO DE, was born in a village of Aragon, in what year is uncertain. He studied at Saragossa, where he distinguished himself. Soon after the termination of his academic career he was appointed professor of astronomy, geography, and history to the royal college of nobles at Madrid. Antillon was one of the most enthusiastic opponents of the French invasion in 1808. He was one of the junta which conducted the defence of Saragossa. After the reduction of that city he took refuge in Seville, where

he took part in several periodicals published with a view to stimulate the Spaniards to resistance. Thence he was obliged to fly to Cadiz, and subsequently to Majorca, where he contributed to the "Aurora," a patriotic journal. Antillon was quite as much an anti-royalist as an anti-gallican. His sentiments were little calculated to promote his interests when Ferdinand VII. re-ascended the throne. He was arrested by order of the king in 1820, and sent for trial to Saragossa, but died at a village on the way, and was hurriedly interred. During Riego's brief triumph his body was removed to a more honourable place of sepulture. Antillon published a number of maps and memoirs, scientific and political. His most esteemed work is:—"Elementos de la Geografia, astronomica, natural y scientifica de España y Portugal." We have not been able to ascertain the date of the first edition of this work; the second was published in 1815; the third at Madrid in 1824. A French translation of the second edition appeared at Paris in 1823. The translator omits Antillon's critical examination of the methods employed to determine the positions and altitudes of a number of places in the Peninsula important in a geodetic point of view. (*Supplement to the Biographie Universelle*, voce "Antillon;" *Géographie physique et politique d'Espagne et du Portugal*, par Don Isidore Antillon; *Manuel du Libraire*, par Brunet.) W. W.

ANTIMACHIDES. [ANTISTATES.]

ANTIMACHUS, a Grecian statuary who is mentioned by Pliny as the author of some statues of noble women. His date and country are unknown. (Pliny, *Hist. Nat.* xxxiv. 8.) R. W. jun.

ANTIMACHUS (*Ἀντίμαχος*). There are three Greek poets of this name.

ANTIMACHUS of CLAROS, a small town in the territory of Colophon, whence he is usually called a Colophonian. He was a son of Hyparchus, and lived towards the end of the Peloponnesian war (B. C. 404). He distinguished himself as an epic and elegiac poet. The statement of Suidas, that he was a disciple of Panyasis, is scarcely reconcilable with chronology. Plutarch, in his life of Lysander, relates that at the festival of the Lysandria, which the Samians celebrated in honour of Lysander, Antimachus had a poetical contest with one Niceratus of Heraclea, and Lysander himself awarded the prize to Niceratus. This defeat disheartened Antimachus so much that he destroyed his own poem, but Plato the philosopher, then a young man, who happened to be present, comforted the disconsolate poet. Cicero relates another anecdote in which Antimachus is likewise brought in contact with Plato. On one occasion, he says, Antimachus read his great poem (probably "The Thebais") to a numerous audience; but all his hearers finding the poem too tedious gradually with-

drew, with the exception of Plato, and the poet observing this, said, "I shall continue to read, for one Plato is to me worth thousands of others." It is almost certain that the statements of Plutarch and Cicero do not refer to the same occurrence, for it is not likely that the flattering Greeks, on an occasion like the Lysandria, should have withdrawn from the public solemnity. In Cicero's account therefore Plato must be conceived to have heard Antimachus either at Athens or in Asia Minor. A similar anecdote to that related by Cicero is also told of the poet Antagoras of Rhodes, who likewise wrote a Thebais, and Welcker has adduced good reasons for believing that Plato did not hear Antimachus, and was not present at the Lysandria in Samos. He is therefore of opinion that both anecdotes are either pure inventions or that the story about Antagoras was applied to Antimachus by some friend of his, to show that although the multitude did not appreciate his productions, they were duly valued by the learned. If then these anecdotes must be rejected, we know nothing of the life of Antimachus except that he was attached to Lyde, whom some call his mistress and others his wife, and that she died at an early age. The poet sought consolation for his sorrow in writing an elegy, which he called "Lyde," and in which he enumerated all the instances in the heroic age of Greece in which heroes had been deprived of their favourites by death. This elegy, which consisted of several books, was very celebrated in antiquity, though it does not appear to have been much relished by the grammarians of Alexandria. Its value consisted chiefly in the mythical and antiquarian lore incorporated in it, and it was on account of the quantity of mythical information scattered through the poem that Agatharchides of Cnidus made an abridgement of it. The fragments of this elegy are collected in the works cited below.

The principal poem of Antimachus was his "Thebais." It was a work of immense length, though it is not very credible, as Porphyryon says in his "Commentary on Horace," that the first twenty-three books contained only the events previous to the arrival of the seven heroes at Thebes. If, as it is stated by the Scholiast on Aristophanes, the poem also contained the war of the Epigoni, that is, the sons of the seven heroes, against Thebes, it must have been of enormous extent. From the extant fragments we may infer that the poem began with the story of Agenor and his daughter Europa, and ended with the restoration of Diomedes in Ætolia by Alcæon. The "Thebais" was, like the "Lyde," a mass of mythical learning, and every thing in ancient story that was in any way connected with the subject was introduced into the poem. These materials were not worked up skilfully; the poem was deficient in poetic feeling, and also

in artistic construction. This is the opinion of Quintilian, with whom the other ancient critics agree. Antimachus borrowed expressions from the tragic writers, and frequently introduced Doric forms. The composition was merely the result of labour. Antimachus is the first of that numerous class of poets of the Alexandrine period with whom learning was a substitute for genius, and who wrote for the learned instead of for the world. In the Alexandrine canon Antimachus was ranked, next to Homer, as the first epic poet of Greece, and the emperor Hadrian is said to have preferred his poetry to the "Iliad" and "Odyssey." Besides these two great poems the ancients mention several other works of Antimachus, but it is doubtful if these works belong to Antimachus of Claros or to either of the other two poets of the same name. These works are:—1. "Artemis" (*Ἀρτεμις*), of which the second book is quoted by Stephanus of Byzantium. 2. "Delta" (*Δέλτα*), and 3. "Iachine" (*Ἰαχίνη*). Suidas calls Antimachus a grammarian, which F. A. Wolf considers to be a mistake arising from a confusion of the poet of Claros with a grammarian of the same name. Wolf also thinks that the edition of the Homeric poems ascribed to Antimachus refers only to the copy which Antimachus used, and in which he made some marginal notes. The fragments of Antimachus have been collected by C. A. G. Schellenberg, Halle, 1786, 8vo. with a critical "Epistola" by F. A. Wolf to the editor. Those belonging to the "Thebais" are also contained in Düntzer, "Die Fragmente der Epischen Poesie," p. 99., &c., and "Nachtrag," p. 38., &c. Compare Blomfield in the "Classical Journal," iv. 231.; N. Bach, "Philetæ, Hermesianactis, &c. Reliquiæ. Accedit Epimetrum de Antimachi Lyda," p. 240.; Welcker, "Der Epische Cycles," p. 102—110.

ANTIMACHUS of HELIOPOLIS in Egypt, an epic poet who seems to have lived before the time of Augustus. According to Suidas he was the author of a poem called *Κοσμοποιία* ("The Creation of the World"), which consisted of three thousand seven hundred and eighty hexameter lines. Tzetzes, on Lycophron (245), quotes three hexameter lines from some Antimachus, in which the landing of Achilles on the coast of Troy is described; but as no distinguishing epithet is given to the poet it is uncertain to which of the three poets the lines belong.

ANTIMACHUS of TEOS, an epic poet, who must have lived at a very early period if, as Clemens of Alexandria states, Agias imitated one of his verses. From a statement in Plutarch it would seem that Antimachus had spoken in one of his works of the eclipse which was supposed to have occurred on the day on which Rome was founded. But we know neither the time at which he lived, nor on what subjects he

wrote. Only one line of his is preserved in Clemens Alexandrinus. (*Stromata*, vi. 622.; Plutarch, *Romulus*, 12.) L. S.

ANTIMACO, MARCANTONIO, was one of those Italian scholars who distinguished themselves as teachers and critics in philology, after the great restoration of Grecian learning in the fifteenth century. The name by which he is known has the air of being, not his genuine family name, but one of the favourite translations of a modern word into a classical form. However, none of the notices of his life that have been consulted mention any such change. Antimaco, or Antimachus, was born in Mantua about the year 1473. In his youth he travelled into Greece, and there spent five years, under the instruction of a celebrated teacher of the language; after which he returned to Italy. For some time he taught classical literature, especially Greek, in his native town; but at length, probably about 1527, he was invited to a professorship in the university of Ferrara, which he held during the remainder of his life. He is supposed to have died in 1552. Antimaco wrote verses, both in Latin and in Greek; but the only published works of his that deserve any notice were translations from the Greek into Latin. A volume containing all these was published at Basle, for the first and last time, in 1540, small 4to. The pieces of which it gives translations are the following:—1. The two Books on the History of Greece after the Battle of Mantinea, written by the modern Platonist, Gemistus Pletho; 2. the first four chapters from the “*Ars Rhetorica*” of Dionysius of Halicarnassus; 3. a considerable part (which the translator seems to have had some intention of completing) of the treatise “*De Interpretatione*,” ascribed to Demetrius Phalereus; 4. the preface of Polyænus. To these translations is added an original composition, “*Marci Antonii Antimachi de Laudibus Græcarum Literarum Oratio*.” The translations by Antimachus from Demetrius soon dropped out of notice. His translations from Dionysius were more fortunate. Indeed, they appear, in an amended form, in the current editions of our own time. They were adopted by Sylburgius in his edition of Dionysius, Frankfort, 1586, fol.; and after several subsequent republications, they were received in Hudson’s edition, Oxford, 1704, fol., and thence transferred to Reiske’s, Leipzig, 1774–75, 8vo. They are also in the curious collection of critical treatises entitled “*Degli Autori del ben parlare, per secolari e religiosi, Opere diverse*,” Venice, 1743, 4to., part iv. vol. iv. p. 609–617. Antimaco was held in much esteem by his contemporaries. Gyraldi wrote an epitaph on him, which will be found in Gruter (*Delicie Italorum Poetarum*, 1608, i. 1233.), and made him one of the interlocutors in his “*Two Dialogues on the Poets of his own Times*.”

(Tiraboschi, *Storia Della Letteratura Italiana*, 1787–1794, 4to. vii. 1110.; Mazzuchelli, *Scrittori d’Italia*; Gyraldus, *Opera*, ii. 521. 1696. fol.) W. S.

ANTIN, D'. [GONDRIK.]

ANTINE, MAUR FRANÇOIS D', a Benedictine monk of the congregation of St. Maur, was born on the 1st of April, 1688, at Gonriex, in the diocese of Liège, and educated at Douai. In 1712 he took the vows, and, after teaching philosophy for one year in the abbey of St. Nicaise at Reims, was sent to Paris, where it was intended he should be employed on an edition of the “*Decretals*.” That plan being abandoned, his attention was turned to the completion of a new impression of Du Cange’s Glossary, which had been already partly prepared by the Benedictine brethren Guenié, Toustain, and Le Pelletier. He succeeded in producing five volumes of the collection by the year 1734, when he was disabled from proceeding in consequence of his banishment to Pontoise, on suspicion of a leaning to Jansenism. He left the sixth and last volume, however, nearly ready for the press, and it was issued shortly after.

In his exile he devoted himself to the study of the Psalms of David in the original, from which he executed a translation, which was published at Paris, with notes, in 1738, and so well received that it soon ran through three editions. Being recalled to Paris, he was appointed to assist Bouquet in the publication of the “*Historians of France*,” but he proceeded no further than to make some researches into the history of the crusades. Out of this employment, nevertheless, grew the idea of the work by which D’Antine is now chiefly remembered, the “*Art de Vérifier les Dates*.” The difficulties he met with in his studies induced him to prepare for his own use a chronological table of events from the birth of our Saviour, and a perpetual calendar, to which he intended to add tables of the councils, the succession of the popes, and other matters. An attack of apoplexy which he suffered in 1743, about the time when he was commencing the execution of his plan, prevented him from proceeding with his labours so vigorously as he proposed; but he had already completed the perpetual calendar and chronological table, when a second attack of apoplexy suddenly carried him off, on the 3d of November, 1746, in his fifty-ninth year. The plan he had sketched out was taken up by the Benedictine brethren Clemencet and Durand, by whom the “*Art de Vérifier les Dates*” was completed and published in one volume folio. Its great utility, which was immediately perceived, has caused it to pass through numerous editions. Each new editor has augmented the work so considerably, and the supplements and continuations have become in course of time so voluminous, that D’Antine

would now have some difficulty in recognising his own project under the bulky form into which it has grown.

In private life D'Antine was exceedingly amiable, and his disposition was cheerful. He possessed a peculiar faculty of imparting comfort and consolation to the afflicted, which he was fond of exercising, and his charity was a conspicuous feature of his character. (Preface to *L'Art de Vérifier les Dates depuis la Naissance de Notre Seigneur*, 3d edit. Paris, 1783, xii. xvii.; Le Long, *Bibliothèque Historique de la France*, edit. Fevret de Fontette, ii. 22.) J. W.

ANTINORI, ANTONIO LODOVICO, was born at Aquila, in the kingdom of Naples, on the 24th August, 1704, and educated for the church. He became warmly attached to the study of antiquities, especially those of his native district, the Abruzzi, and, while yet very young, contributed a number of articles on the Greek and Latin inscriptions and remains of the Abruzzi to Muratori's "Novus Antiquarum Inscriptionum Thesaurus." He is mentioned with high praise in the sixth volume of Muratori's "Antiquitates Italicae Medii Ævi," which contains a chronicle and other collections relating to the history of Aquila, arranged by him. Antinori, on his visits to Rome, became so high in favour with Pope Benedict XIV. that he was offered the post of librarian at Bologna, which however he declined on the plea of ill health. In 1745 the King of Naples nominated him to the archbishopric of Lanciano, which he held for nine years, and then became metropolitan of Acerenza and Matera. Four years after, he resigned his appointments and retired to private life, on a pension of five hundred ducats and some small benefices. He died on the 1st March, 1778, of apoplexy, in his seventy-fourth year.

During his retirement Antinori employed himself in his old pursuit, and he left behind him a vast mass of antiquarian collections, which he intended to publish; but the numerous applications from the court of Naples, for his advice and information on matters relating to the Abruzzi, took up so much of his time that he was never able to execute the task. After his death, his brother Gennaro announced them for publication, and in the year 1781 they began to appear, under the title of "Raccolta di Memorie Istoriche delle Tre Provincie degli Abbruzzi," Naples, 4to. Four volumes were published, the last in 1783, when the work stopped, although the MS. collections are said to have been sufficient for fifteen volumes. The publication is not considered to have added to Antinori's reputation, though it contains valuable materials for the future historian of the Abruzzi. (Memoir prefixed to the *Raccolta di Memorie degli Abbruzzi*, vol. i., which is derived from the *Antologia Romana* for 1788, iv. 324—352.; Life, by D. Vaccolini, in Tipaldo's *Biografia degli Italiani*

Illustri del Secolo XVIII. iii. 304, 305.; Mazzuchelli, *Scrittori d'Italia*, i. part ii. p. 844.; Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.*, iv. 165.) J. W.

ANTINOUS (*Ἀντίνοῦς*), a chief of the Epirots. In the year B.C. 172, when the Romans had declared war against King Perseus of Macedonia, Antinous and Cephalus were at the head of the Molossian state, and both were connected by friendship with the royal house of Macedonia. There was at that time in Epirus a young man of the name of Charops, who had been educated at Rome, and was anxious to gain the favour of the Romans. With this view he calumniated the chiefs of the Molossians, and represented their friendship for Perseus as treacherous hostility towards Rome. Both the chiefs, however, wished for the continuance of peace between Rome and Macedonia, as they foresaw that war would bring ruin upon Macedonia; but they were nevertheless determined to abide by the treaty which bound them to assist the Romans. With these upright intentions, they at first despised the intrigues of Charops; but when they saw that several Ætolians who had been calumniated in a similar manner by Lyciscus were led to Rome as prisoners, they thought it prudent to be on their guard. At last they saw no safety for themselves except in openly joining the Macedonians and inducing the Molossians to do the same. After the battle of Pydna in B.C. 168, when L. Anicius invaded Epirus to punish the revolted Molossians, Antinous and a chief named Theodotus fought bravely and died in battle. Their country fell into the hands of the Romans. Although Polybius clearly shows how Antinous and his friends were compelled against their own inclination to side with Macedonia, yet Livy represents them as traitors, without adding a word to explain or excuse their conduct. (Polybius, xxvii. 13., xxx. 7.; Livy, xlv. 26.) L. S.

ANTINOUS (*Ἀντίνοῦς*), a beautiful youth and a favourite of the emperor Hadrian. He was a native of the town of Bithynum, also called Claudiopolis, in Bithynia. His beauty led the emperor to take him as his page and companion in all his journeys. In A.D. 132, while Hadrian was staying in Egypt, Antinous was drowned in the Nile. Hadrian himself said that Antinous fell into the Nile by accident, but Dion Cassius thinks it more probable, that he threw himself into the river with the view of averting some danger which threatened his master. Hadrian's grief knew no bounds. On the spot where his favourite had perished (the site of the ancient town of Besa) he built a city which was called Antinoopolis or Antinoëa. Temples were raised to Antinous in Egypt and several parts of Greece, and the number of his statues was immense. The constellation which bears the name of Antinous

to the present day was declared by the soothsayers to be the soul of Antinous, and to have come into existence on the day on which Antinous died. In some places, as at Bithynum and at Mantinea in Peloponnesus, Antinous was worshipped as a god; and in the latter place mysteries were celebrated in honour of him every year, and games every fifth year. The numerous statues, busts, reliefs, and paintings, in which Antinous was represented, and in some of which his figure was idealised into that of a beautiful Bacchus, gave a fresh impulse to the fine arts. Many representations of Antinous, especially heads, are still extant: they are of exquisite beauty, and will bear comparison with the works of the best periods of Grecian art. There are also coins which were struck in honour of Antinous, but it is remarkable that all of them were struck in Greek towns, and none at Rome or in the Roman colonies. (Pausanias, viii. 9. 4.; Dion Cassius, lxi. 11.; Spartianus, *Hadrian*, 14.; Eckhel, *Doctrina Numorum*, vi. 528, &c.; K. Levezow, *Ueber den Antinous, dargestellt in den Kunstdenkmälern des Alterthums*, Berlin, 1808, 4to.) L. S.

ANTIÖCHIS (Ἀντιόχης), a Greek woman, who paid some attention to medicine. With respect to her date, she must have lived in or before the first century after Christ, as one of her medical preparations was inserted by Aselepiades Pharmacion in the fourth book of his pharmaceutical work called "Marcellas." She may perhaps be the same person to whom Heraclides of Tarentum addressed his work on "Hæmorrhage from the Nose," and in this case must have lived in the third century before Christ. (Galen, *De Compos. Medicam. sec. Locos*, lib. iii. cap. 3. tom. xii. p. 691., ed. Kühn, lib. ix. cap. 2., lib. x. cap. 2. tom. xiii. p. 250. 341.)

W. A. G.

ANTIÖCHUS, an Athenian sculptor, part of whose name remained on a colossal statue of Minerva which was preserved in the Villa Ludovisi, at Rome. Winckelmann describes this work, and says it was vulgar, and coarse in its execution. He cannot determine at what period the artist lived, but, judging from the inscription, he thinks it must have been long anterior to the time of Trajan. (Winckelmann, *Storia delle Arti*, &c. ii. 294-5.) R. W. jun.

ANTIÖCHUS (Ἀντιόχος), an ancient physician, who was probably a contemporary of Galen at Rome, in the second century after Christ. He lived to a very great age with hardly any sickness, and when more than eighty years of age he was able to walk to the forum every day, and used to visit his patients on foot. Galen gives a minute account of his way of living, which is interesting. He may perhaps be the physician, one of whose medical prescriptions is preserved by Aëtius and Paulus Ægineta, but he is probably not the same person who is quoted by

Galen under the name of "Antiochus Philometor." [ANTIOCHUS PHILOMETOR.] (Galen, *De Sanit. Tuenda*, lib. v. cap. 4. tom. vi. p. 332. ed. Kühn; Aëtius, tetrab. i. serm. iii. cap. 114. p. 137. ed. H. Steph.; Paulus Ægineta, lib. vii. cap. 8. p. 652. ed. H. Steph.; Fabricius, *Biblioth. Græca*, vol. xiii. p. 64. ed. vet.) W. A. G.

ANTIÖCHUS (Ἀντιόχος), an ancient physician, saint, and martyr, whose memory is celebrated by the Romish church on the 13th of December, was a native of Mauritania, and belonged to an equestrian family. He was a Christian, but whether he was brought up in this faith, or whether he was converted from Paganism, does not appear. After receiving a good education he was induced to study medicine, purely from a desire of benefitting his fellow-creatures; and accordingly he went about healing their sicknesses gratuitously, and seizing the opportunity of striving to convert them to Christianity. After passing some time in Galatia and Cappadocia, he went to the island of Sardinia, while the persecution under the emperor Hadrian was raging against the Christian church, about A. D. 120. Here he was seized, and exposed to various tortures, from which, according to the legend, he is said to have been miraculously delivered, and to have been at last taken up into heaven. (*Martyrologium Romanum*; Bzovius, *Nomenclator Sanctorum Professione Medicorum*; Fabricius, *Biblioth. Græca*, tom. xiii. p. 64. ed. vet.) W. A. G.

ANTIÖCHUS (Ἀντιόχος), another physician, saint, and martyr, whose memory is celebrated by both the Romish and Greek churches on the 15th of July. Nothing is known of the events of his life, except that he was born at Sebaste, which is generally supposed to have been the city of that name in Armenia; his death took place during the persecution of the Christian church under the emperor Dioclesian, A. D. 303-311. It is said that he was miraculously delivered from the wild beasts to which he was exposed, and that, when he was at last beleaded, milk instead of blood flowed from the wound; upon which Cyriacus, the executioner, cried out that he too was a Christian, and accordingly was put to death with him. (*Martyrologium Romanum*; Bzovius, *Nomenclator Sanctorum Professione Medicorum*; *Acta Sanctorum*, Jul. 15. vol. iv. p. 25.; *Menologium Græcorum*, tom. iii. p. 168., ed. Albani.) W. A. G.

ANTIÖCHUS (Ἀντιόχος), a Greek astronomer, of whom nothing is known beyond the fact, that there exists in several libraries a MS. of a work called Ἀποτελεσματικά, which bears the name of Antiochus. The most complete MS. seems to be that in the Vatican library, which contains one hundred and seven chapters, and also another treatise called Καλανδολόγιον, "On the Ceremonies to be observed on the Calends of every Month."

Neither of these works has been printed. Thomas Gale ascribed to this Antiochus the introduction to the "Tetrabiblus" of Ptolemy, which was edited by H. Wolf, with a Latin translation, as the work of an anonymous writer (Basel, 1559, fol.). But Gale's opinion appears to have little foundation, as an astronomer Antiochus is referred to as an authority in the body of that introduction itself. (Fabricius, *Biblioth. Græc.* iv. 151.; Gale, *Ad Iamblicum de Mysteriis*, p. 364.)

L. S.

ANTIOCHUS (Ἀντίοχος), a Greek historian, a son of Xenophanes, and a native of Syracuse. Dionysius of Halicarnassus calls him a very ancient historian, though it is an established fact that he was very little older than Thucydides, and was living during the early part of the Peloponnesian war, at least down to B. C. 424. He was, however, the most ancient writer of any note on the history of Sicily. Strabo commits the singular mistake of placing Antiochus nearly two centuries before the time of Aristotle. The two historical works of Antiochus, which were very highly valued in antiquity, are lost, with the exception of some fragments which are contained in C. and Th. Müller's "Fragmenta Historicorum Græcorum," p. 181, &c. The first work of Antiochus was a history of Sicily, which contained in nine books the history of the island from the earliest times (the reign of the fabulous king Cocalus) to B. C. 424. The second work was a history of Italy, which is frequently referred to by ancient writers, especially by Strabo. It is sometimes called Ἰταλίας Οἰκισμὸς, and sometimes Περὶ τῆς Ἰταλίας Σύγγραμμα. Among the surprising statements made in this work, we may mention that he placed the foundation of Rome before the time of the Trojan war, and that he considered Romus, a son of Zeus, as the builder of the city. (Vossius, *De Historicis Græcis*, p. 45. ed. Westermann; C. and Th. Müller, *Fragment. Hist. Græc.*, p. xlv.; Niebuhr, *History of Rome*, i. 14, &c.)

L. S.

ANTIOCHUS (Ἀντίοχος), a Greek Sophist of ÆGÆ in Cilicia, who was living in the reign of the emperors Septimius Severus and Caracalla, about A. D. 200. He belonged to a wealthy and distinguished family, which some time after is described as of consular rank. In his youth he was a pupil of Dardanus the Assyrian, and afterwards of Dionysius the Milesian. He never took any part in the political affairs of his native place, nor did he ever appear in the popular assembly; and when he was charged on this ground with cowardice, he replied, "It is not you that I fear, but myself," for he was of a very irascible temper, which he was unable to control. He was, however, a kind and beneficent friend to his countrymen; and whenever they were in want, he assisted them with his ample means; and when their public buildings

wanted repairs, he advanced the money. He generally spent his nights in the temple of Æsculapius, partly to hold communion with the god in his dreams, and partly to converse with other persons who spent their nights there, for the same purpose, but were unable to sleep. He was at first a Cynic philosopher, or rather pretended to be one, and during the war of the emperor Severus against the Parthians, his affected Cynicism was of some service to the emperor: when the soldiers complained of cold, Antiochus rolled himself in the snow, and his example encouraged the soldiers. Severus and his son Caracalla rewarded him richly for this service, but the Sophist afterwards deserted to the Parthians, whence he is sometimes called Antiochus the Deserter (ἀντόματος). His declamations or orations on fictitious legal cases are said to have been skilful, though his pretensions to philosophy were very poor. As to his forensic declamations, Philostratus says that his style was more sophistical than was usually the case in such orations, but that, at the same time, they were more forensic (δικανικώτεροι) than the orations of other Sophists. He was particularly great in the descriptions of passion, in which none of his contemporaries excelled him. His style was brief and concise, and what he said was full of thought. He usually spoke extempore, and some of the subjects on which he discoursed, as well as a good specimen of his oratory, are preserved by Philostratus. He also wrote several works, but Philostratus specifies only one, which he calls a history, without stating what the subject was. A work of his, entitled Ἀγορά, "The Market," is mentioned by Phrynichus. (Philostratus, *Vita Sophistarum*, ii. 4, 5. 7.; Dion Cassius, lxxvii. 19.; Suidas, under Ἀντίοχος; Endocia, p. 58.; Phrynichus, *Eclogæ Nominum et Verborum Atticorum*, p. 32.)

L. S.

ANTIOCHUS (Ἀντίοχος) of ALEXANDRIA is quoted by Athenæus as the author of a work on persons who had been ridiculed by the Greek poets of the middle Attic comedy (περὶ τῶν ἐν τῇ μέσῃ κωμῳδίᾳ κωμωδομένων ποιητῶν). His age is unknown, but we may fairly presume that he was a grammarian of the time of the Ptolemies. Photius and Ptolemæus, the son of Hephæstion, mention an Antiochus as the author of a collection of local mythi or legends (μυθικὰ κατὰ πόλιν), of which they quote the second book; but whether he is identical with Antiochus of Alexandria, with Antiochus of Ægæ, or with the historian of the same name of Syracuse, cannot be decided. (Athenæus, xi. 482.; Photius, *Biblioth.* p. 150. b. ed. Bekker, *Cod.* 190.; Ptolemæus Hephæst. v. 324. ed. Gale.)

L. S.

ANTIOCHUS (Ἀντίοχος) of ASCALON in Palestine, a friend and contemporary of L. Licinius Lucullus. He was an Academic philosopher and a pupil of Philo, whom he

succeeded as the head of the New Academy. He also received instruction from Mnesarchus, the Stoic, whose influence upon Antiochus appears to have been very great, for Cicero says, that if Antiochus had changed a few of his opinions he would have been a genuine Stoic. He taught philosophy at Athens, and here M. Terentius Varro, Cicero, and several other distinguished Romans were among his pupils. Cicero spent six months with him at Athens in B.C. 79. He also taught at Alexandria and in Syria. He died in Syria when he was with his friend Lucullus, in whose company he seems to have spent the last years of his life. Antiochus was a man of a mild temper, though in his polemical work against Philo, his master, he was very bitter. Cicero always speaks of him with great affection and esteem. He was one of the most eminent philosophers of his time, a very acute thinker, and a man of great refinement. His great philosophical object was to get rid of the scepticism into which the Academy had fallen under his predecessors, to lead it back to the principles of the Old Academy, and to effect a combination of the principles of the Academy with those of the Stoics, whom he considered to have sprung from the Academy. From this tendency of his philosophy arose his hostility towards his predecessors, Philo and Carneades, and it was in this spirit that he wrote against Philo the work entitled "Sosus." In order to confute the scepticism of the Academy he endeavoured to point out the foundations on which our knowledge is based and to examine our capacity for discovering truth. He maintained that our intellect possesses in itself the means of distinguishing between truth and falsehood, and that our senses did not lead us always into error, as the Academics asserted. In the ethical part of his philosophy he was neither led away by the Stoics nor by the Academics, but he arrived at nearly the same conclusions as Aristotle and the Peripatetics. He disapproved of the opinion of the Stoics, that all crimes were essentially equal, and in his definition of the highest good he agreed with the Peripatetics. He maintained that happiness did not depend upon virtue exclusively, but that outward circumstances also ought to be taken into consideration. The chief source from which we derive our knowledge of the doctrines of Antiochus is Cicero's "Academics," in which Cicero assigns the defence of the philosophy of Antiochus to Varro, while he himself acts the part of Philo. Sextus Empiricus ascribes to Antiochus a work called "Canonica" ("Κανονικά"), which was probably a treatise on logic. Cicero mentions a third work of his which was dedicated to C. Lucilius Balbus: the title is unknown; but in this work Antiochus asserted that the Stoics and Peripatetics taught essentially the same things, and that they only differed in their termino-

logy. Antiochus of Ascalon must be distinguished from a later philosopher of the same name, who was a sceptic and a native of Laodicea. (Orelli, *Onomasticon Tullianum*, under "Antiochus," p. 42, &c., where all the passages of Cicero respecting Antiochus are collected. Compare Strabo, xiv. 759.; Plutarch, *Cicero*, 4., *Lucullus*, 42.; Sextus Empiricus, *Adversus Mathem.* i. 235., vii. 201.; Diogenes Laertius, ix. 106. 116.) L. S.

ANTIOCHUS ASIATICUS. [ANTIOCHUS XIII., KING OF SYRIA.]

ANTIOCHUS (Ἀντίοχος), an ATHENIAN, a contemporary and friend of Alcibiades. The manner in which they became acquainted is related by Plutarch. On the day when Alcibiades made his first appearance in the assembly of the people at Athens, he had a quail under his cloak, and the tumult and noise of the people made him forget his bird, which, finding itself free, made its escape. The uproar in the assembly became still greater at this singular occurrence, and many Athenians ran about in pursuit of the quail. Antiochus, the helmsman (κυβερνήτης), succeeded in catching it, and brought it back to Alcibiades, who, from that moment, became greatly attached to him. In B. C. 407, after his unsuccessful attempt upon Andros, Alcibiades left Antiochus in the command of the fleet at Notium near Ephesus, where Lysander commanded the fleet of the Lacedæmonians. Alcibiades enjoined Antiochus, who was a good sailor, but a thoughtless and overbearing man, not to fight the enemy. But the order was disregarded, and Antiochus sailed with two triremes up to the hostile fleet, and provoked the enemy. Lysander at first only chased him with a few ships, but when the Athenians came to the assistance of Antiochus, he attacked him with his whole fleet. Antiochus was defeated and killed. Lysander captured several vessels, made many prisoners, and raised a trophy. Alcibiades, hearing of this occurrence, hastened to the spot to wipe off the disgrace, but Lysander refused to engage in a fresh battle. The fact that Alcibiades had left Antiochus in the command of the ships, and had thus caused the loss of the Athenians, was one of the chief grounds on which he was exiled from Athens a second time. (Plutarch, *Alcibiad.*, 10. 35.; Xenophon, *Hellenica*, i. 5. § ii, &c.; Diodorus, xiii. 71.) L. S.

ANTIOCHUS I. (Ἀντίοχος), king of COMMAGENE, a small country between Mount Taurus and the Euphrates, which originally formed a part of the kingdom of Syria. Commagene does not occur in history as an independent kingdom till about the time of the destruction of the Syrian kingdom by Pompey the Great, who changed Syria into a Roman province, B. C. 65. This circumstance has led some writers to regard Antiochus I. of Commagene as the same person with Antiochus XIII. of Syria, whom they

suppose to have been left by Pompey in the possession of a part of his dominions. But this opinion is opposed to the fact that Dion Cassius mentions Antiochus as king of Commagene several years before the dissolution of the Syrian kingdom, about B. C. 69, in the war of Lucullus against Tigranes. Whether, however, Commagene, with its capital Samosata, had originally been a vassal state of Syria, and had become independent after the reduction of Syria to a Roman province, or whether it had existed as an independent kingdom long before that event, cannot be ascertained, although the latter opinion is far the more probable. After the deposition of Antiochus XIII. of Syria, Pompey marched across Mount Taurus against Antiochus of Commagene; but in B. C. 64 he concluded a peace with Antiochus, and added to his kingdom Seleucia and the conquests which Pompey had made in Mesopotamia. We hear no more of the king of Commagene until B. C. 51, when Cicero was proconsul of Cilicia, and was informed by Antiochus that the Parthians were crossing the Euphrates. During the civil war between Pompey and Cæsar in B. C. 49, Antiochus assisted Pompey with two hundred horsemen, for which Pompey rewarded him liberally. After P. Ventidius, the legate of Antony, had defeated the Parthians under Pacorus in Syria, B. C. 38, he turned his arms against Antiochus, chiefly for the rich booty he hoped to make in the kingdom of Commagene, the rulers of which were reckoned among the wealthiest princes, as long as the kingdom of Commagene existed. The legate was joined by Antiochus himself, who laid siege to Samosata, but had so little success that he was at last obliged to conclude a treaty, and departed. It is exceedingly difficult to determine the length of this king's reign, for, independent of the confusion already mentioned, some writers assert that Antiochus I. of Commagene was the same as the Antiochus who was put to death at Rome in B. C. 29 by the sentence of the senate. This opinion is contradicted by the fact recorded in Plutarch, that in B. C. 31 Commagene was governed by a king of the name of Mithridates. Other writers again suppose that Antiochus I. had died previous to Cicero's administration of Cilicia, and they call the Antiochus who informed Cicero of the movements of the Parthians Antiochus II. If the Mithridates mentioned above was the successor of Antiochus I., the reign of the latter must have lasted at least from B. C. 69 to B. C. 32, and that of Mithridates must have been extremely short. It is however certain that the Antiochus of Commagene who was put to death in the reign of Augustus was either the second or the third king of Commagene of this name. (Dion Cassius, xxxv. 2., xlix. 20, &c.; Appian, *De Bello Mithridat.* 106. 114., *De*

Bello Civil. ii. 49.; Cicero, *Ad Familiares*, xv. 1, 3, 4.; Cæsar, *De Bello Civil.* iii. 5.; Plutarch, *Anton.* 34. 61.; Fröhlich, *Annales Syriac.* 69.; Visconti, *Iconographie Grecque*, ii. 348. ed. Milan; Clinton, *Fasti Hellen.* iii. 343.) L. S.

ANTIOCHUS II. (*Ἀντίοχος*), king of COMMAGENE, seems to have succeeded the above-mentioned Mithridates. At all events, he reigned only a short time. Antiochus caused some ambassador whom his brother, whose name is unknown, had sent to Rome, to be assassinated. For this crime Antiochus was summoned to Rome by Augustus; he was tried by the senate, sentenced to death, and executed, B. C. 29. The kingdom of Commagene was given to one Mithridates (II.), who was yet a boy, and whose father had been put to death by Antiochus. (Dion Cassius, lii. 43., liv. 9.) L. S.

ANTIOCHUS III. (*Ἀντίοχος*), king of COMMAGENE. Whether he succeeded Mithridates II., or whether there was more than one king between him and Antiochus II., is uncertain, and we know in fact nothing about Antiochus III., except that he died in A. D. 17, and that after his death the kingdom of Commagene became a Roman province. (Tacitus, *Annales*, ii. 42. 56.) L. S.

ANTIOCHUS IV. (*Ἀντίοχος*), king of COMMAGENE, surnamed Epiphanes. He was a son of Antiochus III., who, after Commagene had been a Roman province for upwards of twenty years, was restored to his kingdom by Caligula in A. D. 38. At the same time Commagene was increased by the addition of the maritime district of Cilicia, and Caligula also ordered the sums which Rome had derived from the country during the time that it had been a province to be repaid to Antiochus. He appears to have lived for some time at Rome in the court of Caligula and to have enjoyed his intimate friendship, for the Romans regarded him and Agrippa, the son of Herodes, as the persons who made Caligula a cruel tyrant. But this friendship was not of long duration. Caligula, for some reason not now known, deprived Antiochus of his kingdom, which was not restored to him till after the accession of Claudius, in A. D. 41. How long he reigned after this event is uncertain. According to the common account he was king of Commagene till A. D. 72, but others suppose, that soon after his restoration by Claudius he was succeeded by his son, Antiochus Epiphanes, who in A. D. 43 married Drusilla, the daughter of Agrippa. But as the ancient writers say nothing from which we can infer that the kingdom of Antiochus IV. passed into the hands of his son, it is safest to suppose that Antiochus IV. continued in the possession of it until his final deposition in A. D. 72. In A. D. 52, towards the end of the reign of Claudius, some savage tribes of Cilicia, called Clite, made

predatory incursions into the more civilised parts of the country, and particularly annoyed the merchants. The efforts of the Roman governor of Cilicia, Curtius Severus, against them were unsuccessful, but Antiochus contrived to create discord among the barbarians, and after Troxobores and some of their leaders had been killed, he persuaded the rest to keep quiet. In A.D. 55, when Nero was making war against the Parthians, he commanded Antiochus to raise troops and invade the territory of the enemy, and four years later we find him engaged under Corbulo against Tigrdates, a brother of the Parthian king Vologesus. At the close of this war Antiochus was rewarded for his services by the adjoining part of Armenia being added to his kingdom. In A.D. 69, when Vespasian was proclaimed emperor, Antiochus was among the first who recognised him, and the year after he was present with auxiliary troops at the siege of Jerusalem under Titus, the son of Vespasian. In A.D. 72 he was accused at Rome by Pætus, the præfect of Syria, of having formed a secret treaty with the Parthians against Rome. The charge does not seem to have been without foundation, and he was deprived of his kingdom. He quitted Asia, went first to Lacedæmon, and thence to Rome, where he and his sons, Antiochus and Callinicus, were treated with great respect, and where he passed the remainder of his life. There are several coins of this king, from which it appears that his wife's name was Iotape. (Dion Cassius, lix. 8. 24., lx. 8.; Suetonius, *Caligula*, 16.; Tacitus, *Annales*, xii. 55., xiii. 7. 37., xiv. 26., *Historia*, ii. 81., v. 1.; Josephus, *Jewish Antiq.*, xix. 9. § 1., *Jewish War*, v. 11. § 3., vii. 7.; Clinton, *Fast. Hellen.*, iii. 343, &c.; Eckhel, *Doctrina Num. Vet.*, iii. 255, &c.) L. S.

ANTIOCHUS CYZICE'NUS. [ANTIOCHUS IX., KING OF SYRIA.]

ANTIOCHUS DIONYS'SUS. [ANTIOCHUS XII., KING OF SYRIA.]

ANTIOCHUS EPIPHANES. [ANTIOCHUS IV., KING OF COMMAGENE; ANTIOCHUS IV., KING OF SYRIA.]

ANTIOCHUS EUPATOR. [ANTIOCHUS V., KING OF SYRIA.]

ANTIOCHUS EUERGETES. [ANTIOCHUS VII., KING OF SYRIA.]

ANTIOCHUS EUSEBES. [ANTIOCHUS VII., KING OF SYRIA; ANTIOCHUS X., KING OF SYRIA.]

ANTIOCHUS THE GREAT. [ANTIOCHUS III., KING OF SYRIA.]

ANTIOCHUS GRYPUS. [ANTIOCHUS VIII., KING OF SYRIA.]

ANTIOCHUS (Ἀντίοχος) of LEPREUM, a town which is commonly considered to belong to Elis, but which Xenophon must have regarded as a part of Arcadia, since he calls Antiochus an Arcadian. In B.C. 367, when the Thebans sent Pelopidas to Artaxerxes II., king of Persia, with the view of gaining the

supremacy in Greece by the aid of the Persians, he was joined by ambassadors from other parts of Greece which were in alliance with Thebes. Antiochus represented the Arcadians. At the interview with the king, the Arcadians were slighted, and Antiochus in consequence refused to accept the presents usually given to foreign ambassadors; and after his return home he declared before the people that the King of Persia had indeed plenty of slaves to provide for his own wants, but no men to fight against Greeks. Xenophon calls this Antiochus simply a pancratiast; but from Pausanias we learn that he gained one victory in the pancratium at the Olympic games, two at the Isthmian, and as many at the Nemean games. His statue at Olympia, the work of Nicodamus, was seen by Pausanias. (Xenophon, *Hellenica*, vii. 1. § 33. 38.; Pausanias, vi. 3. § 4.) L. S.

ANTIOCHUS, PA'CCIUS. [PACCIUS ANTIOCHUS.]

ANTIOCHUS PHILOMETOR, (Ἀντίοχος Φιλομήτωρ), is sometimes reckoned in the list of ancient physicians, as being the inventor of an antidote against venomous animals, which is embodied in a short Greek elegiac poem of eight distichs, and is quoted by Galen in two places from a work by Eudemus. It is, however, most probable that this is a mistake, and that this antidote is the same as that which Pliny says was used by Antiochus the Great, king of Syria, B.C. 223—187, and ordered by him to be inscribed in verse on the threshold of the temple of Æsculapius. The ingredients of the two compositions very nearly correspond; so that the only difficulty appears to be in the epithet "Philometor," in which word there is no variation in the reading of either the Greek text or the Latin translations of Galen's works. We must therefore conclude either that the author of the verses made a mistake in the name (which it is difficult to believe, if we suppose these to be the very lines inscribed in the temple), or that the word is corrupt, or that this epithet was really applied to Antiochus the Great, though it is not noticed by any ancient author, or, lastly, that the antidote was invented by a physician named Antiochus Philometor, and used by Antiochus the Great, king of Syria. (Galen, *De Antid.* lib. ii. cap. 14, 17. tom. xiv. p. 183. 185. 201, ed. Kühn; Pliny, *Hist. Nat.* lib. xx. cap. 100. ed. Tauchn.; Cagnatus, *Varia Observ.* lib. ii. cap. 25. p. 174., ed. Rom. 1587.)

W. A. G.

ANTIOCHUS, (Ἀντίοχος), a Syrian, bishop of PTOLEMAIS in Palestine, about A.D. 400, was celebrated for his eloquence. He travelled to Constantinople, where his sermons met with such general admiration that some called him by the name of Chrysostom, that is, the "golden mouth." He returned to Ptolemais laden with money and rich presents. He was one of the bitterest enemies

of Joannes Chrysostom, and in A. D. 403 he was present at a synod which was directed against Chrysostom. Antiochus died in the reign of Arcadius, and consequently before A. D. 408. He was the author of several sermons, of a great work against avarice, and of a homily on the miraculous cure performed by our Saviour on the blind man. But his works are lost with the exception of a few fragments. (Cave, *Scriptorum Eccles. Histor. Literar.*, i. p. 285., ed. London; Fabricius, *Biblioth. Græc.*, x. 499.) L. S.

ANTIOCHUS (*Ἀντίοχος*), a Greek monk of St. SABA, in the neighbourhood of Jerusalem. He was a native of the village of Medosaga in Galatia, and was living about A. D. 614, the year in which Jerusalem was taken by the Persians, in the war of Chosroes and the emperor Heraclius. Antiochus must have lived till after A. D. 629, for in one of his homilies he complains of the heretic Athanasius having got possession of the see of Antioch. Antiochus was the author of several works. 1. *Πανδέκτης τῆς ἀγίας Γραφῆς*, that is, "A condensed Abstract of the Christian Doctrines." It is principally taken from the Scriptures, but contains also some opinions of the early Christian writers. It consists of one hundred and thirty chapters, each of which treats on some moral subject, and the whole thus forms a sort of system of Christian ethics. It is preceded by a dedicatory letter to Eustathius, abbot of the monastery of Atalina at Ancyra in Galatia. This work was once highly valued. It was first published in a Latin translation by G. Tilmann, Paris, 1543, 8vo., and was reprinted in the "Bibliotheca Patrum" of Paris (1579), vol. ii.; in that of Cologne (1618), vol. vii.; and in that of Lyon (1677), vol. xii. The Greek text was first published

by Fronto Ducaeus, together with the Latin translation of Tilmann, in vol. i. of the "Auctarium Bibliothecæ Patrum," Paris, 1624. It was afterwards reprinted in Morell's "Bibliotheca Patrum," vol. xii. p. 9, &c. 2. Homilies, which are printed in Latin and Greek in some of the works above referred to. 3. A work on vicious thoughts, of which there is a Latin translation by P. Pantinus in the Cologne "Bibliotheca Patrum." The last two works are now usually considered to be the productions of a later Christian writer of the name of Antiochus. (Cave, *Scriptorum Ecclesiasticorum Histor. Literar.* i. 448. ed. London; Fabricius, *Biblioth. Græc.* x. 499, &c., where a part of the 130th chapter of the *Πανδέκτης* is printed, which contains a catalogue of the heresies that Antiochus abhors.) L. S.

ANTIOCHUS SIDE'TES. [ANTIOCHUS VII., KING OF SYRIA.]

ANTIOCHUS SOTER. [ANTIOCHUS I., KING OF SYRIA; ANTIOCHUS VII., KING OF SYRIA.]

ANTIOCHUS (*Ἀντίοχος*), the father of Seleucus Nicator, who named after him the city of Antiocheia (Antioch) in Syria, was a distinguished general in the service of Philip II., king of Macedonia, and through his son Seleucus the ancestor of the dynasty of SYRIAN KINGS, called the Seleucidæ. (Justin, xv. 4.) The kingdom of Syria, as founded by Seleucus, was of much greater extent than the country so called. It embraced all the countries of Asia between India and the Mediterranean Sea. The following genealogical table of his descendants is taken, with some corrections, from Clinton's "Fasti Hellenici," vol. iii. p. 308. The numbers indicate the successive kings of the dynasty:—

Antiochus married Laodice.

Apama married (1.) Seleucus Nicator married Stratonice.
 (2.) Antiochus Soter. Phila.

Apama. (3.) Antiochus Theos. Stratonice.

A daughter. Stratonice. (4.) Seleucus Callinicus. Antiochus Hierax.

(5.) Seleucus Ceraunus. (6.) Antiochus the Great.

Antiochus. Ardys. Mithridates. (7.) Seleucus Philopator. (8.) Antiochus Epiphanes. Laodice. Cleopatra. Antiochis. A daughter.

(10.) Demetrius Soter. Laodice. (9.) Antiochus Eupator. Laodice.

(12.) * Demetrius Nicator. (13.) Antiochus Sidetes.

(14.) Seleucus. A daughter. (15.) Antiochus Grypus. Laodice. Laodice. Antiochus. Seleucus. (16.) Antiochus Cyzicenus.

(17.) Seleucus. (19.) Antiochus Epiphanes. (20.) Philippus. (21.) Demetrius Eucærus. (22.) Antiochus Dionysus. (18.) Antiochus Eusebes.

(24.) † Antiochus Asiaticus.

* The eleventh king was the usurper, ALEXANDER BALAS.
 † The twenty-third king was Tigranes.

The chief authorities for the lives of the Seleucidæ, in addition to those quoted below for each life are Appian, *De Rebus Syriacis*; Justin; Polybius; Livy; Diodorus; Josephus; *The Books of Maccabees*; the Greek and Armenian copies of the *Chronicon* of Eusebius; Niebuhr, *Kleine Schriften, Historischer Gewinn aus der Armenischen Uebersetzung der Chronik des Eusebius*; Prideaux, *The Old and New Testament connected in the History of the Jews and neighbouring Nations*; Vailant, *Seleucidarum Imperium*; Eckhel, *Doctrina Nummorum Veterum*; Fröhlich, *Annales Syriæ*; Clinton, *Fasti Hellenici*, vol. iii. append. c. 3, and the tables. P. S.

ANTIOCHUS I., surnamed SOTER, or the SAVIOUR (*Ἀντίοχος ὁ Σωτήρ*), king of SYRIA, was the son of Seleucus Nicator by a Persian lady named Apama, the daughter of Artabazus. Eusebius says that at his death (B.C. 261) he had lived "annis lxi." which must be understood of the 64th year current. He was therefore born in 324 B.C., which agrees with the very probable supposition that his father's marriage to Apama was one of those which Alexander celebrated at Susa, B.C. 325. (Plutarch, *Alex.* 70.) At the battle of Ipsus (B.C. 301) Antiochus commanded his father's cavalry, which was routed by Demetrius at the commencement of the battle.

Antiochus became deeply enamoured of his stepmother, Stratonice, the daughter of Demetrius Poliorcetes, but he resisted his passion, and thus fell into a dangerous illness. His physician, Erasistratus, perceived that love was the cause of his illness, and discovered that Stratonice was the object of his attachment by the emotion which Antiochus always showed in her presence. He then informed Seleucus that his son's illness was incurable. "Why?" said the king. "He is in love with my wife," replied the physician. Seleucus having upon this urged Erasistratus to give up his wife to save Antiochus, and having declared that if it were his own wife he would not hesitate to make the sacrifice, was then informed that such was in fact the case. He kept his word, and not only gave up his wife to Antiochus, but granted him also the sovereignty of Upper Asia, which included the greater part of his empire, reserving to himself only the western part, between the Euphrates and the Mediterranean. It appears from the account of Plutarch that this was in B.C. 294.

When Seleucus made his expedition into Europe (B.C. 281—280), his intention was to end his days as king of Macedonia, giving up his Asiatic dominions to Antiochus. He was murdered, however, by Ptolemy Ceraunus in January, 280, and Antiochus succeeded to the whole of the kingdom of Syria. He at first attempted to carry out his father's designs upon Macedonia, but the irruption of the Gauls into Asia Minor, at the invitation

of Nicomedes, king of Bithynia (B.C. 279), compelled him to make peace with Antigonus Gonatas, who accepted in marriage Phila, the daughter of Seleucus and Stratonice, and was acknowledged as king of Macedonia by Antiochus (B.C. 278).

During the remainder of his reign Antiochus was engaged in continual wars against Eumenes I., king of Pergamus, Nicomedes I., king of Bithynia, and the Gauls. A victory which he obtained over the Gauls by the help of his elephants gained him his surname of Soter. It is said that when he was crowned by his soldiers after this battle he exclaimed, with tears, "Shame on us soldiers, who owe our safety to these sixteen beasts," and that the only trophy he would allow to be erected was the statue of an elephant. He was defeated by Eumenes in a battle near Sardis. In these wars the power of Antiochus in Asia Minor was greatly reduced. Galatia was occupied by the Gauls, the kingdoms of Pergamus and Bithynia were enlarged, and several of the sea ports of Caria, Lycia, and Cilicia were seized by Ptolemy Philadelphus, against whom Antiochus had been induced by Magas to declare war. In the year B.C. 261 Antiochus was killed in a battle with the Gauls by a Gaul named Centareus (*Κεντοαράρης*), after a reign of nineteen years. He left a son named Antiochus, who succeeded him, and two daughters, Apama, the wife of Magas, and Stratonice, who was married to Demetrius II. of Macedonia. (Strabo, x. 486., xii. 578., xiii. 623.; Plutarch, *Demetrius*, 29. 38.; Lucian, *De Dea Syria*, 17, 18., *Icaromen.* 15., *Pro Lapsu*, &c., 9., *Zeuxis*, 8—12.; Julian, *Misopogon*., p. 348. a. b.; Memnon, ap. Phot., *Cod.* 224., p. 226—228, ed. Bekker; Pausanias, i. 7.; Ælian, *Hist. Anim.*, vi. 44.; Pliny, *Hist. Nat.* viii. 64.) There is great difficulty in distinguishing the coins of the first three Antiochi, most of which bear only the legend ANTIOXOY BΑΣΙΛΕΩΣ. On the reverse most of them have Jupiter, Apollo, Hercules, and Macedonian emblems: on the obverse, nearly all the coins of the Seleucidæ bear the king's head bound with a diadem. Only two are known with the name of Soter. One of these has, on the reverse, a naked Apollo sitting on the sacred cortina, holding a javelin in the right hand, and a bow in the left. The frequent appearance of Apollo on the coins of the Seleucidæ is accounted for by the fact of their claiming descent from Apollo. The other has an anchor, and the caps of the Dioscuri. For other coins which probably belong to this king, see Fröhlich and Eckhel.

P. S.

ANTIOCHUS II. (*Ἀντίοχος*), surnamed THEOS or GOD (*Θεός*), king of SYRIA, succeeded his father, Antiochus Soter, B.C. 261. He received his surname from the Milesians, whom he had delivered from their tyrant Timarchus. His successors, as we

see from their coins, frequently assumed divine titles and honours. He continued the war, which his father had begun, with Ptolemy Philadelphus. Taking advantage of the weakness produced in the Syrian kingdom by this long war, and excited by the tyranny of their satrap, Pherecles or Agathocles, the Parthians revolted from Antiochus, and established an independent kingdom under Arsaces (B.C. 250). The different accounts respecting the date of this event are easily reconciled by assuming, what in fact is clearly implied by Justin, that the establishment of the Parthian kingdom was very gradual. This was not the only loss which the Syrian empire suffered under Antiochus. Theodotus, the Greek governor of Bactria, revolted about the same time with the Parthians, and turned his province into the independent kingdom of Bactriana. Alarmed at these rebellions, by which in fact his power east of the Tigris was almost destroyed, Antiochus sued to Ptolemy for peace, which was granted on the condition that he should put away his former wife, Laodice, the daughter of Achæus, and marry Berenice, the daughter of Ptolemy. He did so, and had a son by Berenice, but two years later, on the death of Ptolemy (B.C. 248), he took back Laodice, and put away Berenice. Whether from unappeased revenge, or from a doubt of her husband's constancy, or from impatience to secure the throne to her son Seleucus, Laodice poisoned Antiochus at Ephesus, B.C. 246, and shortly afterwards she caused Berenice and her infant son to be put to death. It is related that after Laodice had killed her husband she placed in his bed one of the royal family, named Artemon, who so closely resembled the murdered king that when the people were admitted to the room, and Artemon, imitating the voice of Antiochus, commended to them Laodice and her children, none doubted that they heard the last commands of their king. This crime was avenged by Ptolemy Euergetes, who invaded Syria, and having got Laodice into his power, put her to death.

Antiochus Theos lived forty years, and reigned fifteen. His children by Laodice were Seleucus Callinicus, who succeeded him, Antiochus Hierax, Stratonice, the wife of Mithridates, and another daughter, whose name is unknown, married to Ariarathes III., king of Cappadocia. It is said by Phylarchus that Antiochus was much given to wine.

There is a passage in Daniel (xi. 6.) which clearly refers to the peace between Antiochus, "the king of the north," and Ptolemy, "the king of the south," and to the marriage of the former with Berenice, and her subsequent divorce and death. (Athenæus, ii. 45., x. 438.; Polyænus, viii. 50.; Arrian, ap. Phot. Cod. 58.; Suidas, sub voc. Ἀποδέμης; Strabo, xi. 515.; Valerius Maximus, ix. 14. ext. 1.;

Pliny, *Hist. Nat.* vii. 10.; Hieronymus, *ad Daniel*, c. xi.) There are no coins which bear the name of Antiochus Theos. Of those which bear simply the name of Antiochus, one is ascribed to this king on account of a star over the king's head, which is rightly taken to be a sign of divinity, but which might quite as well belong to Antiochus IV.: the reverse is Apollo on the cointa, with the javelin and bow, as in the coin of Antiochus I. described above, the whole enclosed in a laurel wreath. Another which Fröhlich ascribes to this king has on the reverse Hercules sitting on a rock, holding in his right hand his club, the end of which rests on the ground.

P. S.

ANTIOCHUS III. (Ἀντίοχος), surnamed THE GREAT (ὁ Μέγας), king of SYRIA, the younger son of Seleucus Callinicus, succeeded his brother, Seleucus Ceraunus, in the middle of B.C. 223, being then only in the fifteenth year of his age. On his brother's accession, he had gone into Upper Asia, where he remained till his death, when he was sent for from Babylonia by the army and proclaimed king. His first care was to provide for the government of his vast dominions, by entrusting the parts west of Taurus to his first cousin Achæus, and the provinces of Upper Asia to two brothers, Molo and Alexander, of whom Molo was made satrap of Media and Alexander of Persis. Syria Proper he retained under his own immediate government. These arrangements had not long been made, when Molo and Alexander raised the standard of rebellion. The causes which led them to this course were the contempt excited by the king's youth, the hope that Achæus would follow their example in Asia Minor, but, most of all, their fear of Hermeas, a worthless favourite, who had then supreme influence at the court of Antiochus. This Hermeas was a Carian, and had been entrusted with the government by Seleucus Ceraunus when he undertook his expedition beyond the Taurus. His chief rival was Epigenes, the general who had led back the army of Seleucus.

When the news of the rebellion of Molo and Alexander arrived at Seleucia, on the Tigris, where the court was staying, Antiochus called a council, at which Epigenes advised him to march in person against the revolted satraps, who would then not dare to keep the field, or else would be deserted by their followers; but Hermeas, accusing Epigenes of a traitorous desire to endanger the person of the king, recommended that an army should be sent against the rebels, and that at the same time an attempt should be made to wrest Cœle-Syria from Egypt, for which enterprise the recent accession of Ptolemy Philopator presented a favourable opportunity. This plan, which was proposed by Hermeas with the view of involving Antiochus in war, and thus leaving him no

leisure to inquire into his minister's conduct, fell in with the ambition which the king showed throughout all his life to restore to the empire of the Seleucidæ its ancient extent and power. If he felt any hesitation to engage in two wars at once, it was overcome by a forged letter, which Hermeas showed him, as if from Achæus, which stated that Ptolemy was instigating that satrap to rebel, and promising him assistance. He accordingly sent Zenon and Theodotus against Molo and Alexander, while he himself prepared to invade Cœle-Syria (B. C. 221). In the meantime his admiral, Diognetus, arrived at Seleucia from Cappadocia, conducting the betrothed bride of Antiochus, Laodice, the daughter of Mithridates IV., king of Pontus. After celebrating his nuptials with great pomp, the king proceeded to Antioch, where he caused Laodice to receive homage as queen.

While Antiochus was continuing his preparations for war at Antioch, Molo had driven the royal generals into fortified cities, and was complete master of Media. This loss was the more serious to Antiochus, as he depended entirely on Media for his supply of horses. Molo even attempted to cross the Tigris and besiege Seleucia on that river; but this attempt having been frustrated by the royal general Zeuxis, who had seized all the vessels on the river, Molo took up his winter quarters at Ctesiphon. On hearing this news, Antiochus wished to postpone his attack on Ptolemy, and to march in person against Molo; but he again yielded to the influence of Hermeas, who told him that a war against rebels ought to be left to generals, but that it was for a king to form plans and fight battles against kings. Xenætas, an Achæan, was sent with a fresh army against Molo, while Antiochus, having collected his forces at Apamea, marched to Laodice and thence into the plain of Marsyas, the narrowest part of the valley between Libanus and Antilibanus. Proceeding through this valley, he found Theodotus, Ptolemy's general, strongly posted at the forts of Gerrha and Brochi, which he attempted to force, but was repulsed with considerable loss. At this crisis he received the news that Xenætas, having imprudently crossed the Tigris, had fallen into a snare laid for him by Molo, and had perished with all his army, and that Molo was master of all Upper Asia east of the Euphrates. He therefore gave up the attack on Cœle-Syria, and turning all his attention to the war with Molo, assembled his forces at Apamea. Here Hermeas at last succeeded in effecting the ruin of Epigenes. As soon as his preparations were completed, Antiochus marched to the Euphrates, and crossing that river arrived at Antioch in Mygdonia, about the winter solstice, and there took up his winter quarters for forty days. He then marched to Liba, and, fortunately casting off

the influence of Hermeas, who advised him to proceed down the western bank of the Tigris, he followed the counsel of Zeuxis, and crossed the river. Marching down its eastern bank, he relieved Dura, which was besieged by one of Molo's generals, and on the eighth day he reached Apollonia. In the meantime Molo, who was in Babylonia when the king crossed the Tigris, fearing that his retreat into Media would be cut off, also crossed the river, intending, if possible, to occupy the mountain districts of Apolloniatis before Antiochus. While he marched forward towards Apollonia, the king had already left that place, and the vanguards of the two armies met on a certain ridge. After a slight skirmish, both parties pitched their camps at a distance of five miles from each other. During the ensuing night Molo set out with a chosen force to surprise the king, but finding his men beginning to desert, he returned to his camp. At the dawn of day Antiochus drew out his army, and committing the left to Hermeas and Zeuxis, posted himself on the right. The forces of Molo, already alarmed by the failure of his nocturnal expedition, formed a disordered line, and at the very outset, the left wing, as soon as they saw the king opposed to them, went over to him in a body. Molo, after a short and brave resistance to Zeuxis on the right, finding himself surrounded, and fearing the tortures he should suffer if he fell alive into the hands of Antiochus, killed himself on the field of battle. The other leaders of the rebellion fled to their homes, and there put an end to their lives. Neolaus, the brother of Molo and Alexander, carried the news to Alexander in Persis, and having killed their mother and Molo's children, he slew himself, after persuading Alexander to do the same. Antiochus, having exposed Molo's body on the cross, and having received the submission of his army, returned to Seleucia on the Tigris, where he occupied himself with reducing the affairs of the neighbouring satrapies into order. Here Hermeas began to oppress the people of the city, inflicting on them a fine of a thousand talents, and other severe penalties for their conduct during the late troubles; but he was restrained by Antiochus, who was content with a fine of a hundred and fifty talents.

After putting down this rebellion, the king turned his attention to the states which seemed to threaten his power in Upper Asia. He first attacked Artabazanes, the king of Media Atropatene, a country lying on the south-west of the Caspian Sea, and on the north of Media, from which it was separated by mountains. This king accepted peace on the conditions dictated by Antiochus. During this expedition Antiochus, at the instigation of his physician Apollophanes, rid himself of Hermeas, who had formed a plot to put the king to death, hoping that he should then

obtain the government, as regent for the infant son of Antiochus, who was just born. These events took place in B. C. 220.

While the eastern provinces were thus brought into order, Achæus had administered his government in the west with the greatest ability and success, and had recovered for Antiochus all those cities of Asia Minor which Attalus had conquered in the preceding reigns. Alarmed, however, at the false accusation which Hermeas had brought against him of a treacherous correspondence with Ptolemy Philopator, and thinking that the absence of Antiochus in Media gave him a favourable opportunity for securing his own safety by rebellion, he assumed the diadem, caused himself to be saluted as king, and marched from his head-quarters in Lydia towards Syria. Upon arriving in Lycaonia, his army refused to advance further, or to fight against their king. Pretending, therefore, that he had never intended to invade Syria, Achæus turned back and ravaged Pisidia. All this was known to Antiochus, but he contented himself with sending a threatening message to Achæus, and turned his whole attention once more to the conquest of Cœle-Syria. The campaign was commenced, at the advice of Apollophanes, by the reduction of Seleucia, on the sea, near the mouth of the Orontes, which had been taken by Ptolemy Euergetes when he avenged the death of his sister Berenice by over-running Syria (B. C. 246), and which had ever since been held by the Egyptians, though it stood only about twelve miles from Antioch. This place Antiochus invested by sea and land, and having taken it by a vigorous assault, aided by traitors within the city, he restored the inhabitants to their liberty. While thus engaged, he received a letter from Theodotus the Ætolian, governor of Cœle-Syria, promising to betray the province into his hands. This was the same Theodotus who had so vigorously defended Cœle-Syria against the first invasion of Antiochus; but he had been treated with marked neglect by the government of Egypt, and had even been accused of treason. Having gone to Alexandria to plead his cause, he conceived such a contempt for the character of Ptolemy, that he was prepared to desert his service. On the approach of Antiochus, he yielded up to him Cœle-Syria, with Tyre and Ptolemais, where the king found considerable magazines and forty ships. Antiochus now meditated an invasion of Egypt, but hearing that the canals had been opened, the wells destroyed, and the whole forces of the land posted at Pelusium, while Ptolemy himself had taken refuge at Memphis, he gave up the project, and went through Cœle-Syria and Phœnicia, receiving the submission of the towns. Among the rest he took Damascus by a stratagem. Meanwhile the indolent and luxurious king of Egypt remained

totally inactive, leaving every thing to his ministers Agathocles and Sosibius, who obtained a truce of four months from Antiochus, who then retired to Seleucia near the mouth of the Orontes, chiefly in order to watch Achæus. During this interval the Egyptians made the most vigorous preparations for war. At the same time they sent ambassadors to Antiochus, who were to accompany the demand that he should evacuate Cœle-Syria with such representations as might confirm him in the belief that Ptolemy would not dare to meet him in the field. The negotiations came to nothing, since both parties persisted in claiming a right, arising out of the partition after the battle of Ipsus, to Cœle-Syria, Phœnicia, and Palestine; and another difficulty arose from the desire of Ptolemy to include Achæus in the treaty, which Antiochus would not hear of. The truce having expired, in the spring of the year B. C. 218, both parties took the field, the Syrians under Antiochus himself, and the Egyptians under Nicolaus, an Ætolian, who had distinguished himself the year before in Cœle-Syria by refusing to join in the treachery of Theodotus. The armies were supported by fleets, which were commanded by Diognetus, the admiral of Antiochus, and Perigenes, the admiral of Ptolemy. Nicolaus hastened to secure the narrow passes between Lebanon and the sea, while Antiochus marched down along the coast accompanied by his fleet, and received in his way the submission of Aradus and Berytus. The battle was joined at the same moment by sea and land. The sea-fight was equal, but on land the generalship of Antiochus gave him the advantage over the greater numbers of Nicolaus, who was completely defeated, and fled to Sidon, where he was joined by the fleet under Perigenes, who retreated as soon as he saw that the army was defeated. Perceiving that Sidon was too strongly defended to be easily taken, Antiochus dismissed his fleet to Tyre, and marched into Galilee. Having taken Philoteria and Scythopolis, cities at the two ends of the lake of Tiberias, and Atabyrium, a fort on Mount Tabor, and the towns of Pella, Camus, and Gephurus, he crossed the Jordan into the land of Gilead (*Γαλάτιν*, Polyb.); he became master of Abila and of the forces in that district, and took Gadara and Rabbath-Ammon (*Ῥαββατάμωνα*, Polyb.). In consequence of these successes, the neighbouring Arabs submitted to him. The year being now far advanced, he intrusted Samaria to Keræas (or perhaps, Chæreas) and Hippolochus, two of Ptolemy's generals who had come over to him, and led his army into winter quarters at Ptolemais. These events at length roused Ptolemy to action, and in the following spring (B. C. 217) he took the field in person, at the head of an army consisting of seventy thousand foot, five thousand horse, and seventy-three elephants. An-

tiochus had sixty-two thousand foot, six thousand horse, and one hundred and two elephants. The two kings pitched their camps at Raphia, near Gaza, not more than five stadia from each other, and repeated skirmishes took place in the space between them. While the armies were thus posted, Theodotus the Ætolian ventured into the Egyptian camp with the intention of killing Ptolemy, but not finding him in his tent, he killed his physician Andreas, wounded two other persons, and returned safe to the Syrian camp. At the end of five days the kings drew out their forces, and, after baranguing their soldiers, took their stations opposite to each other, Antiochus on his right, and Ptolemy with his sister and wife Arsinoe on his left. The African elephants in Ptolemy's left wing, unable to endure the odour and the noise of the Indian elephants, turned upon the royal body guard, and Antiochus, following up the advantage, routed that wing; but the Egyptians were victorious on their right. The phalanxes, which were opposed to each other in the centre, stood for some time in suspense, till Ptolemy, retiring from his defeated left, joined his phalanx, and charged and broke that of the Syrians. Antiochus had already pursued the Egyptian left too far, when one of his veteran generals showed him the dust which indicated the defeat of his other forces. He at once returned, but finding that all his troops had fled, he himself retreated to Raphia, whither Ptolemy pursued him on the next day, and forced him back to Gaza. In this battle Antiochus lost ten thousand infantry and three hundred cavalry, besides more than four thousand prisoners. Ptolemy lost one thousand five hundred foot, one thousand seven hundred horse, and nearly all his elephants. The battle was fought almost exactly at the same time that Hannibal defeated the Romans at the Trasimene Lake. While Ptolemy was receiving the submission of the recovered cities, which were glad to return to his dominion, Antiochus had retired to Antioch, whence he sent ambassadors to treat of peace. Distrust of his troops, whose allegiance was shaken by his late defeat, and above all, the desire to dispose finally of Achæus, made him willing to yield to Ptolemy all Cœle-Syria, Phœnicia, and Palestine, and first a truce, and then a peace, was concluded on these terms.

The winter was devoted by Antiochus to preparations for a campaign against Achæus, who was now absolute master of Asia Minor, and might soon be expected to attack Syria. At the beginning of the summer (B. C. 216) Antiochus crossed the Taurus, and having formed an alliance with Attalus, he drove Achæus into Sardes, where he sustained a two years' siege, and was at length betrayed to Antiochus, who put him to death [ACHÆUS.]

Antiochus now turned his thoughts once more to the East, where the Bactrian and Parthian kings had been steadily consolidating their power; and the latter had taken advantage of the wars in Cœle-Syria and Asia Minor to seize on Media. After devoting a year to the settlement of the affairs of Asia Minor, he marched into Media (B. C. 212), whence he drove out Arsaces II., the Parthian king. In the next year he pursued him into Parthia, and in the following spring into Hyrcania, where a long struggle ensued; and though Antiochus was generally victorious, he found it hopeless to attempt to keep possession of the country. He therefore confirmed Arsaces in the sovereignty of Parthia and Hyrcania, on the condition that he should become his ally (B. C. 208). His campaign with Euthydemus, king of Bactriana (B. C. 207—206), led to exactly the same result. By the assistance of this prince he was enabled to enter India, where he renewed the friendly relations which had anciently subsisted between the Seleucidæ and the princes of that country, and received from the chief Sophagæsenus a large number of elephants. He then returned through Arachosia and Drangiana into Carmania, where he wintered; and in the following spring he marched back to Antioch, after an absence of seven years. His exploits during this period obtained for him the title of "the Great," but his ambition was inflamed to such a degree that he began to meditate conquests in Europe; and it is from this period that his downfall must be dated. The following was the occasion which ultimately led to it. In the same year in which Antiochus returned from India (B. C. 205), Ptolemy Philopator died, leaving the kingdom to his son, Ptolemy Epiphanes, a child of five years old. Taking advantage of the opportunity, Antiochus entered into a league with Philip V., king of Macedonia, for the partition of the dominions of the Ptolemies; of which Philip was to have Egypt, Cyrene, and Libya, and the cities held by the Egyptians in Caria, and Antiochus the other territories in Asia, with Cyprus. Antiochus immediately marched into Cœle-Syria, and, as his invasion was quite unexpected, he easily overran both that country and Palestine, while Philip seized several of the cities of Asia Minor. The guardians of the young Ptolemy now placed the kingdom under the protection of the Romans, who were no sooner free from the second Punic war than they directed all their force to crush the growing power of Philip, and contented themselves with sending an embassy to Antiochus, commanding him to let Egypt alone (B. C. 201—200). In the year B. C. 199, while Antiochus was occupied in Asia Minor, by a war with Attalus, Scopas, the general of Ptolemy, recovered Palestine and Cœle-Syria; but in the next spring (B. C. 198), Antiochus marched against him in

person, and defeated him at Paneas, near the sources of the Jordan. Scopas retreated to Sidon, which Antiochus took by capitulation. The whole country again submitted to him, with much better will than at his first conquest of it, a change which is to be attributed to the oppressions which the Jews suffered from Ptolemy Philopator in the latter years of his reign. [PTOLEMY IV.] The people of Jerusalem even assisted in expelling the Egyptian garrison; and, as the reward of their conduct, they received from Antiochus several favours and immunities, of which one of the most important was an edict that no stranger should enter the temple. Throughout his whole reign Antiochus observed a conciliatory policy towards the Jews, and seems to have put great confidence in their fidelity. Of this he gave a striking proof by garrisoning some frontier towns in the disturbed districts of Asia Minor with Jews from Babylon. We learn these facts from two decrees of Antiochus, which Josephus has preserved, and from notices in the "Chronicon" of Eusebius.

The way was now open for his long-desired conquests in the West. He spent the winter at Antioch, engaged in extensive preparations for a campaign both by sea and by land; and at the beginning of the spring (B.C. 197) he sent forward his army under the command of his sons Ardys and Mithridates, whom he ordered to wait for him at Sardes, while he proceeded along the coasts of Asia Minor, with a fleet of a hundred decked ships, besides smaller vessels, to reduce the cities which were still held by Ptolemy. He was thus engaged when he heard of Philip's defeat by the Romans at Cynoscephalæ, in the autumn of B.C. 197. Perceiving that he should now have to maintain a conflict with the whole power of Rome, he first provided for the safety of Syria by a treaty with Egypt, in which it was agreed that Ptolemy, when old enough, should marry Cleopatra the daughter of Antiochus, who promised to give her for her dower the provinces of Cœle-Syria and Palestine. This treaty effectually secured him from open hostilities on the part of Egypt during the ensuing contest. After wintering at Ephesus, he opened the campaign of B.C. 196, by crossing the Hellespont and seizing the Thracian Chersonese, where he began to rebuild Lysimachia. He thus secured the passage between Europe and Asia, and began to make incursions into the neighbouring parts of Thrace. Meanwhile the inhabitants of Lamp-sacus and Smyrna, alarmed at his successes, and seeing that his intention was to add all the cities of Asia Minor to his empire, had already, before the end of the preceding year, sent ambassadors to Rome to beg for aid, and the senate appointed an embassy to Antiochus. These ambassadors, and L. Cornelius Scipio, who had been commissioned by the senate to

compose the differences between Antiochus and Ptolemy, met the king at Lysimachia, where he entertained them hospitably; but a different temper was shown at the public audience. The Romans demanded that Antiochus should restore to Ptolemy all the cities of Asia Minor which he had lately taken from him, and that those which had belonged to Philip should be given up to Rome; "for it would be absurd," they said, "that after the Romans had carried on war with Philip, Antiochus should reap the fruit of their labours and dangers." They warned him to let alone the cities which were still free, and charged him with having virtually commenced hostilities with the republic; for, by whatever pretext he might explain his occupation of Asia Minor, his passage into Europe clearly amounted to nothing else than a declaration of war with Rome. The king replied, "that he wondered what the Roman people had to do with Asia, or why they should seek to know what Antiochus was doing in Asia more than Antiochus what they were about in Italy; or why they should prescribe limits to his excursions by sea or land. As for Ptolemy, he would himself arrange his affairs with that king, who was now his friend, and would soon be his relation. He had crossed," he said, "into Europe to recover those possessions in the Chersonese and Thrace, which his ancestor Seleucus had taken from Lysimachus by conquest, and to which he had thus an hereditary claim; and he intended to erect them into a separate kingdom for his younger son Seleucus. By the same right, he claimed the cities of Asia Minor, which had fallen under the power of Egypt and Macedonia, while his predecessors were engaged in other matters. While thus resolved to recover his own, he had neither made aggressions upon Philip in his troubles, nor had he availed himself of Philip's alliance to attack the Romans. Lastly, it was right that the free Grecian states in Asia should have their liberty, not from the mandate of the Romans, but through his own favour." The Roman ambassadors then proposed that the complaints of the people of Lamp-sacus and Smyrna should be heard. Those cities, to which Antiochus had laid siege at the beginning of the campaign, had sent ambassadors to Lysimachia, who now came forward, and stated their grievances so freely, that Antiochus lost his temper, and commanded them to be silent, for he did not acknowledge the Romans for his judges. The conference was broken up; and the negotiations were terminated in a few days by Antiochus, who, having heard that Ptolemy was dead, at once conceived the project of seizing Egypt. Leaving his army at Lysimachia under his son Seleucus, he set sail for Egypt; but on his arrival at Patara in Lycia, he learned that the report of Ptolemy's death was false. [PTOLEMY V.] He then attempted to seize

Cyprus ; but his fleet was so shattered by a storm, that he was compelled to put back into Seleucia, near the mouth of the Orontes, whence he returned to Antioch, and there wintered. Before quitting the Hellespont, he had sent ambassadors into Greece to the proconsul Flamininus, and thence to Rome ; and he still continued to make attempts at negotiation. On the other hand, the Romans, being occupied in settling the affairs of Greece, and in wars with the Gallic tribes of the Insubrians and Boians, protracted the negotiations with Antiochus for some years, so that it was not till the year B. C. 192 that the war actually commenced.

The resolution of Antiochus had been at last determined, chiefly by the advice of Hannibal, who had taken refuge at his court. [HANNIBAL.] But before entering on this distant war, he confirmed his power in Asia by marrying his daughter Cleopatra to Ptolemy, according to the contract mentioned above, and with her he gave up Cœle-Syria and Palestine, retaining half their revenues. He married another of his daughters, Antiochis, to Ariarathes, king of Cappadocia, and offered a third to Eumenes, king of Pergamus, who declined the alliance, believing that it was safer to be on the side of the Romans. Antiochus then proceeded to his headquarters at Ephesus, where he spent the winter (B. C. 193—192). In the spring he made an expedition against the Pisidians, and had returned to Apamea to meet a Roman embassy, when he received news of the death of his eldest son, Antiochus, whom he had sent into Syria to protect the eastern frontier. There was a report that Antiochus had himself caused the young prince to be put to death, through envy at the general popularity which his virtues had obtained for him ; but there is no evidence of such a fact. After remaining shut up in his palace at Ephesus, in the deepest grief, for some days, he finally dismissed the Roman ambassadors, and held a council to decide on the best plan for carrying on the war. To this council Hannibal was not admitted. The Roman ambassador, Publius Villius, while staying at Ephesus, had made frequent visits to Hannibal, in order to excite the king's suspicion ; and this artifice, seconded by the jealousy of the courtiers towards the Carthaginian, was so successful that, although the king was reconciled to Hannibal before the expedition left Asia, yet in the mean time he rejected his counsel, that the war should be carried at once into Italy, and followed the advice of Thoas, the leader of the Ætolian embassy, who assured him that if he crossed over into Greece he would at once become master of the country. He accordingly left Ephesus, with an army of only ten thousand foot and five hundred horse, and landed at Demetrias in Northern Greece in the autumn of B. C. 192. He was immediately appointed gene-

ral of all the Ætolian forces, and sent envoys to obtain the support of the Achæans, the Bœotians, and Amynder, chief of the Athamanes. The latter was easily gained over ; but the Bœotians gave no certain answer, and the Achæans refused the alliance of Antiochus, who effected nothing in this campaign beyond the reduction of Chalcis in Eubœa, where he fixed his winter quarters, and opened negotiations with various Grecian states, some of whom sent ambassadors to him of their own accord, the Eleans to beg for aid against the Achæans, and the Epirots to entreat him not to involve them hastily in the war, exposed as they were to the first attack of the Romans. He also undertook an expedition into Bœotia. He was well received at Thebes, and the Bœotians, who were at the time incensed against the Romans, resolved to join the king. About the middle of the winter Antiochus called a council at Demetrias, to which he invited the chiefs of the Ætolians, the Athamanian prince Amynder, and Hannibal, who had not for a long time before been admitted to the royal councils. The question discussed was concerning the best means of gaining over the Thessalians, but Hannibal, when called on for his opinion, entered afresh into the subject of the whole war. He pointed to Philip as the ally whom it was most important to secure, and advised that the forces which were coming from Asia should be waited for, and that on their arrival the king's whole army should be concentrated on the north-eastern coast of the Adriatic, while the fleet should be sent to threaten the coasts of Italy, into which country he still persisted that the war ought to be carried on the very first opportunity. His counsel was applauded, but it was only followed in the point of waiting for reinforcements from Asia. Envoys were sent to the Thessalian council at Larissa, and having appointed a day for the Ætolians and Amynder to assemble their forces at Pheræ, Antiochus proceeded to that place. While waiting there for his allies, he caused the bones of the Macedonians who had fallen at Cynoscephalæ to be interred. The tacit reproach implied in this act so offended Philip that, though he had remained neutral up to this time, watching the course of events, he now sent to the Roman propretor, Marcus Bæbius, telling him that Antiochus had entered Thessaly, and offering to co-operate with Bæbius against him. The attempt to gain over the Thessalians having failed, the king ravaged their country and took some cities. He advanced as far as the pass of Tempe, which he found occupied by a small Roman force under Appius Claudius, who by an artifice led him to believe that the whole Roman army and the forces of Philip were posted there, and under this error the king retreated to Demetrias, and thence to Chalcis.

Here he fell into a snare which proved his ruin. He married the daughter of a Chalcidian named Cleoptolemus, a girl not more than twenty years old, being himself nearly fifty; and dismissing from his mind all care about the war, he spent the remainder of the winter in feasting and voluptuous pleasures. His example was followed by his army, which was found to be in a state of complete disorganisation when it took the field in the spring (B.C. 191).

The Romans had in the mean time received from Eumenes the news that Antiochus had invaded Greece. The war with Antiochus had been voted in the comitia, and the new consul, M' Acilius Glabrio, having obtained Greece for his province, had set out from Rome at the beginning of May. At the same time ambassadors came offering assistance, not only from Philip, but even from Ptolemy. When Antiochus married his daughter to this king, he expected that her influence over her husband would put Egypt in his own power. But Cleopatra had been faithful to her husband, even against her father; and knowing what would befall Egypt if Antiochus were victorious over Rome, she had persuaded Ptolemy to offer secret aid to the Romans. Masinissa and the Carthaginians also came forward to aid them with corn and elephants.

After some movements in Northern Greece, which are not worth tracing, Antiochus was surprised in his quarters at Chalcis by the news that the consul was in full march through Thessaly. With his disordered army, which was not yet strengthened by the expected reinforcements, he posted himself at Thermopylæ. But the Romans turned the pass by the same path over the ridge of Calidromus which Xerxes and Brennus had formerly used, and surrounded the army of Antiochus, which was cut to pieces. The king himself escaped to Chalcis with only five hundred men. Thence he sailed with all speed to Ephesus, carrying his young wife with him; and upon his arrival there he gave himself up to the same course of life which had already proved his ruin, without making the least provision for defence. From this state of security he was roused by Hannibal, who told him that instead of doubting whether the Romans would enter Asia, he only wondered that they were not there already. Committing his fleet to Polyxenidas, Antiochus used every effort to strengthen the Thracian Chersonese and to raise a new army. While he was thus employed the Roman fleet, under C. Livius, who had been joined by Eumenes with twenty-four ships, gained a complete victory over Polyxenidas off Corycus. Antiochus wintered in Phrygia, where he used every exertion to collect forces.

At the consular elections at Rome (B.C. 190) Lucius Cornelius Scipio obtained Asia

as his province, and his brother Publius Cornelius Scipio Africanus, the conqueror of Hannibal, accompanied him as legatus. The command of the fleet was given to Lucius Æmilius Regillus. At the opening of the campaign the Rhodian fleet, under Pausistratus, was defeated by Polyxenidas; but being reinforced from Rhodes, Pausistratus first assisted Æmilius to relieve Elæa, the sea-port of Pergamus, and then sailed to meet Hannibal, who was bringing a fleet from Syria and Phœnicia to join Antiochus. Hannibal was defeated off the coast of Pamphylia, and was driven into a port, where he was blockaded during the remainder of the war. Antiochus now resolved, if possible, to become master of the sea, and thus to prevent the Romans from crossing the Hellespont. Coming to Ephesus, he commanded Polyxenidas to risk another battle. He did so, and was totally defeated by Æmilius off Myonnesus. Antiochus now despaired of defending the passage of the Hellespont, and withdrew his forces from the Chersonese with such precipitation that he left behind all his military stores. The ground thus left free was immediately occupied by Eumenes, who made every provision for the passage of the Romans, and towards the end of the summer Scipio led his forces into Asia. Antiochus now attempted to negotiate; and to gain the good offices of Publius Scipio, he restored to him his son, who had been taken prisoner in some skirmish, and he even attempted to bribe the incorruptible Roman. The only terms offered him were that he should give up all Asia to the west of Taurus, and pay all the expenses of the war. Thinking that he should not obtain worse terms than these, even after a defeat, he resolved to risk a battle. With an army of seventy thousand foot, twelve thousand horse, and fifty-four elephants, he encountered the Roman force of only thirty thousand men, near Magnesia, under Mount Sipylus, and sustained a total defeat, leaving fifty thousand foot and four thousand horse dead on the field of battle. The king himself fled to Sardes, and having been joined by his son Seleucus, who had also escaped from the battle, he hastened to cross the Taurus. On his arrival at Antioch he again sued for peace, which was granted him on the terms he had before refused. The expenses of the war were calculated at fifteen thousand talents, which it was stipulated that Antiochus should pay by instalments in silver of the Attic standard and according to the Euboic weight, that is, according to the purest standard and the heaviest weight then used in Greece. Of the other articles the most important were those by which Antiochus was to give up to the Romans all his elephants and ships of war. The treaty is given at length by Polybius and Livy. This peace was made in the winter of B.C. 190, and its ratification by the senate was received

in the following spring (B.C. 189); but it was not finally completed till the following year, B.C. 188. Antiochus immediately paid five hundred talents, and gave hostages for the payment of the remainder, among whom was his son Antiochus, who afterwards reigned by the title of Antiochus IV. Epiphanes. He agreed to give up Hannibal and Thoas the Ætolian, as being the chief instigators of the war, but they had already made their escape. [HANNIBAL.] Antiochus did not long survive his defeat. In B.C. 187, finding it difficult to raise the money due to the Romans, he attempted to plunder the temple of Jupiter Belus in Elymais, but the people broke out into insurrection and put him to death. The prophecy in Daniel (xi. 10—19.) is supposed to relate to this king. (Hieronymus *in loc.*) He had five sons, Antiochus, Ardys, and Mithridates, who died before him, Seleucus Philopator, who succeeded him, and Antiochus Epiphanes, the successor of Seleucus; and four daughters, Laodice, married to her brother Antiochus, Cleopatra, married to Ptolemy Epiphanes, Antiochis, married to Ariarathes, and one whose name is not mentioned. His death took place in the fifty-second year of his age, after he had reigned a little more than thirty-six years, October, B.C. 187. Some numismatists assign to this king the coins in which the nose is long, straight, and pointed, but the length of time during which he reigned makes it probable that his features would vary. Some of his coins are known with certainty by the date; the coins of this king being the first on which the years of the æra of the Seleucidæ are marked. This æra began in October, B.C. 312. [SELEUCUS I.] The devices on the coins of Antiochus the Great are for the most part similar to those on the coins of his predecessors. Among them are also a palm branch, a sphinx, and a ship. P. S.

ANTIOCHUS IV. (Ἀντίοχος), surnamed EPIPHANES (Ἐπιφανής), or ILLUSTRI-
OUS, king of SYRIA, was the youngest son of Antiochus the Great, who gave him up as a hostage to the Romans (B.C. 188). After a captivity of more than twelve years, during which he had no doubt the advantage of an education at Rome, he was restored to liberty by his brother Seleucus Philopator, who gave his only son, Demetrius, in exchange for him (B.C. 175). While this exchange was being effected, the heir to the throne having left Syria, and Antiochus having not yet arrived there, Heliodorus, the treasurer of the kingdom, murdered Seleucus, and attempted to seize the crown. Antiochus was at Athens, on his way home, when he heard of his brother's death. Finding that Heliodorus had a powerful party, and that Ptolemy Philometor was being set up as a claimant to the crown in right of his mother, Cleopatra, the daughter of Antiochus the Great, he re-

solved to seize it for himself, to the exclusion of his nephew, Demetrius. He applied for aid to Eumenes, king of Pergamus, and his brother Attalus, who were the more disposed to help him, as their relations with Rome were not in a satisfactory state, and by their assistance Antiochus was seated on the throne about August, 175 B.C. He received upon his accession the title of Epiphanes, "Illustrious," for what reason is not certain, but it was probably assumed by him as a divine title. He is styled on his coins *θεός*, *θεός ἐπιφανής*, and *νικηφόρος*: the last was a title of Jupiter. The statement of Appian, that it was given him on account of the mode in which he obtained the throne, is not very intelligible. On account of his mode of life, his subjects, by a parody on this title, called him Epimanes (Ἐπιμανής), "the Madman." He was distinguished by that peculiar kind of mental activity which leads an absolute prince at one time to behave to his subjects with undue familiarity, and then to turn upon them as a cruel tyrant. He would ramble about the city conversing with the artificers, drinking and frolicking with the lowest rabble; at other times he would put on the toga of a Roman candidate and imitate the Roman mode of soliciting the suffrages of the people for a magistracy, after obtaining which he would seat himself in a curule chair and decide petty disputes about bargains in the markets. Like Nero, whom he resembled in many points of his character, he even exhibited his follies at the public games. In his more serious moods he was guilty of the most cruel tyranny, but it is thought that many of the crimes laid to his charge were committed by his ministers without his knowledge. Like Nero, also, he had a taste for the fine arts, and erected many sumptuous buildings, the chief of which was the temple of Jupiter Capitolinus at Antioch. He enlarged Antioch, and either rebuilt or greatly improved the town of Hamath, on the northern borders of Palestine, which he called Epiphaneia, after himself. He made magnificent gifts to several Grecian towns and temples, particularly to the temple of Jupiter Olympius at Athens. In the splendour of his public spectacles he surpassed all preceding kings, and he was the first to introduce into the east the Roman gladiatorial shows.

The political events of his reign related chiefly to Egypt and Palestine. Ptolemy Epiphanes, the king of the former country, had died in B.C. 181, leaving his infant sons Philometor and Euergetes in charge of their mother Cleopatra and of other guardians. On the death of Cleopatra (B.C. 173), Antiochus Epiphanes laid claim to Cœle-Syria and Palestine, which had been given to Ptolemy Epiphanes as her dowry by Antiochus the Great. There is some perplexity about this matter, from the circumstance that

in the reign of Seleucus Philopator these provinces are mentioned as under the Syrian government. It is most probable that Antiochus the Great never formally gave them over to Egypt, and, as we know that he continued to receive half their revenues, it is very likely that, on the death of Ptolemy Epiphanes, they were left entirely to the government of Syria, without the right to the possession being given up by Egypt, and that now Antiochus Epiphanes claimed the surrender of that right. At all events, his claim was met on the part of Ptolemy's guardians by a fresh assertion of the young king's right to the provinces, and a demand that they should be given up to him. Upon this Antiochus proclaimed war against Egypt. He made four campaigns in Egypt in the years 171, 170, 169, 168 B.C., in the first of which he overthrew the forces of Ptolemy somewhere between Pelusium and Mount Casius. Having strengthened himself on the frontier, he returned to Tyre for the winter, again invaded Egypt by sea and land, gained a battle on the frontier, took Pelusium, and proceeded to overrun Egypt (B. C. 170). He accomplished this the more easily on account of the reputation which he had gained among the Egyptians by his sparing the lives of their defeated soldiers after the battle near Pelusium in the preceding campaign. He obtained possession of Memphis and of the young king's person. It is probable that Philometor, who during this war made very little attempt at resistance, gave himself up voluntarily to Antiochus; to whom, according to one account, the authority of which, however, is not great, he actually resigned his crown. Antiochus treated Ptolemy with great honour, and professed to act as his guardian and regent. It was on his return from this second expedition into Egypt that Antiochus took Jerusalem, and commenced his celebrated persecution of the Jews, the account of which will be most conveniently given under the lives of the MACCABEES.

After the departure of Antiochus, the Egyptians, finding that Philometor was entirely subject to that king, set his younger brother on the throne by the title of Ptolemy Euergetes II. He is better known by the nickname of Physcon, which was afterwards given to him. This gave Antiochus a pretext for his third expedition into Egypt (B. C. 169), which he entered with a great army, and laid siege to Alexandria, after having gained a victory over the forces of Ptolemy in a sea-fight off Pelusium. Having in vain tried the mediation of certain ambassadors from the Grecian states who were then at Alexandria, the Egyptians sent ambassadors to Rome to ask for help. The Rhodians also sent an embassy to Antiochus to persuade him to make peace, to whom he only replied that he was in the field on behalf of his

nephew Philometor, who was the rightful king. Finding, however, that Alexandria was too strong to be quickly taken, he again overran the rest of Egypt, and coming to Memphis, nominally confirmed Philometor in the possession of the whole kingdom, except Pelusium, which he kept in his own hands. He had no sooner returned to Antioch than Philometor, discovering the real designs of Antiochus by his retention of Pelusium, the key to Egypt, effected a reconciliation with his younger brother, through the mediation of their sister Cleopatra, and the two brothers having met at Alexandria reigned together. Ambassadors were sent to Antiochus to announce to him the agreement between his nephews, and to tell him that Philometor thanked him for his great exertions in his behalf, but had now no further need of his assistance. But Antiochus, enraged at seeing his influence in Egypt destroyed, had already prepared another expedition, and had advanced to Rhinocolura, on the eastern border of Egypt, where he met the ambassadors of the Ptolemies, in the spring of B. C. 168. Rejecting their compliments, he demanded the cession to him of Cyprus and Pelusium, and all the country around the Pelusiatic or eastern branch of the Nile, and appointed a day to receive an answer from the Ptolemies. The day having passed over without the arrival of an answer, he again overran Egypt as far as Memphis, and then marched down the western branch of the Nile with the intention of laying siege to Alexandria. Meanwhile the Egyptian ambassadors, who had been sent to Rome during the former siege of Alexandria, had been admitted to an audience of the senate (April, B. C. 168), who forthwith appointed an embassy to Egypt, with the commission to require first of Antiochus, and then of the Ptolemies, that they should refrain from making any further war upon each other, and to inform them that, whichever of them refused, he would no longer be esteemed the friend or the ally of the Roman people. This embassy met Antiochus on his march to Alexandria, four miles from that city. Perceiving among them Popilius, an old acquaintance of his, Antiochus offered him his hand, but the Roman gave him the tablets on which the decree of the senate was written, asking him to read that first. Having done so, Antiochus replied that he would consult with his friends what ought to be done. On this Popilius drew a circle with his wand round the spot on which the king was standing, and said, "Before you pass out of that circle, give me the answer I am to carry to the senate." Amazed at this peremptory order, the king replied, after a short hesitation, that he would do what the senate wished. Popilius then resumed the behaviour of a friend, and accepted the offered hand of the king. The Roman ambassadors,

after appointing a day by which Antiochus must leave Egypt, sailed to Cyprus, and dismissed thence the Syrian fleet, which had already conquered the Egyptians in battle. They then returned to Rome, having manifestly saved Egypt from being added to the dominions of Antiochus. The date of this interview must, as Clinton has shown, be placed in July or August, and not, as Prideaux places it, in May. Prideaux has not allowed sufficient time for the march of Antiochus to Memphis and thence nearly to Alexandria. On his return from Egypt, Antiochus sent an army of twenty-two thousand men under Apollonius to destroy Jerusalem, and he himself had no sooner reached Antioch than he issued a decree for uniformity of religion among his subjects, which was especially directed against the Jews, who alone of the nations in his empire disobeyed it. [MACCABEES.] In the course of the following year (B. C. 167) he went in person to Jerusalem to enforce his decree. On his return from Jerusalem he exhibited splendid games at Daphne in imitation of those celebrated by Æmilius Paullus at Amphipolis for his victory over Perseus. At these games Antiochus exposed himself to the scorn and ridicule of the spectators. (Polybius, ap. Athen. v. 194., x. 439.) In the midst of these follies he received news of the successes of the Maccabees in Judæa, and immediately assembled an immense army for the extermination of the Jews. But finding his treasury exhausted, and hearing that Artaxias, the tributary king of Armenia, had revolted from him, he marched into Upper Asia for the double purpose of putting down this revolt, and recruiting his finances, leaving Lysias as the regent of the western provinces (B. C. 166). Having conquered Artaxias and taken him prisoner, he marched into Persia to collect the tribute of that country. Having been repulsed by the people of Elymais in an attempt to plunder a temple of Artemis, and having at the same time received news of the defeat of his armies in Judæa, he began a hasty journey home, but was seized with an incurable and loathsome disease, and died at Tabæ in Persis, in a state of raving madness, which was regarded both by the Jews and Greeks as a divine punishment for his sacrilege. He died about December, B. C. 164, after he had reigned a little more than eleven years. He was succeeded by his son Antiochus Eupator, besides whom he left a daughter, Laodice. The prophecy in Daniel (xi. 20—45.) is supposed by most commentators to refer to Antiochus Epiphanes. (Hieronymus, *Comment.* in loc.) The coins of Antiochus Epiphanes are the first on which the head of the king is surrounded by rays, as a sign of divinity. Besides devices similar to those of his predecessors, some of his coins

bear, on their reverses, figures of Victory and Isis.

P. S.

ANTIOCHUS V. (Ἀντίοχος), surnamed EUPATOR (Εὐπάτωρ), king of SYRIA, succeeded his father, Antiochus Epiphanes, about December, B. C. 164, being then only nine years old. His father, just before his death, had appointed Philip as his guardian, but Lysias, the regent of the western provinces, in whose hands the young king's person was, exercised the government in his name and carried him into Judæa, where the war was still going on. They were besieging Jerusalem when news arrived that Philip was on his march from Persis to Antioch, to assert his claims to the regency. Having granted a peace to the Jews, Lysias and Antiochus marched against Philip, who was conquered, taken, and put to death (B. C. 162).

The youth of Antiochus gave an opportunity for strengthening the Roman power in the East which the senate did not neglect. Refusing the request of Demetrius, that he might be set free now that Antiochus Epiphanes, for whom he had been substituted as a hostage, was dead, they sent three ambassadors, Cn. Octavius, Sp. Lucretius, and L. Aurelius, to Antioch, to watch the dispositions of Syria and the neighbouring states, and more particularly to enforce the terms of the treaty made with Antiochus the Great after the battle of Magnesia. Finding that the Syrian king had ships of war and elephants, contrary to the provisions of that treaty, the ambassadors ordered the ships to be burned and the elephants to be put to death. The execution of this order exasperated the Syrian Greeks, and a certain Leptines killed Octavius as he was anointing himself in the gymnasium at Laodicea. (Cicero, *Philipp.* ix. 2.) Soon after this, Demetrius escaped from Rome and landed at Tripolis in Syria. By giving out that he had been sent by the senate to take possession of the kingdom, he easily gained over the people, and an accident having thrown Lysias and the young king into his hands, he put them both to death about November, B. C. 162, when Antiochus Eupator had reigned just upon two years, and was recognised as king by the title of DEMETRIUS SOTER. The coins of this king are very rare. One bears on the reverse a half-naked Jupiter, sitting with a small image of Victory in his right hand, and a spear in his left. Another has a thunderbolt. There is a third in the British Museum, with the common device of Apollo on the cortina.

P. S.

ANTIOCHUS VI. (Ἀντίοχος), surnamed THEOS (Θεός) or GOD, and on his coins EPIPHANES DIONYSUS (Ἐπιφανὴς Διονύσιος), king of SYRIA, was the son of ALEXANDER BALAS. After his father's death in 146 B. C., he remained in Arabia, under the care of a king, probably the emir Zabel or Zabdiel

or Diocles, who had killed his father, till 144 B. C., when he was brought forward by Tryphon or Diodotus, as a pretender to the crown, in opposition to the reigning king, Demetrius Nicator. His claim was supported by the Jewish princes, Jonathan and Simon, and was admitted by the greater part of Syria; but after two years Antiochus was put to death by Trypho, who gave out that the king had died under a surgical operation, and then seized the kingdom for himself. Demetrius, however, still reigned over a part of Syria. [DEMETRIUS NICATOR; TRYPHO.] The death of Antiochus took place in February, B. C. 142. In all of his coins the head is surrounded with rays. The reverses are, for the most part, similar to those on the coins of the preceding kings. Among them are also figures of the Dioscuri, an elephant carrying a torch in his proboscis, and other emblems. P. S.

ANTIOCHUS VII. (*Ἀντίοχος*), surnamed *SIDETES* (*Σιδήτης*), king of SYRIA, was the younger son of Demetrius Soter, and was born during his father's residence at Rome as a hostage, as is clear from his age when he died. Clinton has shown that the chronology of his reign, as given by most of the ancient authors, cannot be correct. The following view seems to reconcile their statements with the chronology established by Clinton. Demetrius Nicator having marched into Upper Asia, on an expedition against the Parthians, Trypho renewed his attempts to secure the crown for himself, and Cleopatra, the wife of Demetrius Nicator, called in the aid of his brother Antiochus Sidetes, who defeated Trypho in battle, pursued him to Apamea, and there took him prisoner and put him to death, towards the end of the year B. C. 139. His proceedings during the next year cannot be traced. It is not likely that his marriage with his brother's wife Cleopatra could have taken place before Demetrius Nicator was made prisoner by the Parthians, which was towards the end of B. C. 138. We may therefore conclude that this marriage took place at the time when, as Clinton has shown, Antiochus mounted the throne, namely, the beginning of B. C. 137. For his relations with the Jews see *MACCABEES*. In order to strengthen his title by the support of the Romans, he sent presents to Scipio at Numantia (B. C. 133). Scipio received the presents in public at his tribunal, and commanded his quaestor to put the whole amount to the credit of the republic. In the spring of the year B. C. 129 (about May), Antiochus marched against Phraates, king of Parthia, with the avowed object of delivering his brother Demetrius from captivity; but in all probability his real motive was the apprehension that the Parthian king, in order to weaken Syria, might release Demetrius, and send him to regain the crown. He was at first completely suc-

cessful. The Parthians were vanquished in three pitched battles, and Antiochus at the close of the campaign was in possession of Babylonia. Phraates now released Demetrius and sent him back to Syria with a Parthian force, expecting that Antiochus would return to protect his throne (about October, 129). Though Antiochus still kept his post in Babylonia through the winter, his forces, already weakened by being too much scattered, were thinned by desertion, as soon as the liberation of Demetrius was known; and in a battle which was fought at the beginning of B. C. 128, Antiochus was defeated and slain, in the thirty-fifth year of his age, after a reign of nine years, and Demetrius Nicator again took possession of the kingdom. Antiochus had two daughters, who were both named Laodice, and three sons, Antiochus, Seleucus, and Antiochus (Cyzicenus), who was afterwards king. Of these the last only survived him.

The surname of Antiochus, Sidetes, was derived from the town of Sida, in Pamphylia, where he was brought up. Another etymology is given from a Syrian word, signifying "a hunter," but we find no example of the Greek kings of Syria taking surnames derived from the Syriac; all their titles are Greek. He is also called on coins *Euergetes* (*Εὐεργέτης*), and by Josephus, *Eusebes* (*Εὐσεβής*) and *Soter* (*Σωτήρ*). He was, if we may believe Diodorus, noble-minded and generous, but he was greatly addicted to the pleasures of the table. Among the devices on his coins, are an anchor, a figure of Pallas, a lion's head, a lotus, and another flower. (Athenæus, x. 439., xii. 540.) P. S.

ANTIOCHUS VIII. (*Ἀντίοχος*), surnamed *GRYPUS* (*Γρυπός*, from *Γρύψ*, a vulture), or *HOOK-NOSED*, king of SYRIA, was the younger son of Demetrius Nicator and Cleopatra. On the death of Demetrius in B. C. 125, his elder son, Seleucus, succeeded him; but Cleopatra being resolved to keep the government in her own hands, and not finding Seleucus perfectly tractable, murdered him, and fetched Antiochus from Athens, whither he had been sent by his father to receive his education. Antiochus received the royal title before the end of B. C. 125. The greater part of Syria was at this time under the power of Alexander Zebinas, upon whom Antiochus made war; and by the aid of Ptolemy Physcon, king of Egypt, he defeated Alexander, who was soon after killed in a tumult at Antioch, in the winter of B. C. 123—122. [ALEXANDER ZEBINAS.] Antiochus now married Ptolemy's daughter, and was the undisputed king of Syria. His mother Cleopatra, finding that he was resolved to have the power as well as the name of king, made an attempt to poison him, but he discovered her design, and compelled her to drink the poison her-

self (between October 122 and October 120, B. C.).

After he had reigned in peace for several years, the crown was claimed by his half-brother Antiochus Cyzicenus, the son of Antiochus Sidetes and Cleopatra, whom he had attempted to poison. Cyzicenus, after some successes, was defeated in a battle near Antioch, but he soon collected another army, and Grypus was driven out of Syria, and compelled to take refuge at Aspendus in B. C. 113. Antiochus Cyzicenus now reigned over Syria for one year, at the end of which Antiochus Grypus renewed the war, and recovered a considerable part of the kingdom. At last the two brothers agreed to reign together (B. C. 111), Cæle-Syria and Phœnicia being assigned to Cyzicenus, who had Damascus for his capital, and the rest of the kingdom to Grypus. After a joint reign of five years, during which the two brothers were often at war, Grypus was assassinated by a certain Heracleon, and Cyzicenus reigned alone (B. C. 96). Eusebius assigns twenty-six years to the reign of Antiochus Grypus, for eleven of which he reigned alone, and fifteen with his kingdom divided. The eleven years must be reckoned from B. C. 123, when Zebinas was defeated, to B. C. 113, when Grypus fled to Aspendus, and the fifteen years from B. C. 110, the first year after the agreement with Cyzicenus, to the death of Grypus in B. C. 96, reckoning in each case both extremes. Josephus gives him twenty-nine years, which must be counted from B. C. 125, when his claim was first set up, to B. C. 96. He was forty-five years old at his death. He left five sons, Seleucus, Philippus, Antiochus Epiphanes, Demetrius Eucærus, and Antiochus Dionysus. His wife was Tryphæna, daughter of Ptolemy Physcon. On his coins he is styled Epiphanes (Ἐπιφανής). He was also called Philometor (Φιλομήτωρ, fond of his mother, perhaps because he poisoned his mother, for many of the titles of the Syrian kings seem to be given in irony), and Aspendius from his flight to Aspendus. The magnificence of his court at Daphne is described by Athenæus (xii. 549.). There are several coins on which the effigies of this king and of his mother Cleopatra are joined, and several others which belong to Antiochus alone. Among the reverses, which are for the most part similar to those on the coins of the preceding kings, there is a very elegant device, which is frequently repeated, of a man, sometimes naked, sometimes half-naked, standing, holding a star in his right hand, which is stretched out, and in his left hand a spear, on which he leans, a crescent moon hanging over his head, and the whole enclosed in a laurel wreath.

P. S.

ANTIOCHUS IX., surnamed CYZICENUS (Κυζικηνός), king of SYRIA, was the youngest son of Antiochus Sidetes and Cleo-

patra. On the release of Demetrius Nicator from his captivity in Parthia, Cleopatra sent the young Antiochus to be brought up at Cyzicus, whence he received his surname. He was married to Cleopatra, the daughter of Ptolemy Physcon, by whose aid he collected the army with which he invaded Syria. [ANTIOCHUS VIII.] After the death of Grypus, his son Seleucus VI. disputed the kingdom with Cyzicenus, and took many Syrian cities, and at last defeated Antiochus Cyzicenus in a battle near Antioch. Antiochus was carried by his horse into the midst of the enemy, and finding himself about to be taken, he killed himself with his own sword (B. C. 95). His reign lasted more than seventeen years; he reigned more than a year alone after the expulsion of Grypus, fifteen years with Grypus, and one year after him. He left a son, Antiochus Eusebes, who succeeded him. His title on his coins is Philopator (Φιλοπάτωρ). A few of his coins are known, most of which have similar devices to those of the preceding kings.

P. S.

ANTIOCHUS X. (Ἀντίοχος), surnamed EUSEBES (Εὐσέβης) or THE PIOUS, king of SYRIA, was the son of Antiochus Cyzicenus, after whose death he disputed the kingdom with Seleucus VI., whom he drove out of Syria into Cilicia, and there gained a victory over him near Mopsuestia, soon after which Seleucus put himself to death. But two other sons of Antiochus Grypus started up to oppose him, namely, Philip and Antiochus, who were twin brothers, and the latter of whom assumed the royal title, under the name of Antiochus XI. Epiphanes Philadelphus (Ἀντίοχος Ἐπιφανής Φιλάδελφος). Antiochus XI. having been drowned in the Orontes while fighting against Antiochus X., Philip assumed the crown, and ruled over some part of the country. Another claimant was then put forward by Ptolemy Lathyrus, king of Ægypt, in the person of Demetrius Eucærus, the fourth son of Antiochus Grypus, who joined his brother Philip in carrying on the war against Antiochus Eusebes. At length the people of Syria, wearied out with these civil wars, called in the aid of Tigranes, king of Armenia, who took possession of the crown in B. C. 83. It is not clear what became of Antiochus Eusebes. One account is that, before Tigranes was called in, he assisted Laodice, queen of the Galadeni, in a war against the Parthians, and fell in a battle. According to Appian, he remained in Syria till he was driven out by Tigranes. Another account is, that he was vanquished in the war with Philip and Demetrius, fled into Parthia, where he remained till after the conquest of Tigranes by the Romans, and that, after a vain attempt to secure the mediation of Pompey that he might be restored to his kingdom, he died a natural death. This last account arises no doubt from confounding him with his son, Antiochus XIII.

Antiochus Eusebes was probably already dead in B. C. 75. (Cicero, in *Verrem*, iv. 27.) He was married to Selene, an Egyptian princess, who had formerly been the wife of his father, Antiochus Cyzicenus, and of his uncle, Antiochus Grypus. He left a son, Antiochus Asiaticus. On his coins he is styled Philopator, as well as Eusebes, both of which titles he probably received or assumed because he had avenged his father's death. The title of Eusebes would not have been on his coins if, as Appian asserts, it had been given to him in irony. On the reverses of his coins are the usual emblems of Jupiter, Victory, Fortune, and the caps of the Dioscuri. P. S.

ANTIOCHUS XI., king of SYRIA. [ANTIOCHUS X.] His coins are very rare, as might be expected from the shortness of his reign. The reverse of one described by Eckhel bears Pallas holding a figure of Victory in the right hand, and a spear in the left. P. S.

ANTIOCHUS XII. (Ἀντίοχος), surnamed DIONYSUS (Διόνυσος), king of SYRIA, was the youngest son of Antiochus Grypus. After his brother Demetrius Eucærus was taken prisoner by the Parthians, he went to Damascus, and assumed the government of Cœle-Syria, but was soon after killed in an expedition against Aretas, king of the Arabians, who is said to have then taken possession of Cœle-Syria. The exact date of these events is not known, but it must have been before the accession of Tigranes in B. C. 83.

Antiochus Dionysus is also called on coins Theos Epiphanes Nicephorus (Θεὸς Ἐπιφανὴς Νικηφόρος), and Philopator Callinicus (Φιλοπάτωρ Καλλίνικος). The only device on his coins mentioned by Eckhel is Jupiter standing with a figure of Victory in his right hand, and a spear in his left. P. S.

ANTIOCHUS XIII. (Ἀντίοχος), surnamed ASIATICUS (Ἀσιατικός), the last king of SYRIA, of the dynasty of the Seleucidæ, was the son of Antiochus Eusebes and Selene. It appears that he, with a brother of whom nothing more is known, went to Rome about B. C. 75 or 74, to urge a claim to the kingdom of Egypt, in right of their mother Selene, and after living there almost two years, Antiochus returned to Syria. On his way thither he passed through Sicily, during the prætorship of Verres, who at first entertained him magnificently, but afterwards plundered him of his treasures, and especially of a candelabrum which the king had intended for the temple of Jupiter in the Capitol, and then drove him away from Syracuse, on the pretext of injuries done to Sicily by Syrian pirates (about B. C. 83). (Cicero, in *Verrem*, iv. 27—32). After the forces of Tigranes were withdrawn from Syria, in B. C. 69, Antiochus assumed the government of that kingdom, his title to which had been fully recognised by Rome even during the usurpation of Tigranes. (Cicero, *l. c.*) Lucullus left him

in quiet possession of the kingdom, but Pompey deprived him of it, and reduced it to a Roman province, as having been obtained by conquest from Tigranes (B. C. 65). Appian reckons only one year to his reign, by which he probably means that, in addition to the time he reigned by the tacit consent of Lucullus, he was allowed by Pompey to keep the kingdom one year longer. He probably died about 49 B. C. Clinton has satisfactorily disproved the supposition that he was the same person as ANTIOCHUS I., king of COMMAGENE. Like most of the later Seleucidæ Antiochus Asiaticus was a weak prince. As a youth, he is described by Cicero as simple and generous. His name of Asiaticus was derived from his education in the Roman province of Asia. He is also called on coins Dionysus Epiphanes Philopator Callinicus (Διόνυσος Ἐπιφανὴς Φιλοπάτωρ Καλλίνικος). The usual devices on his coins are Jupiter and Victory. P. S.

ANTIOCHUS THEOS. [ANTIOCHUS II., KING OF SYRIA; ANTIOCHUS VI., KING OF SYRIA.]

ANTIPATER, a celebrated ancient engraver in silver. Pliny places him in the third rank of the artists of this class among the ancients, but he does not mention any of his works. (*Hist. Nat.* xxxiii. 12. 55.)

R. N. W.

ANTIPATER (Ἀντίπατρος), the name of at least two ancient physicians, who are sometimes confounded, but who may be distinguished with tolerable certainty. The earlier of the two must have lived in or before the first century after Christ, as he is quoted by Andromachus, Scribonius Largus, and Cælius Aurelianus, if (as seems most probable) these three authors refer to the same person. He may also perhaps be the physician who is said by Galen to have belonged to the sect of the Methodici. He appears to have had a considerable knowledge of pharmacy and materia medica, as his medical formulæ are frequently quoted by Galen, who says that he was himself in the habit of using Antipater's theriaca, and gives the ingredients of it, which agree very nearly with those mentioned by Scribonius Largus. The second book of his "Epistles" is quoted by Cælius Aurelianus, one of which is addressed to a person named Gallus, who may perhaps be the Ælius Gallus several times mentioned by Galen. He may perhaps also be the same physician who is quoted by the scholiast on Homer as having said that the soul is so united to the body as to grow and diminish together with it; that when the body is tender, the soul is tender too; when the body is arrived at perfection, so is the soul; and that when the body perishes, the soul perishes with it. This is quoted from the second book of a treatise *Περὶ Ψυχῆς*, "On the Soul;" and this therefore is very probably the work mentioned by

Diogenes Laertius, which Fabricius and others attribute to Antipater of Tarsus, the pupil of Diogenes of Babylon.

The other physician of this name was a contemporary and acquaintance of Galen in the second century after Christ, and appears to have practised at Rome with some reputation. He died at the age of between fifty and sixty, and a very interesting account of his death and the symptoms of his disease is given by Galen, which is well worth consulting. The illness and death of Antipater are alluded to also by Stephanus of Alexandria, and by Leo, though in the latter passage, by some error in the text or by the forgetfulness of the author, the anecdote is told of a physician named "Theophilus." (*Scholia in Hom.*, "Il." lib. xi. v. 115. p. 306. ed. Bekker; Cramer's *Anecd. Græca Paris.* vol. iii. p. 14.; Fabricius, *Biblioth. Græca*, vol. iii. p. 538. and vol. x. p. 520. ed. Harles, and vol. xiii. p. 64. ed. vet.; C. G. Kühn, *Additam. ad Elenchum Medicorum Veterum a Jo. A. Fabricio, etc. Exhibitum*, Leipzig, 4to. 1826, fascic. ii. p. 8.; Haller, *Biblioth. Medic. Pract.* tom. i. p. 160, 213.; Stephanus Alexandrinus, *Comment. in Hippocr. "Aphor."* in Dietz, *Scholia in Hippocr. et Gal.* tom. ii. p. 332.; Leo, *Conspect. Medic.* iv. 14., in Ermerins, *Anecd. Med. Græca*, p. 161.)

W. A. G.

ANTIPATER (*Ἀντίπατρος*), grandson of ANTIPATER the Idumæan, and eldest son of Herod the Great by his first wife, Doris. After Herod had divorced Doris, and married Mariamne, in B. C. 38, Antipater was banished from the court. But Mariamne herself had two sons by her former husband, Alexander and Aristobulus, and after Mariamne was put to death, Herod, who had reasons to fear their vengeance, recalled Antipater, who now commenced a series of the basest intrigues, of which, however, he himself became the victim. Herod had intended to make one of the sons of Mariamne his heir, but Antipater succeeded in drawing his father's suspicion upon them, in consequence of which Herod recalled Doris to his court, and altered his will in regard to the succession. Antipater was sent to Rome with letters of recommendation to Augustus, to solicit the emperor's sanction to the altered will of Herod. At Rome Antipater continued his intrigues against his half-brothers, and although Herod became reconciled to them several times, Antipater, who was assisted by able hands, at length induced his father to have them put to death, B. C. 6. Having thus got rid of those who seemed to stand in his way to the throne, he was active in carrying into effect a plot against the life of his own father, whose natural death he was too impatient to wait for. His accomplice in this criminal design, which he had formed even before he went to Rome, was his uncle Pheroras. During Antipater's absence at Rome

Pheroras suddenly died, and his wife was charged with having poisoned him. The investigation of this matter also brought to light the design of Antipater against his father, and as the conspiracy was attested by satisfactory evidence, Antipater was recalled from Rome, but kept in profound ignorance of the discovery that had been made. On his arrival in Jerusalem he was accused by Nicolaus of Damascus before the Roman governor of Syria, Quintilius Varus. He was found guilty and condemned to death, and after the sentence had received the sanction of Augustus, he was put to death in his prison a few days before Herod himself died. It was probably in reference to this execution of Herod's son that Augustus said, "It is better to be Herod's pig than his son." Antipater was one of those crafty monsters whom we meet with occasionally in the history of the East, and Josephus characterises him truly as "a mystery of wickedness" (*κακίας μυστήριον*). (Josephus, *Jew. Antiq.* xiv. 12. xvi. 3—11. xvii. 1—7., *Jewish War*, i. 22—33.; Eusebius, *Historia Eccles.* i. 8.; Macrobius, *Saturnalia*, ii. 4.)

L. S.

ANTIPATER (*Ἀντίπατρος*), bishop of BOSTRA in Arabia, was the successor of Constantinus. He lived, according to Cave, about A. D. 460, but respecting his life nothing is known. He appears to have written many religious and theological works, if all that bear his name really belong to him. Several fragments of them are still extant. His principal theological work, entitled *Ἀντίρρησις*, was a reply to the Apology of Pamphilus for Origen. Of another work, which was directed against certain alleged blasphemies of Origen, two entire chapters are still extant. Fabricius enumerates several homilies of Antipater, some of which still exist in MS. (Cave, *Scriptorum Ecclesiasticorum Historia Litteraria*, i. 359. ed. London; Fabricius, *Biblioth. Græca*, x. 518, &c.)

L. S.

ANTIPATER (*Ἀντίπατρος*) of CYRENE, one of the direct disciples of the elder Aristippus, the founder of the Cyrenaic school of philosophy. According to Cicero he was blind, and when some women expressed their pity for his privation, he replied that darkness too had its pleasures. It is not known if he wrote anything, and it is doubtful if the fragments on marriage by one Antipater, which are preserved in Stobæus, belong to him or some other person of the name. (Diogenes Laertius, ii. 86.; Cicero, *Tuscul. Quæst.* v. 38.; Stobæus, *Sermones*, 65. 68.)

L. S.

ANTIPATER (*Ἀντίπατρος*) of HIERAPOLIS in Phrygia, a Greek rhetorician, was a son of Zeuxidemus, who was a man of distinction in his native place. Antipater was instructed in rhetoric by Adrianus, Pollux, and Zeno of Athens. He was a contemporary of the Emperor Septimius Severus (A. D. 193—211) and his successor Caracalla,

and distinguished himself as a rhetorician, both by his written and extempore orations. But his declamations, among which Olympiads and Panathenæics are mentioned, did not surpass those of his contemporaries; and the art in which he was unrivalled was that of letter-writing. Owing to his merit in this respect, as well as to the fact of his having written a history of the exploits of Severus, Antipater was made private secretary to the emperor; and the character of the emperor, says Philostratus, could not have been exhibited on the stage with more truth than it is displayed in the letters which Antipater wrote for Severus. He gradually became so great a favourite with the emperor, that he was raised to the consular dignity, and appointed governor of Bithynia. But his administration was too severe, and he was soon removed from his government. After this event he seems to have retired to private life, and he is said to have died at the age of sixty-eight, rather of voluntary starvation than of illness. He is said to have educated the sons of his patron Severus. No fragments of his works are extant. (Philostratus, *Vitæ Sophistarum*, ii. c. 24, 25. § 4. c. 26. § 3.; Galenus, *De Theriac. ad Pison.* ii. 458.; Endocia, p. 57.)

L. S.
ANTIPATER (Ἀντίπατρος) of IDUMÆA. His father, who likewise bore the name of Antipater, was, according to Josephus, a noble Idumæan, and had received the government of Idumæa from Alexander Jannæus. Julius Africanus, as quoted by Eusebius, describes Antipater as a native of Ascalon, who was carried to Idumæa by robbers; but the account of Josephus appears to be more entitled to credit. Antipater acted a prominent part in the history of the Jews during the reign and disputes of Hyrcanus II. and his brother Aristobulus II. In B. C. 65 he prevailed upon Hyrcanus to seek the assistance of Aretas, an Arab chief with whom Antipater's father had formed a connection, but the attempt of Aretas to place Hyrcanus on the throne was unsuccessful. On the arrival of Pompey in Syria, in B. C. 64, Antipater endeavoured to obtain the support of the Romans for Hyrcanus, and it was mainly owing to his influence that Pompey, after the taking of Jerusalem in B. C. 63, deposed Aristobulus, and raised Hyrcanus to the throne, though he only received the title of high-priest and not that of king, which Aristobulus had enjoyed. As Hyrcanus was very indolent and unconcerned about affairs of state, Antipater had nearly all the power in his own hands, whence he is called "the guardian" (ἐπίτροπος); and while on the one hand he acted as a faithful friend of Hyrcanus, on the other he did everything to win the favour of the Romans. He supported Aulus Gabinius against Alexander, the son of Aristobulus: [ALEXANDER, SON OF ARISTOBULUS], and against Archelaus,

king of Egypt. During the Egyptian war of Julius Caesar (B. C. 48), he displayed such zeal in the cause of Caesar that he was rewarded by him with the Roman franchise, and was made procurator of all Judæa, which he governed with unlimited power, though he allowed Hyrcanus to maintain his title. Antipater appears to have had the good of his country at heart. He endeavoured to prevent the internal disturbances which were on the point of breaking out when his son Herod (the Great) designed to attack Hyrcanus in Jerusalem, B. C. 46. [HEROD THE GREAT.] The same spirit was manifested in the regulations which he made in B. C. 43, for the collection of the tax imposed upon Judæa by Cassius for the maintenance of his troops. But with all this he did not escape the envy and hatred of some of his countrymen. He died in B. C. 43, of poison, administered to him by the cup-bearer of Hyrcanus on the instigation of Malichus, a man whose life had been twice saved by Antipater. (Josephus, *Jewish Antiq.* xiv. 1—11.; *Jewish War*, i. 6—11.; Julius Africanus in Eusebius' *Histor. Ecclesiast.* i. 6, &c.; compare ARISTOBULUS II. and HYRCANUS II.) L. S.

ANTIPATER, LUCIUS CÆLIUS, the historian, was contemporary with Tiberius and Caius Gracchus, and with the annalists Calpurnius Piso, C. Fannius, and Junius Gracchanus, so that his birth nearly coincided with the beginning of the seventh century of Rome, and may be placed about B. C. 153. Notwithstanding his Greek surname Antipater, Cælius (for so, and not *Cælius*, the name should be written in Mons *Cælius*, in the Etruscan chief *Cæles* Vibenna, and in the Roman family of the *Calii*) was a Roman by birth, although he may have been the son or grandson of a Greek freedman of the Cælii. He was an eminent lawyer, and in some repute for his eloquence, since, besides other pupils, he gave instruction to L. Licinius Crassus, the orator. Pomponius, however, says (*De Origine Juris*, Dig. i. tit. 2. § 40.) that Cælius was rather an eloquent speaker than a sound juriconsult. With the friendship of Crassus, Cælius enjoyed the confidence of Caius Gracchus, who imparted to him many circumstances of his life, which he afterwards inserted in his history. Of the personal history of Cælius nothing is known. The Lucius Cælius, who was prefect of Illyricum in B. C. 169 (Livy, xliii. 21.), was a different person. Of his history seven books are cited by the grammarians; but there were probably more; for although Cicero merely says "Cælius described the Punic war," the fragments seem to include the events of the three Punic wars, and of the tribunates of the Gracchi. Livy, indeed, quotes Cælius only in his third decade; but his history of the first and third Punic wars, as well as of the seventh century of the city, is lost. Cælius was an eye-witness of the tribunates of the

Gracchi: and according to an old distinction between annals and history (Gellius, *Noctes Atticæ*, v. 18.), the latter part of his work may have been denominated *history*, the former *annals*. And this may account for some grammarians, as Nonius and Priscianus, citing the *annals*, while others, as Gellius, Servius, and Charisius, mention only the *history* of Cælius. Cælius is sometimes confounded with Cæcilius, a rhetorician of the age of Augustus, who, according to Athenæus (vi. 104. p. 272. Suidas, *κακίλιος*), wrote a history of the servile wars, and sometimes with M. Cælius Rufus the orator, a pupil of Cicero. It is doubtful whether his history included the earliest times of Rome. He is known to have employed the "Origines" of M. Porcius Cato the elder, which ascended to the remotest æra of the city (Gellius, *Noctes Atticæ*, x. 24.; Macrobius, *Saturnalia*, i. 4.); and Servius says that Cælius treated of antiquarian subjects in his fifth book. (*Ad Æneid.*, x. 145. Solinus, *Polyhistor*, ii. 28.) But neither Dionysius in his "Antiquities," nor Plutarch in his "Lives of Romulus, Numa, &c.," makes mention of Cælius; and the passages cited by Servius and Solinus may have been merely incidental references to the early history of Italy inserted by Cælius in his narrative of the Punic wars. In his account of the second Punic war, Cælius was indebted to Silenus, a Sicilian Greek, who had been an eye-witness of Hannibal's principal campaigns in Italy, and who, as the fragments of Cælius imply, possessed a more accurate knowledge of the Carthaginian's movements and route than the authors whom Livy generally followed. Cælius adopted the Fasti of M. Fulvius Nobilior; and by his accuracy and diligence seems to have merited the deference paid him by Livy (xxii. 5, 6, 11, 12.; xxiii. 6.; xxvii. 27.); and the character for trustworthiness given him by Valerius Maximus (i. 7.). Thus he had examined minutely the various stories current of the death of Marcellus: he had conversed with one who had sailed, or pretended to have sailed, from Gades to Æthiopia, that is, doubled the Cape of Good Hope. His statement of the distance from New Carthage (Cartagena) to Italy, by Hannibal's route, agrees with that of Polybius: he had remarked a singular property in the waters of the lake Avernus, and he seems to have honestly recorded the losses of Rome in her wars with Carthage. Sometimes, indeed, Cælius resembles Valerius of Antium in his fondness for exorbitant numbers, and he had a predilection for stories of dreams and omens, some of which, however, he found in Silenus. (Cicero, *De Divinat.* i. 24. 26.; Valerius Maximus, i. 7.) When completed, Cælius sent his history to the grammarian L. Ælius Stilo Præconinus (Suetonius, *Illustr. Grammaticæ*, 3.), to whom also Lucilius dedicated one of his poems (*Ad*

Herennium, iv. 12.) M. Brutus abridged the History of Cælius as well as those of Fannius and Polybius. (Cicero, *Ad Atticum*, xiii. 8.) The language of Cælius is described by Cicero as clear and vigorous, but deficient in smoothness in collocation and in cadence. Yet even in these respects, he admits that Cælius excelled his predecessors, and he was probably one of the first who applied to narrative the laws of rhetoric. Like Sallust, Cælius delighted in archaisms; and from no one have the grammarians — Quintilian, Festus, Nonius, &c. — more frequently derived antique words and phrases. He had apparently some provincialisms also in his style, since, like the Lucanians, he wrote *dii* for *die* or *dei*. His fondness for archaisms probably recommended him to the Emperor Hadrian, who preferred him to Sallust. (Spartian, *Histor. August. Scriptores, Hadrianus*, c. 16.) (Besides the preceding references, see Lachmann, *De Fontibus Livii*, p. 19—21.; Krause *Veteres Historici Latini*, p. 182—202., who has collected the fragments of Cælius; and two memoirs on Cælius Antipater in the "Annals of the University of Leyden," 1821, by Bavius Antonius Nauta, and Willem Groen van Prinsterer.) W. B. D.

ANTIPATER (*Ἀντίπατρος*), King of MACEDONIA. He was a grandson of Antipater, the regent of Macedonia, and second son of Cassander by Thessalonica, a half-sister of Alexander the Great. After the death of his eldest brother, Philip IV., in B. C. 296, who had succeeded Cassander, Antipater ascended the throne of Macedonia, which was disputed by his younger brother Alexander. [ALEXANDER V. OF MACEDONIA.] After the reconciliation with his brother, the kingdom of Macedonia appears to have been divided between them. Alexander was put to death by Demetrius the son of Antigonus Cyclops in B. C. 294, and Antipater also lost his kingdom. According to Justin he fled to Lysimachus in Thrace, whose daughter Eurydice was his wife, and who gave Antipater's portion of Macedonia to Demetrius, and afterwards put him to death because he complained of being treated faithlessly by his own father-in-law. His wife was, for the same reason, thrown into prison. Diodorus states that Demetrius put Antipater to death, by which he meant probably that Lysimachus did what Demetrius instigated or compelled him to do, which reconciles the apparently contradictory statements of Justin and Diodorus. (Plutarch, *Pyrrhus*, 6, 7.; *Demetrius*, 36, 37.; Justin, xvi. 1, 2.; Diodorus, xxi. *Eclog.* 7. p. 490.) L. S.

ANTIPATER (*Ἀντίπατρος*), Regent of MACEDONIA. He was a son of Iolaus, and a man of great talent. In his early years he had the advantage of the instruction of Aristotle. The prudence which he displayed in all his conduct, and his attachment to the royal house of Macedonia, gained him the

favour of Philip II., who made Antipater his friend, general, and minister. The king's confidence in him appears from an anecdote, according to which Philip one day after getting up rather late, said, "I have slept soundly, but Antipater was awake." After the battle of Chæronea, in B. C. 338, Antipater and Alexander, the son of Philip, were sent to convey to Athens the bones of those Athenians who had fallen in the battle, and to conclude a treaty of friendship and alliance with the Athenians. Alexander had the same esteem for Antipater as his father, and when the young king was preparing for his Asiatic expedition, Antipater, with other men of influence, entreated him to marry, and give a successor to the throne of Macedonia, before embarking in his great undertaking. The advice was disregarded, but on setting out Alexander appointed Antipater regent of Macedonia, and placed at his disposal an army of twelve thousand foot, and one thousand five hundred horse for the protection of the kingdom. In B. C. 331, Antipater was engaged in a war with some rebellious tribes of Thrace under Memnon, which the Spartans considered a favourable opportunity for recovering their supremacy in Greece, and accordingly Sparta, under her king, Agis III., and her Peloponnesian allies, rose against Macedonia. Antipater settled the affairs in Thrace as speedily as possible by a peace, and hastened to the Peloponnesus. In the neighbourhood of Megalopolis in Arcadia he gained a complete victory over the Greeks. Agis fell in battle, and the Greeks were compelled to keep quiet. [AGIS III.] The position of Antipater as regent of Macedonia was difficult, on account of the arrogance, the perpetual interference, and the petty jealousies of queen Olympias, the mother of Alexander. Each often complained of the other by letters and messengers to Alexander. Whether it was that the accusations of Olympias or Antipater's own conduct raised suspicions in the king's mind, or that Alexander merely intended to put an end to these quarrels by removing the regent, in the year B. C. 323, when Alexander was at Babylon, he sent orders to Antipater to bring recruits to Asia, and appointed Craterus to lead back the Macedonian veterans, and succeed Antipater as regent of Macedonia. It is not improbable that Antipater's own conduct may have afforded grounds for suspicion, as it cannot be supposed that he was indifferent to the execution of his son-in-law, Alexander, son of Aeropus. But before Alexander's orders were carried into effect, he died at Babylon in B. C. 323. There is a tradition that Antipater was implicated in the death of Alexander the Great, and it is said that Aristotle, who was hurt by the king's conduct towards him, induced Antipater to administer poison to Alexander at Babylon, through his son Iollas, who was the king's cup-bearer.

But this report is contradicted by the best authorities, and it is not improbable that it arose several years after the death of Alexander through the slander of Olympias, the implacable enemy of Antipater and his family.

In the division of the empire after the death of Alexander, it was agreed that Antipater, in conjunction with Craterus, should have the government of the European parts, with the exception of Thrace, which was given to Lysimachus as a separate satrapy. The arrival of the news of Alexander's death had encouraged the Greeks once more to take up arms to recover their independence, and Antipater had now to carry on a war against a powerful confederacy of the Greeks, which was headed by the Athenians and Ætolians. The war which broke out is called the Lamian war, from the town of Lamia in Thessaly. The command of the army of the confederates was given to Leosthenes of Athens. Near Thermopylæ he defeated the Macedonians, and Antipater was obliged to throw himself into the town of Lamia. The town was besieged, and its surrender was daily expected. But the death of Leosthenes, and the withdrawal of the Ætolians, gave a favourable turn to the war for Antipater, who maintained himself in Lamia until Leonnatus came with an army to his relief. The Greeks now raised the siege, turned against Leonnatus, and an engagement with him ensued, in which he was defeated and killed. But discord among the Greeks prevented their following up this victory, and Antipater was enabled to join the remainder of the defeated army. He now withdrew beyond the river Peneus, where he was joined by Craterus. His forces became thus superior to those of the Greeks, whose disunion, though the battle of Cranon, which was now fought, was scarcely decisive on either side, destroyed all their hopes. The moderation with which Antipater used his victory induced the Greeks, with the exception of the Ætolians, to submit again to Macedonia. The confederacy was dissolved B. C. 322, as Antipater refused to treat with it, and each separate state had to implore his mercy. The Athenians obtained the alliance of the Macedonians only on the hard conditions of surrendering the leaders of the insurrection, and among them Demosthenes, who however made his escape, recalling the exiles of the Macedonian party, and paying a heavy contribution to defray the expenses of the war. In addition to all this, the democratical constitution of Athens was abolished, an oligarchy, headed by the faithful partisans of the Macedonians, was established, and a Macedonian garrison took possession of Munychia. The Ætolians had retreated to their mountains to wait for a favourable opportunity for renewing the contest.

After the close of the Lamian war, Anti-

pater gave his daughter Phila in marriage to Craterus, in order to unite the interests of his colleague with his own. The two regents invaded Ætolia, B. C. 322, but they had scarcely entered the enemy's country, when Antigonus informed them that Perdiccas, the supreme regent of the Macedonian empire, entertained the plan of making himself master of the empire by marrying Cleopatra, the sister of Alexander, crushing all the other satraps, and divorcing Nicæa, the daughter of Antipater, whom he had married only a short time before. This intelligence induced Antipater to conclude peace with the Ætolians on terms favourable to them, and to direct all his efforts against Perdiccas. Antipater and Craterus immediately prepared to march into Asia, and entered into an alliance with Ptolemy of Egypt, whom Perdiccas intended to attack first. In the spring of B. C. 321 the two regents of Macedonia crossed the Hellespont. Eumenes, the friend of Perdiccas, had received orders to oppose them, for Perdiccas was already on his march to Egypt. Neoptolemus, an officer who had deserted from Eumenes, assured the invaders that it would be an easy matter to defeat Eumenes; and trusting to this Antipater divided the Macedonian forces, and giving the command against Eumenes to Craterus, he himself marched through Cilicia towards Egypt. While Antipater was in Syria he received intelligence of Perdiccas being murdered by his own troops, and that Pithon and Arrhidæus had been appointed to the supreme regency in his stead. Near the town of Triparadisus, Antipater joined the army of Perdiccas, which was returning from Egypt, and as the two supreme regents were unable to contend against the perpetual interference of queen Eurydice, who, together with her husband, Philip Arrhidæus, and the young king Alexander Ægus, was still with the army in Asia, they resigned their office, which was conferred upon Antipater. Immediately after, Antipater had to put down a mutiny of the army, which Eurydice endeavoured to turn to her own advantage and against Antipater. While at Triparadisus the regent made several new regulations respecting the satrapies which had become vacant by the recent occurrences; he left Antigonus to prosecute the war against Eumenes and the other partisans of Perdiccas, and returned to Macedonia in B. C. 321, together with Philip Arrhidæus and Alexander Ægus. He arrived in Macedonia about the spring of B. C. 320, and the peace which had been disturbed during his absence by the Ætolians had already been re-established by his generals. Soon after his arrival, he was seized by an illness which terminated his life, early in the year B. C. 319. During his illness the Athenian orator Demades came to him as ambassador from Athens, to petition for the withdrawal of the Mace-

donian garrison from Munychia, and Antipater had him put to death on the ground of having kept up a treacherous correspondence with Perdiccas. [DEMADES.] In his last days Antipater appointed Polysperchon his successor in the regency of the Macedonian empire: to his son Cassander he gave only the office of chiliarch. This slight to his own son may be accounted for in various ways. It may be that Antipater acted in this manner out of consideration for the interests of the royal family of Macedonia, which Cassander hated, or that he foresaw the troubles that would arise between Cassander and the Macedonians. The haughty and intractable character of Cassander was well known to the Macedonians, and he was much disliked by them. (Flathe, *Geschichte Macedoniens*, i.; Droysen, *Geschichte Alexanders des Grossen*, and *Geschichte der Nachfolger Alexanders*; Thirlwall, *Hist. of Greece*, vii.; which works contain the references to all the ancient authorities.) L. S.

ANTIPATER (Ἀντίπατρος) of SIDON, a Greek writer of epigrams, many of which are still extant in the Greek Anthology. He appears to have lived shortly before or at the time of Meleager (that is about B. C. 100), who is said to have incorporated in his collection of minor poems many of those of Antipater, which were distinguished for elegance, and their purity of style and versification; and this is, in fact, the character of most of those which are still extant under his name, whereas some are only paraphrases of earlier poems. From the Anthology of Meleager these epigrams were subsequently incorporated in that of Constantinus Cephalas, and have thus been preserved. Antipater is mentioned by Cicero as a contemporary of Q. Lutatius Catulus, who was consul in B. C. 102, which agrees with the date assigned to him above. Cicero also speaks of the great facility with which Antipater made extempore verse of various kinds. He died at an advanced age. (Cicero, *De Fato*, 3., *De Oratore*, iii. 50.; Pliny, *Hist. Nat.* vii. 52.; Valerius Maximus, i. 8. E. 16.; Jacobs, *Ad Anthologiam Græc.* xiii. 846, &c.)

L. S.
ANTIPATER (Ἀντίπατρος) of TARSUS, a Stoic philosopher. He was a disciple of Diogenes the Babylonian, and teacher of Panætius, and consequently must have lived about B. C. 140. Respecting his life nothing is known, but he appears to have been a philosopher of great merit, and to have had a beneficial influence upon the school to which he belonged. He not only combated the scepticism of Carneades, but he conducted the controversies which were then going on between the Academics and the Stoics. Cicero praises him for his acuteness, but seems to blame him for the stubbornness with which he maintained his own opinions. Antipater had not much readiness in arguing

on a subject, whence he confined himself to writing, which drew upon him the nickname of the "pen-crier" (καλαμοβόας). His controversies with Carneades filled several treatises (volumina), and those with the Academics appear likewise to have been very voluminous. Besides these controversial writings, there are mentioned — 1. A work on divination, in two books. He maintained the possibility of knowing future events, which he endeavoured to prove from the benevolence of the deity, and from the knowledge of the future which the deity himself possessed. In this work he had collected many instances of divination, especially those by which Socrates was believed to have divined the future. 2. A work on dreams, in one book. He believed that the future was revealed to man in dreams, and he proved his position partly by a large collection of dreams, which had been apparent revelations of this kind. 3. On superstition (περὶ Δεισιδαιμονίας). 4. Some ethical works, of which, however, the titles are not known. To judge from what Cicero says, they must have been of an entirely practical nature, and have treated on the application of ethical principles rather than on the principles themselves. 5. A work on the deity. His notions about God were much above those of the popular religion of the Greeks. According to him God was not subject to any of the variations incident to human existence: he was incorruptible and pure, and full of good-will to man. (The passages in which Cicero speaks of him are collected in Orelli's *Onomasticon Tullianum*, ii. 44. Compare Plutarch, *De Stoicorum Repugnantiis*, 1033. 1051., *De Garrulitate*, 514.; Eusebius, *Præparatio Evangelica*, xiv. 8.; Stobæus, *De Fato*, 16.; Athenæus, viii. 346.; Diogenes Laertius, vii. 121.) L. S.

ANTIPATER (Ἀντίπατρος), of THESSALONICA, a Greek writer of epigrams, some of which are extant in the Greek Anthology. He appears to be the Antipater who is sometimes called a Macedonian. His epigrams contain sufficient evidence that he lived during the latter period of the reign of Augustus, and down to that of Caligula, that is from B. C. 10 to A. D. 38. His epigrams are, for the most part, of a descriptive or epic character, and are elegant both in style and versification. (Jacobs, *Ad Anthologiam Græc.* xiii. 848, &c.; Brunck, *Analecta*, ii. 109—127.) L. S.

ANTIPATER (Ἀντίπατρος), of TYRE, a Stoic philosopher who died at Athens a short time before Cicero wrote his work "De Officiis," that is, shortly before B. C. 45. He seems to have written a work "On Duties," in which he censured Panætius for having omitted in his book, on the same subject, two important points, the care for one's physical health, and for one's money. Diogenes Laertius several times mentions a work of Antipater of Tyre, "On the Universe" (περὶ

Κόσμου), of which he quotes the eighth book; but whether it was by this Antipater, or by another, who was a native of the same place, and lived somewhat earlier, and was a friend of Cato the younger during the early part of his life, is uncertain. (Cicero, *De Officiis*, ii. 24.; Diogenes Laertius, vii. 139, 140. 142. 148.; Plutarch, *Cato Min.* 4.; Strabo, xvi. 757.; Vossius, *De Historicis Græcis*, 392. ed. Westermann, who, however, confounds the two Antipaters.) L. S.

ANTIPHANES (Ἀντιφάνης), a writer of Greek epigrams, several of which are still extant. He lived about the time of the emperor Augustus. (Jacobs, *ad Anthologiam Græcam*, xiii. 850.) R. W.—n.

ANTIPHANES (Ἀντιφάνης), a sculptor of ARGOS. He was a scholar of Periclytus (so the name is read in Bekker's Pausanias), and the master of Cleon, and therefore is supposed to have lived about the ninety-fourth Olympiad, or four hundred years before our æra. Periclytus was a scholar of Polycleitus of Argos. Among the works attributed to him were statues of the Dioscuri; and others of heroes. Antiphanes is also said to have executed a bronze horse which was dedicated at Delphi by the Argives, in commemoration of the victory which they claimed over the Lacedæmonians at Thyrea. This horse is called by Pausanias *Dureius* (δούρειος), a name which seems to have a reference to the Trojan horse and is explained by another passage of Pausanias (i. 23.). It is supposed that these works were executed some time after the event referred to, which may be that recorded in Thucydides (vi. 95. B. C. 414.). (Pausanias, v. 17., x. 9.) R. W. jun.

ANTIPHANES (Ἀντιφάνης), the son of Demophanes, or as some said of Stephanus, was an ATHENIAN poet of the school called the Middle Comedy. According to the statement of Suidas he was born about B. C. 404, and died B. C. 330, at the age of seventy-four years. It is true, indeed, that a play is assigned to him by Athenæus (iv. 156.), from internal evidence in which it would appear that Antiphanes lived till B. C. 306; it has, however, been shown by Clinton in the "Philological Museum" (vol. i. 608.), that the play in question (the Παρεκδιδόμενη) was most probably written by Alexis, another comic poet of the same school. The birth-place of Antiphanes is not known with any degree of certainty; some accounts making it Cius, others Smyrna, and others Rhodes. Another statement represents him as an Athenian, but of Thessalian descent. Antiphanes was a most prolific writer; according to the lowest estimate he wrote no less than two hundred and sixty plays, and according to Suidas as many as two hundred and eighty. From the comparatively small number of victories gained by him in the dramatic contests, only thirteen, it would appear either that his plays were very seldom exhibited,

or that he was very unsuccessful with them. There are still extant fragments and titles (chiefly from Athenæus) of no less than two hundred and thirty comedies ascribed to him; but the correctness of many of the titles cannot be depended upon. Many of these titles are connected with mythical subjects, as the *Alceſtis*, the *Medea*, and the *Orpheus*. Others are historical, as the *Timon*, the *Sappho*, and the *Leonidas*; others again refer to the characters and incidents of daily life. From the expressions of Athenæus (i. 27. d., iv. 156. c., 168. d.) we may infer that Antiphanes was an elegant and graceful writer; and the fragments of his plays lead to the same conclusion. He is said to have died at Cius "from a blow by a pear tree," a tradition which may have given rise to the statement of his having been born there. Demetrius Phalereus wrote an account of his life, which is not now extant. The known titles of his plays are given and classified, and the fragments collected by A. Meineke, *Fragmenta Comicorum Græcorum*, i. 304., iii. 1.

The principal passages of the extant fragments are also brought together by Clinton in the "Philological Museum," i. 560., and by Bailey in his "Comicorum Græcorum Fragmenta." The passages given by Mr. Bailey are accompanied by Richard Cumberland's Translations in English verse. (Suidas, *Ἀντιφάνης*; Diogenes Laertius, v. 81.; Bode, *Geschichte der Dramatischen Dichtkunst der Hellenen*, I. ii. 401.)

Besides the Antiphanes above mentioned, Suidas (sub voc.) speaks of two other poets of the same name. One of these was a tragic poet, contemporary with Thespis, and a native of Carystus in Eubœa; the other is said by Suidas to have written comedies, but no mention is made of him by any other writer. (Meineke, *Historia Critica Comicorum Græcorum*, p. 340.) R. W—n.

ANTIPHANES (*Ἀντιφάνης*), of BERGA in Thrace, was a Greek writer on the marvellous and incredible in distant countries (*ἄπιστα*, Scymnus Chius, 657). From the notices given of him by Strabo (i. 47., ii. 102. 104.), it appears that he endeavoured to pass off his strange stories as true histories, whence the word *bergaizein* (*βεργαῖζειν*) came to be used in the sense of writing fictions or romances (Stephanus Byzant. sub voc. *Βέργη*). He is generally believed to be the same person as Antiphanes the younger, who wrote a Greek work on courtesans. (Athenæus, xiii. 586.; Harpocration, sub voc. *Ἀντίκυρα*.) R. W—n.

ANTIPHANES (*Ἀντιφάνης*), an ancient Greek physician, a native of the island of DELOS, whose exact date is unknown, but who (as he is quoted by Cælius Aurelianus) must have lived some time in or before the first half of the second century after Christ. He wrote a work entitled *Πανόπτης*, "Pan-

noptes." One of his prescriptions is preserved by Galen, and he is quoted by St. Clement of Alexandria as having asserted that the sole cause of disease in man was the too great variety of his food. (Cælius Aurelianus, *De Morb. Chron.* lib. iv. cap. 8. p. 537. ed. Amman; Galen, *De Compos. Medicam. sec. Locos*, lib. v. cap. 5. tom. xii. p. 877. ed. Kühn; Clemens Alexandrinus, *Pædag.* lib. ii. cap. 1. p. 163. ed. Potter; Fabricius, *Biblioth. Græca*, tom. xiii. p. 64. ed. vet.; Haller, *Biblioth. Medic. Pract.* tom. i.) W. A. G.

ANTIPHANES (*Ἀντιφάνης*), the son of Telemnastus of GORTYNA in Crete, is mentioned by Polybius (p. 1341. ed. Casaub.) as having been very superior to his countrymen, and "by no means like a Cretan." He was sent by the Cretans as ambassador to Corinth, about B. C. 200, to solicit the aid of the Achæans against the Rhodians; and he showed considerable ability on his mission, which, however, was not successful. R. W—n.

ANTIIPHILUS (*Ἀντίφιλος*) of BYZANTIUM, a Greek writer of epigrams, of which upwards of forty are extant in the Greek Anthology. Although most of them are among the best of the collection, some are of very inferior merit, and this difference in style and character induced Reiske to consider the epigrams which bear the name of Antiphilus, as the productions of two, or even three, poets of that name, who belonged to different times. But this hypothesis is perfectly arbitrary, and the difference in style and character of two poems alone is not a sufficient ground for assigning them to two different authors. The time at which Antiphilus lived may be inferred from one of his epigrams (ix. 178.), in which he makes allusion to some privileges which the emperor Nero conferred upon the Rhodians. This poet must therefore have lived in, or shortly after, the reign of Nero. (Reiske, *Ad Antholog. Constant. Cephale*, 191.; Jacobs, *Ad Anthol. Græc.* xiii. 851, &c.) L. S.

ANTIIPHILUS (*Ἀντίφιλος*), a celebrated painter, was a native of EGYPT, and is commonly said to have lived about the time of Alexander the Great, and to have been the contemporary of Apelles. But the story in Lucian in his treatise against Calumny places him a century later; for the Apelles and Antiphilus there spoken of were contemporary with Ptolemy Philopator, the fourth of the Ptolemies, who lived about a century after Alexander. This is distinctly affirmed by Lucian, who says that Antiphilus accused Apelles of being implicated in the conspiracy of Theodotus, the Egyptian governor of Cœle-Syria, which happened under Ptolemy Philopator according to Polybius, B. C. 218. The Apelles of Ephesus therefore there mentioned must not be confounded with the celebrated Apelles of Cos or of Colophon, who was also a citizen of Ephesus. That Lucian has made an error in the substance of the

accusation is not very probable; the nature of the picture also, which Apelles is said to have painted in consequence, is in quite a distinct style of art from any of the works of the great Apelles. [APELLES OF EPHEBUS.]

The time of Antiphilus cannot be inferred from his paintings of Philip and Alexander, which may have been painted at any period, for they are not specified as having been portraits, nor do they appear to have been such. But from the manner in which he is spoken of by Pliny, from the painters with whom he is classed, and from the nature of many of his productions, we have adequate grounds for assigning him a much later period than that of Alexander. Ctesidemos also, the master of Antiphilus, is noticed by Pliny after the scholars of Apelles, which may in some degree serve to fix the time of these painters. That Quintilian notices Antiphilus as one of those painters who distinguished themselves under the successors of Alexander does not interfere with this conclusion.

According to Quintilian, Antiphilus excelled in facility of execution, and he distinguished himself apparently in various styles. Pliny mentions several of his works: — Hesione; Alexander, Philip, and Minerva; Bacchus; Alexander as a boy; Cadmus and Europa; and Hippolytus and his horses startled at the sight of the sea-monster sent against him by Neptune; which were all preserved in Rome. He also mentions Ptolemy hunting; a boy blowing a fire, with the reflected light upon his face, and the objects around him; a work-room, in which women were employed in spinning and weaving; and a very celebrated picture of a satyr with a panther's skin hanging on his shoulder, holding his hand over his eyes, and looking into the distance, which was called the *ἀποσκοπεύων*, or looker-out. He painted also caricatures, and was, according to Pliny, the inventor of the unnatural and grotesque figures, called by the Greeks *grylli*.

Antiphilus appears to have been a worthless person from the story told by Lucian, alluded to above, of his invidious calumny against his rival Apelles of Ephesus. Lucian says that he was condemned to be that painter's slave in consequence; it is however not very probable that this part of the reparation towards Apelles was carried into effect. (Pliny, *Hist. Nat.* xxxv. 37. 40.; Quintilian, *Inst. Orator.* xii. 10. 3.; Lucian, *περὶ τοῦ μὴ ῥαδίως πιστεύειν Διαβολῇ*.) R. N. W.

ANTIPHILUS (*Ἀντίφιλος*), an ancient Greek architect, who, together with Pothaüs and Megacles, built at Olympia what Pausanias terms "the treasury of the Carthaginians," in which there were an immense statue of Jupiter and three linen cuirasses, dedicated by Gelon and the Syracusians after a victory over the Phœnicians. This victory is probably that mentioned by Herodotus (vii. 166.) as gained by Gelon and Theron

over Hamilcar, the Carthaginian, on the same day that Xerxes was defeated at Salamis, B. C. 480. This date may fix approximately the period of Antiphilus. (Pausanias, vi. 19.)

R. N. W.

ΑΝΤΙΦΩΝ (*Ἀντιφών*). There were several persons of this name, who have been confounded by the author of the uncritical *Life of Antiphon* attributed to Plutarch, and by other Greek writers.

ANTIPHON, the son of Sophilus, is called the oldest of the ten Attic orators. He was born at Athens about B. C. 479, and belonged to the demus of Rhamnus in Attica, whence he is called Rhamnusius. He was a contemporary of Gorgias of Leontini, but somewhat younger. According to some authorities, Antiphon received his first instruction from his father; but however this may be, he applied himself to oratory, and with such success that if he is not to be considered the father of the rhetorical art at Athens, he at least greatly improved it. He had a school of rhetoric at Athens, and among his pupils was the historian Thucydides, whom some careless Greek compilers have made the master of Antiphon. When Quintilian (*Instit. Orator.* iii. 1.) says that Antiphon was the first who wrote orations, he must be understood to mean the first who wrote speeches to be delivered in the courts of justice, for Gorgias had preceded him in the composition and publication of other kinds of orations. Antiphon did not confine himself to the style of Gorgias, but employed himself in writing speeches to be delivered in the Athenian courts by plaintiffs and defendants (*δικανικοί λόγοι*), and he was well paid for his labour; an occupation which, so far as we can see, was not at all discreditable, though it brought upon him the satire of the contemporary comic writer Plato. He also composed harangues on political affairs (*δημηγορικοί λόγοι*), the titles of several of which are preserved; and he obtained a high reputation for his rhetorical skill in general, as is testified by his pupil Thucydides.

The events of his public life are vaguely recorded by the Pseudo-Plutarch: he is said to have done good service in the Peloponnesian war, to have gained many victories, which, however, are not mentioned by Thucydides, and to have brought over many states to the alliance of Athens. Diodorus mentions Antiphon as archon eponymus in the year B. C. 418; but this may either be Antiphon of Rhamnus or another of the name. The statement of Thucydides rather leads to the conclusion that Antiphon took no active part in public affairs, though he was a busy manager behind the scenes. The chief event of his life was the overthrow of the Athenian democratical constitution and the establishment of the Council of the Four Hundred (B. C. 411), the planning and execution of which revolution Thucydides attri-

butes solely to Antiphon, who employed Pisander and others as his agents. Antiphon, Phrynichus and Theramenes were among the Four Hundred. But dissension soon arose in the new council. Theramenes and his party wished to recal Alcibiades from exile, a measure which Antiphon and his friends opposed, foreseeing that the consequence of the return of Alcibiades in the present state of affairs would be the restoration of the old constitution. To strengthen themselves at home, Antiphon, Phrynichus and ten others, went on an embassy to Sparta, for the purpose of making peace with the Lacedæmonians on any terms that they could, and at the same time they provided for the fortification of Eetioneia, a projecting point of land which commanded the entrance to the Piræus, with the view of securing a landing place for the Lacedæmonian forces, as Theramenes and his partisans said. The embassy failed, Phrynichus was assassinated soon after his return, in open day-light, the government of the Four Hundred overthrown after a short duration of four months, and Alcibiades was recalled to Athens, (B. C. 411). In the same year Antiphon and Archeptolemus were brought to trial on the charge of high treason. Antiphon, says Thucydides, made an admirable defence. Thucydides does not mention the result of the trial, but we learn from the authority of the rhetorian Cæcilius, who is quoted by the Pseudo-Plutarch, that he was condemned and executed, his property was confiscated, his house levelled to the ground, and the site was marked out by boundary stones, on which was inscribed Antiphon the Traitor. All his descendants, both legitimate and illegitimate, were declared incapable of civil rights. This sentence, which was engraved on a bronze tablet, is preserved in an extract from Cæcilius in the Pseudo-Plutarch. Cæcilius was a contemporary of Cicero. Thucydides (viii. 60.) says that Antiphon was inferior in virtue to none of his contemporaries; that he was equally distinguished by wisdom in counsel and by eloquence. Sixty of his orations were known to Cæcilius and others, but twenty-four of them Cæcilius considered to be spurious. Only fifteen orations are now extant, three of which relate to real cases. The other twelve are divided into tetralogies or sets of four, and as they contain no proper names, we may assign them to the class of sophistical exercises, such as we learn from Cicero that Antiphon wrote. But all the speeches, real and imaginary, relate to cases of murder; and thus, according to a system of classification common among the Greek grammarians, they have all been put together, and are the only works of Antiphon that have been preserved. Each tetralogy consists of four orations, an accusation of the plaintiff, a reply of the defendant, a replication of the plaintiff, and the defendant's rejoinder. The argu-

ments on each side turn mainly on the probabilities for and against, which may be derived from evidence insufficient in itself to establish the guilt or innocence of the accused party. These exercises are characterised by great acuteness in invention; they are in fact practical specimens of the method of discovering topics (the loci communes of Cicero) in argumentation. The titles of many of Antiphon's other speeches have been preserved. Considering the position which he occupies among the Attic orators, the loss of his orations is much to be regretted, especially that which he delivered on his trial, which was entitled on the Revolution (*περί τῆς Μεταστάσεως*): it is several times cited by Harpocration. Antiphon was also the author of a treatise on Rhetoric, in three books at least, which is often cited by the ancient writers. Antiphon was hardly an orator in our sense of the term, nor was he a public speaker, like Pericles. His profession was the composition of speeches, which were delivered by others. There was no body of men at Athens who resembled the modern lawyer or even the Roman orator, and those who had business in the courts, either as plaintiffs or defendants, had in the main to manage their own causes. The necessity of getting assistance to draw up a statement in the best form, and to enforce it by the strongest arguments and a reference to the law, called up a class of persons who were professional speech-writers; and of these Antiphon is said to have been the first at Athens. The study of the laws was thus in some measure made a special business, and the speech-writer may be considered as in some measure corresponding to the modern lawyer; yet there never was a scientific study of law at Athens, as there was at Rome, nor was there ever a body of men like the great Roman juriconsults. The method and style of Antiphon should be studied in connection with the speeches in his pupil Thucydides, and these two writers furnish the chief materials for the early history of Attic oratory. Clearness, energy, and the absence of rhetorical ornament, or figures of speech, are the characteristics of the old Attic oratory. But though the periods of Antiphon and Thucydides are unlike the full rounded sentences of the later orators, they are not constructed without reference to some principles of art. The argument is fully elaborated by the accumulation of every thing that is material to it, and though the nicer connection of the parts of sentences is wanting, which marks the style of the late orators, there is no want of due order in the arrangement of the thoughts. There is also a symmetrical balancing of the parts of sentences, with the view of giving on the one hand completeness to the form of expression, and on the other hand, precision by opposition or contrast. Thus there is a general parallelism or anti-

thesis observable in all the writings of the old Attic orators, which indeed was never abandoned by their successors, though it was rendered less prominent by the introduction of more rhetorical ornament.

The orations of Antiphon were first printed in the collection of Aldus, Venice, 1513, folio: they are also in H. Stephens' collection of the Greek orators, 1575; in that of Reiske, 1773, of Dobson, and in that of Imm. Bekker, 1822. One of the most recent editions of Antiphon is by J. G. Baiter and H. Sauppe, Zürich, 1838, 8vo. They were translated into French by Auger, with the orations of Isocrates, 1781, 12mo.

ANTIPHON, called by Suidas an interpreter of signs, an epic poet, and a Sophist, was a contemporary of Socrates, and we must presume younger than Antiphon the Orator, with whom he has often been confounded. This is probably the Antiphon who is introduced in the *Memorabilia* of Xenophon (i. 6.) as finding fault with the habits of Socrates, and admitting that Socrates may be a good man, but denying that he is a wise man: and he gets his answer. This Antiphon was probably the author of the work on Truth, of which there were at least two books, and which is cited several times by ancient writers. According to Origenes against Celsus, Antiphon in this work denied that there was a Providence. Suidas attributes to one Antiphon (whom he probably intends to distinguish from the Sophist), a work on the interpretation of dreams, which is referred to by Seneca, Artemidorus, a writer on dreams, and by Cicero (*De Divin.* i. 20. &c.).

ANTIPHON, the Tragic writer, is mentioned by Aristotle under the title of the Poet, a name which at least sufficiently distinguishes him from the orator, with whom he has been confounded. This Antiphon also visited the court of Dionysius the Elder, tyrant of Syracuse, whose government commenced B.C. 406. Antiphon is said to have been put to death by Dionysius because he found fault with the tyrant's tragedies; or because he was suspected of a design against the power of Dionysius, for on one occasion, being asked by the tyrant what was the best kind of copper or bronze (*χαλκός*), he answered that of which the statues of Harmodius and Aristogiton were made. The titles of several of the plays of Antiphon are preserved, as the *Andromache*, *Meleager*, and others.

ANTIPHON. The Pseudo-Plutarch, who makes great confusion among the Antiphons, quotes a lost oration of Lysias, the orator, and Theopompus, as authority for Antiphon the Orator having been put to death during the usurpation of the Thirty at Athens, B.C. 404. But Lysias in an extant oration (*Against Eratosthenes*, c. 11.) merely says that Antiphon the Orator, and Archeptolemus, were put to death by the people, after the restoration of liberty, at the instigation

of Theramenes, which is consistent with the evidence already stated as to the time and manner of Antiphon's death. In the *Hellenica* of Xenophon, (ii. 3.) Theramenes attributes to the Thirty the death of one Antiphon, who in the (Peleponnesian) war supplied two good galleys for the use of the state. But the Pseudo-Plutarch himself has acuteness enough to suggest that this Antiphon was not the orator, but another of the name, a son of Lysidionides, and the object of the ridicule of Cratinus, the comic writer.

ANTIPHON, a philosopher, who was older than Aristotle, by whom he is quoted, as well as by Plutarch, (*De Placitis Philosophorum*, lib. ii.) and by others. Plutarch attributes to Antiphon the opinion that the moon shines by her own light, and that when she does not shine, this is caused by the nearer approach to her of the superior light of the sun. He wrote on the quadrature of the circle and the nature of things.

ANTIPHON, a physician. See the dissertation of Van Spaan, cited below.

ANTIPHON. [PLATO.]

ANTIPHON. [ÆSCHINES.]

(All the ancient authorities respecting the Antiphons are collected in Fabricius, *Bibliotheca Græca*, ii. 750, and in Van Spaan's *Dissertatio Historica de Antiphonte Oratore Attico*; and there is a good account of the writings of Antiphon the Orator, and of the characteristics of the old Attic orators, in Müller's *History of the Literature of Greece.*)

G. L.

ANTIQUARIO, JA'COPO. Apostolo Zeno and others have considered that Antiquario was not a family name, but an appellation acquired by Jacopo from his skill in the study of antiquities. This opinion, however, appears to be erroneous. Jacopo was descended from the noble family of the Antiquari of Perugia, and was born about the year 1444 or 1445. Of his early education nothing is recorded, excepting that Giovanni Antonio Campano, the public professor of the humanities at Perugia, was his instructor. About the year 1467 he became secretary to Giovanni Battista Savello on his appointment to the office of governor of Bologna, and between the years 1471 and 1473 was summoned to Milan, in order to serve the Duke Galeazzo Maria in a similar capacity. He was continued in his office by the two succeeding dukes, and was by all employed in negotiations and other affairs of state of much importance. On the occupation of Milan by the French in 1499, Antiquario did not retire with his master, Lodovico Sforza, who was then driven out, but continued to reside in the city. According to some, Louis XII., the French king, confirmed him in his post of secretary: it has also been asserted that he had been made lieutenant-general of the Milanese, but there is no clear proof in support of either of these statements.

After his removal to Milan he joined the clerical order, and obtained some important benefices, amongst others the monastery of San Pietro in Glassiate, of the Benedictine order in Milan. He died in the year 1512.

Antiquario was a man of great learning, and also a great encourager and protector of learning. He was the friend of Poliziano, Lorenzo de' Medici, Merula, Girolamo Donato, and Ermolao Barbaro the younger. Francesco Puteolano, in the dedication to him of his "*Dodici Panegirici degli Antichi*," published in 1482, says of him, that among all the learned men he was the most virtuous, and among all the virtuous men the most learned. There was hardly a man in Italy, possessing any claim to literary distinction, who was not indebted to him for favour and protection, as appears from the various éloges and dedications addressed to him. Among others may be mentioned those of F. Puteolano, Giorgio Valla, Francesco Filelfo, Michel Ferno, Filippo Beroaldo, Franchino Gaffuri, and Aldus Manutius. He was the judge, arbiter, and adviser of the literary men of his time.

His works are—1. "*Oratio Jacobi Antiquarii pro Populo Mediolanensi in Die triumphali Ludovici Galliarum Regis et Mediolani Ducis de fractis Venetis*" ("*Oration for the People of Milan, &c.*"), Milan, 1509, 8vo. 2. "*Epistolæ*," Perugia, 1509, 4to. Several of his epistles are likewise inserted in other works: fifteen will be found among those of A. Poliziano, and several in the appendix to Vermiglioli's "*Memorie*." 3. "*Carmina*." 4. "*Modus habendi Displacentiam Peccatorum*." This work was never published. (Vermiglioli, *Memorie di Jacopo Antiquarj*, 1813.; Id., *Biografia degli Scrittori Perugini*; Sassi, *Historia literario-typographica Mediolanensis*, 242, &c.; Argellati, *Bibliotheca Scriptorum Mediolanensium*; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ANTIQUUS. [ANTICO.]

ANTIQUUS, JOHANNES, a distinguished historical and portrait painter of the eighteenth century, was born at Groningen in Holland in 1702. He first studied with a glass painter of the name of Vander Veen, then with Benheimen and Wassenberg in the same place, and at the age of twenty-three went to Amsterdam, and from thence to Rouen and to Paris, where he remained a few weeks, and then returned to Amsterdam. His love of travelling, however, would not allow him to rest long in one place, and he set out, together with his brother Lambert Antiquus, who was a good landscape painter, for Genoa. He went by sea, and he painted the portrait of the captain, who was so much pleased with the picture that he gave the two brothers their passage gratis. From Genoa, where he remained a few months, he went to Leghorn, and, after some adventures, to Florence, where he was taken into the service

of the grand duke, and was elected member of the Florentine academy. He remained six years at Florence, and executed several excellent works in that time for the grand duke, among them a Fall of the Giants, which gained him great credit. During his six years' stay at Florence he paid four visits to Rome, and was much noticed by Pope Benedict XIII. He visited also Naples, and became acquainted with Solimena. After the death of the grand duke he returned with his brother to Holland by Bologna, Venice, Padua, Mantua, Milan, Turin, and through France to Amsterdam and Groningen, where he was much employed in portrait and history. He afterwards settled at Breda, in the Brabant, whither he was invited by the prince, who appointed him his court painter, and allowed him an annual pension. He remained at Breda nine years, until his death in 1750. His best works at Breda were—a Mars unarmed by the Graces, a Coriolanus, and a Scipio Africanus. His portraits are very numerous. He was an easy painter, coloured well, excelled in drawing, and painted in the style of the best of the Roman painters. (Van Gool, *Nieuwe Schouburg der Nederlandsche Kunstschilders*, &c.) R. N. W.

ANTISTATES, an ancient Greek architect, probably of Athens, contemporary with Pisistratus in the sixth century before Christ. Antistates, Callæschrus, Antimachides, and Porinus, made for Pisistratus the foundations of the celebrated temple of Jupiter Olympius at Athens; but after his death, on account of the disturbed state of the republic, the work was abandoned. It was left in the same state, until in the second century B. C. Antiochus Epiphanes, king of Syria, offered to supply the funds for its completion, which were entrusted to Cossutius, a Roman citizen, who continued it in the Corinthian order. It was originally designed to be Doric. Cossutius, however, also left it incomplete, and it was not quite finished until the time of Hadrian, in the second century of our æra. The temple itself was built by Cossutius, and it was considered, even in the time of Vitruvius, before it was completed, one of the most magnificent in the world. It is what is called decastyle peripteral hypæthral. There were one hundred and twenty-eight columns 60 feet high; only sixteen, however, now remain: they are of Pentelic marble. The ground dimensions of the temple itself are 96 by 259 feet; or, including the foundations of the columns, 171 by 354 feet. [Cossutius.] (Vitruvius, vii. præf.; Stuart, *Antiquities of Athens*; Leake, *Topography of Athens*.) R. N. W.

ANTI-STHENES (*Ἀντισθένης*), the founder of the Cynic sect, was an Athenian by birth. His father, Antisthenes, was an Athenian citizen, but his mother is said to have been a Thracian. He distinguished himself in the battle of Tanagra (Diogenes

Laertius, *Antisthenes*); and if the great battle of B. C. 457 is meant, he must at least have been near twenty years of age at that time. But it is said (Plutarch, *Lycurgus*, c. 30.) that he survived the battle of Leuctra, B. C. 371; and he is vaguely mentioned in another passage by Diogenes as being alive about B. C. 365. If these last two dates are right, the battle of Tanagra mentioned by Laertius must be the battle that was fought B. C. 426, and is mentioned by Thucydides (iii. 91.); and this is confirmed by the manner in which Socrates is represented by Laertius as speaking of the services of Antisthenes at Tanagra. Antisthenes was at first a hearer of Gorgias, from whom he learned the rhetorical style which he adopted in his dialogues and other writings. He afterwards attached himself to Socrates, and recommended his own disciples, for he had already a number of followers, to do the same. His dwelling was in the Piræus, and he used to walk daily the forty stadia (above four miles) to Athens to hear his new master, to whom he faithfully adhered to the end of his life. Diogenes says that he was the cause of the banishment of Anytus and the death of Melitus, the two chief accusers of his master Socrates; but the statement is vaguely made and not supported by other evidence. The time of his death is not mentioned: he is said to have reached his seventieth year.

Antisthenes is reckoned among the genuine scholars of Socrates, or those who preserved at least a portion of their master's doctrines and manner of teaching. He was a man of stubborn character, and he carried his opinions to extremes; yet he was an agreeable companion, according to Xenophon, and distinguished by temperance in all things. Socrates, perhaps, gives us an intimation of one of his failings in a story recorded by Diogenes Laertius. On one occasion, when he had turned his cloak so as to show the holes in it, Socrates said to him, "Antisthenes, I see your vanity through your cloak." Antisthenes is introduced in the "Symposium" and the "Memorabilia" of Xenophon as conversing with Socrates and others; and these, which are the best sources for the little that is really known of his character and principles, represent him in a favourable light. He is also mentioned in the "Phædon" of Plato as present at the death of Socrates.

After the death of Socrates (B. C. 399) he established a school in the gymnasium of Cynosarges, adjoining the temple of Hercules, which he selected apparently for two reasons: the Cynosarges was the gymnasium for those Athenians who were not of genuine Attic stock, and Hercules was the ideal model of manly excellence to Antisthenes, and formed the subject of at least one of his treatises. The followers of Antisthenes were first called Antistheneii, and afterwards Cynics (*κυνικοί*), a term that either had reference to

the name Cynosarges, or to the Greek word *κυνών* (dog), which may have been given to the disciples of Antisthenes on account of the coarseness of their manners. Antisthenes was poor, but he boasted that he was really rich, for man's wealth and poverty, he said, were not in his house but in his mind; and it was his practical philosophy to limit his wants as much as possible. He is said to have worn a single garment, and to have adopted the wallet and staff, though some writers attribute to others the adoption of these external characteristics of the Cynics. It is not quite clear what is meant by the story of Antisthenes being the first who doubled his cloak (*τρίβων*), but it seems that it was done to render it a more complete dress, for it was his only garment.

Many sayings of Antisthenes are recorded by Diogenes. They are marked by a sententious brevity, a play on words, and a caustic humour, which may have contributed to affix on him and his followers the appellation of Cynic or snarling. He advised the Athenians to pass a decree that should declare asses to be horses; and when his proposal was treated as absurd, he replied, "Why, you have generals who know nothing, and are only elected to be such." In reply to one who told him that many persons spoke well of him, he said, "What vicious act have I done?" On being reproached for keeping bad company, he replied, "Physicians are with their patients, and yet they don't take the fever."

The doctrines of Antisthenes had chiefly a moral and a practical end. It is not possible to state them in anything like a systematic form from such evidence as we have. He had probably no great originality as a thinker; and the best part of his moral philosophy harmonises with that of Socrates. But, as in other like cases, many things may have been attributed to Antisthenes as the founder of a sect which belong to the later Cynics. If the list of his writings as given by Diogenes Laertius is genuine, it will enable us to correct some erroneous opinions that have been entertained about Antisthenes. According to Laertius his works were comprised in ten parts (*τόμοι*), which contained among other things the following subjects: 1. On style or characters, apparently a rhetorical work; Ajax; Ulysses, &c. 2. On the nature of animals; on the procreation of children; on marriage; on justice and fortitude, &c. 3. On good; on law or polity; on freedom and slavery, &c. 4. Cyrus; Hercules the greater, or on strength, &c. 5. Aspasia, &c. 6. On truth; on dialectic (*περὶ τοῦ διαλέγεσθαι ἀντιλογικός*), &c. 7. On education or names; on death; on the use of names or Eristicus; on questioning; on glory and knowledge and answering, &c. 8. On music; on Homer; on pleasure, &c. 9. On the Odyssey; on Helen and Penelope;

on the use of wine, or on drunkenness or the Cyclops ; on the dog, which may refer to the name Cynic, &c. 10. Hercules or Midas ; Hercules, or on wisdom or strength ; Alcibiades, &c. The list of Laertius, of which the above contains a few samples, is not apparently drawn up with care, for some things are repeated, but it shows that Antisthenes was a voluminous writer and handled various subjects. Timon (quoted by Laertius) called him a fertile trifler, a censure that probably applied to such essays as Ajax, Ulysses, and other rhetorical pieces of that class, which are pretty well indicated by their titles. There are still extant two exercises of this kind which are attributed to Antisthenes, and are entitled respectively Ajax and Ulysses. These supposed speeches of Ajax and Ulysses for the armour of Achilles belong to the class of common-place speeches. [ANTIPHON.]

It appears from the foregoing list, that the writings of Antisthenes embraced many subjects, and he could not therefore be so great a despiser of knowledge as he has sometimes been represented, though it is true that his philosophy was mainly directed to the practice of life, and that he valued philosophy only as a means to happiness. It was, he said, the result of his philosophy to be able to converse with himself: virtue was a thing that could be taught ; the virtuous were the truly noble, for virtue was all-sufficient for happiness, and wanted nothing except Socratic strength ; virtue consisted in acts, and required neither many words, nor much teaching. From this we may conclude that he set little value on abstruse speculations, or on rules for conduct, but thought that a virtuous character must be formed by habit, or in other words, by the practice of virtuous acts. His notion of virtue and happiness may be collected from what he is said to have inculcated: he taught, says Laertius, Diogenes freedom from passion, Crates continence, and Zeno endurance. His philosophy was directed to enforce a simpler mode of life in opposition to the increasing luxury of his age. It can hardly be said that his doctrines were diametrically opposed to those of Aristippus on the subject of pleasure and pain, for it is manifest from Xenophon's picture of him (*Symposium*, iv. 35, &c.) that he was not opposed to such pleasures as arise from the reasonable gratification of our desires ; and by his example he even recommended the indulgence of the sexual passion without marriage. He condemned pleasure which was sought purely for its own sake, and which enfeebled the mind and body ; but he approved of those healthy pleasures which followed or were consequent upon labour. The doctrines of the Cynics then did not reject pleasure ; they sought pleasure in their own way. If the philosophy of Antisthenes was deficient in defining wherein

consisted virtue, it may share this blame with other systems of moral teaching. He said that we must avoid the bad, and we must learn what is bad from those who know what is bad ; a precept which comprises as much practical wisdom as any system of practical philosophy has yet taught.

When he says that the wise man should live as a citizen (*πολιτεύεσθαι*), not according to the existing laws (*νόμοι*), but according to the law (*νόμος*) of virtue, this cannot be fairly interpreted to mean, as Ritter understands it, that he despised the laws of the state to which he belonged. A wise man obeys the law whether it is good or bad, and so Socrates taught, and there is no evidence that Antisthenes was of a different opinion. It is sufficient to advert to the various senses in which the word law (*νόμος*) may be used, in order to see that no safe conclusion can be drawn from the expression recorded by Laertius. Nor can Antisthenes be charged, as Ritter says, with teaching that the wise man should be all to himself, and detach himself from all communion with others ; for in the *Memorabilia* of Xenophon (ii. c. 5.) he is introduced as valuing a true friend above every thing. The assertion of Ritter, that he viewed the object of marriage only as the procreation of children, and affection to kinsfolk as no moral element, is entirely unsupported by any evidence. The passage of Laertius is obscure enough in which his opinion of marriage is expressed, but its general tenor is this ; that the wise man in marrying will contemplate the procreation of children, and will choose the best woman for the purpose, for he alone knows whom he ought to love ; which clearly implies that he admitted the passion of love, and would select a proper object for it. It might be said that when Antisthenes declares the end of marriage to be the procreation of children, he expressed an important truth, for he viewed the procreation of children as the necessary condition for the continuance of a state, and marriage as the only means of fulfilling this condition. The absurdity of attempting to re-construct the system of an ancient philosopher from such scanty materials as exist with respect to Antisthenes, is well exemplified in the remarks of Ritter. The little that is recorded of Antisthenes is obscurely expressed, and the interpretation of it is often doubtful.

The doctrine of Antisthenes, that things are incapable of definition, is briefly noticed by Aristotle (*Metaphysica*, v. 29., viii. 3.). Antisthenes maintained that we cannot explain by words what is the essence of a thing ; we may say it has such and such qualities, and so is like something else, but nothing more: for instance, we cannot say what silver is, but we may say it is white like tin. This shows that Antisthenes did not confine himself to ethical precepts ; and though Aristotle, and probably Plato, set little value on his

philosophical speculations, we cannot form any opinion of them from a few unconnected and scattered passages. The enmity between Antisthenes and Plato is said to have arisen from the dialogue of Antisthenes called *Sathon*, which was directed against Plato. Antisthenes, it is said, proposed to read to Plato an essay to prove that there was no contradiction, on which Plato said, "Why then do you write about it?" This was the origin of the *Sathon*, in which we may presume that Plato's doctrine of ideas was opposed. In his work entitled "*Physicus*," Antisthenes said that there were many popular gods (*populares*), but only one natural God, by which he probably meant to teach the unity of the Deity, as recognised under a variety of names and forms. He also said that the Deity resembled nothing, and therefore could not be understood from any representation.

The two orations of Antisthenes are printed in the collection of Greek orations of Aldus, H. Stephens, Reiske, and Dobson: they were translated into French by Auger. A letter to Aristippus, attributed to Antisthenes, is printed in the edition of the *Letters of Socratic Philosophers* by Leo Allatius; and in the collection of Greek letters of Orelli, 1815, 8vo. The fragments of Antisthenes have been collected by A. G. Winckelmann, Zürich, 1842.

ANTISTHENES. There were, says Laertius, several other persons of the name of Antisthenes; three of them were called Heracliteii, or followers of Heraclitus; a fourth was an Ephesian; and a fifth was a Rhodian.

One ANTISTHENES wrote a treatise on the Succession of the Philosophers (*τῶν Φιλοσόφων Διαδοχαί*), which is often referred to by Laertius. He was one of the Heracliteii.

ANTISTHENES of Rhodes, who was living about B. C. 198, took a part in the public affairs of Rhodes, and wrote an account of contemporary events. (Polybius, xvi. 14.)

Another ANTISTHENES mentioned by Pliny (*Hist. Nat.* xxxvi. 12.) wrote a work on the Pyramids of Egypt. (Fabricius, *Biblioth. Græc.* ii. 697.; Ritter, *Geschichte der Philosophie*, ii. is useful for the references.)

ANTISTHENES (*Ἀντισθένης*), a Spartan commander, is mentioned by Thucydides (viii. 39.). He was sent to the coast of Ionia with twenty-seven ships, B. C. 412. The Spartans sent with him eleven commissioners, with instructions to deprive Astyocheus of the command, which he held in Asia, if they should think proper, and to put Antisthenes in his place. He is also mentioned by Xenophon (*Hellen.* iii.), as one of three commissioners who were sent to examine into the state of affairs in Asia, B. C. 399.

The ANTISTHENES, an Athenian, men-

tioned by Xenophon (*Memorab.* iii. 4.) is otherwise unknown. G. L.

ANTISTIA. [ANTISTIA GENS; POMPEIUS MAGNUS.]

ANTISTIA GENS. The Antistii were a plebeian family. On coins and in inscriptions the name is generally written Antestii. In the earlier centuries of Rome the gentile appellation Antistius occurs alone without a surname. Afterwards it is found in combination with Burrhus, Labeo, Turpio, and especially with surnames indicating a provincial origin or residence, as Pyrgensis, from Pyrgi in Etruria, Reginus, &c. And one branch of the family, as if to distinguish itself from the municipal and colonial offsets, adopted the surname *Vetus*, which, however, was sometimes prefixed as well as appended to Antistius, as *Vetus Antistius*, B. C. 56. (Cicero, ad *Quint. Fratr.* ii. 1. 3.; Velleius, ii. 43.)

The Antistii Veteres are the historical branch of the Antistia Gens. Yet of its members none attained to eminence, and the few who are remembered owe their escape from obscurity to political or domestic connexion with other families. Thus Antistius Vetus (No. 1. Antistii Veteres), prætor in the Further Spain, B. C. 69-8, is probably indebted for his place in history to Julius Cæsar's having been his quæstor in that province. (Velleius, ii. 43.; Suetonius, *Julius Cæsar*, 7.) The branch of the *Labeones*, a surname transmitted by some *thick-lipped* ancestor (Pliny, *Hist. Nat.*, xi. 60.), produced the celebrated juriscult Antistius Labeo. [LABEO.] Of the Antistii Veteres the following are the most remarkable; but their relationship to one another is too uncertain to admit of their being arranged in an unbroken stemma. The affiliation of them from B. C. 30 to A. D. 150 is conjectural only, although the intervals of the years render it not improbable. Q. Antistius Vetus, mentioned by Valerius Maximus (vi. 3. 11.) among the examples of the ancient strictness of manners, has no place in the following table, since *Quintus* was not a prænomen of the Antistii Veteres.

P. Antistius, who was tribune of the Plebs B. C. 88, during the year of his office opposed C. Julius Cæsar Strabo, who had become a candidate for the consulship without having served as prætor, which was illegal. He distinguished himself by his speech against Cæsar, and even surpassed his colleague, P. Sulpicius Rufus, who also spoke on this occasion. After his tribuneship he was often engaged in the most important causes. Cicero (*Brutus*, 63) speaks well of his oratorical powers. His daughter Antistia married Pompeius Magnus. Antistius was murdered B. C. 82, by the order of C. Marius the younger.

ANTISTIA.

ANTI'STII.

- (1.) Sextus Antistius,
Trib. of the Plebs,
B. c. 422.
- ||
- (2.) Lucius Antistius,
Trib. Mil. Cons. Potest.
B. c. 378.
- ||
- (3.) Marcus Antistius,
Trib. of the Plebs,
B. c. 320 (?)

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| (4.) M. Antistius,
Legatus,
B. c. 218. | (5.) Sextus Antistius,
Legatus,
B. c. 208. |
|--|--|

Probably brothers.

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|---------------|---------|---|
| (6.) Antistia | married | Appius Claudius Pulcher,
Cos. B. c. 143. |
| | | |
| Claudia | married | Tiberius Gracchus,
Trib. of the Plebs,
B. c. 133. |

- | | | |
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| (7.) P. Antistius,
Prætor,
B. c. 86. | married | Calpurnia,
daughter of
L. Calpurnius Bestia,
Cos. B. c. 111. |
| | | |
| (8.) Antistia | married | Cn. Pompeius Magnus. |

ANTI'STII VE'TERES.

- (1.) Antistius Vetus,
Proprætor in Spain,
B. c. 69-8.
- ||
- (2.) C. Antistius Vetus,
Cos. B. c. 30.
- ||
- (3.) C. Antistius Vetus,
Cos. B. c. 6,
Pontifex.

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| (4.) C. Antistius Vetus,
Cos. Suff. A. D. 23,
Pontifex. | (5.) L. Antistius Vetus,
Cos. A. D. 28,
Pontifex. |
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| (6.) C. Antistius Vetus,
Cos. A. D. 50. | (7.) L. Antistius Vetus,
Cos. A. D. 55. |
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- (8.) C. Antistius Vetus,
Cos. A. D. 96.

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- (9.) L. Antistius Vetus,
Cos. A. D. 116.

ANTI'STII LABEO'NES.

- (1.) C. Antistius Labeo,
Legate to Macedonia,
B. c. 167.

- (2.) Q. Antistius Labeo,
Lieut. to M. Brutus,
B. c. 42.

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- | | |
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| (3.) — Antistius Labeo.
(?) | (4.) M. Antistius Labeo,
Jurisconsult. |
|--------------------------------|---|

W. B. D.

ANTI'STIUS, an ancient physician at Rome, who examined the body of Julius Cæsar after his assassination (B. c. 44, March 15.), and pronounced (according to Suetonius) that out of his three-and-twenty wounds there was not any that was mortal except one that he had received in the breast. As in some copies of Suetonius the name is written Antius instead of Antistius, Fabricius conjectures that he may perhaps be the same physician who is called Antæus or Anthæus. Some persons suppose Antistius to be the physician who was taken prisoner with Julius Cæsar by the pirates at the island of Pharmacusa, but this is quite uncertain, as that physician's name is not mentioned. (Suetonius, *Julius Cæsar*, cap. 4. 82.; Fabricius, *Biblioth. Græca*, xiii. 65. ed. vet.; Plutarch, *Cæsar*, cap. 2.)

W. A. G

ANTOINE DE BOURBON, duke of Vendôme, and, by marriage, king of Navarre, was the eldest son of Charles de Bourbon, first Duke of Vendôme. He was born 22d April, 1518, at the castle of La Fère, in Picardy, and, during his father's lifetime, bore the title of Count of Merle. He succeeded his father in the duchy of Vendôme in 1537; and also in the government of Picardy. He was head of the family of Bourbon, and first prince of the blood next to the king's children. He was one of the princes who proposed to seize the emperor Charles V. at Chantilly, on occasion of his visit to Paris, in 1540. He took part, with some distinction, in the war which recommenced between François I. and the emperor Charles V. in 1542, and in that which broke out in 1552 between Henri II., son and suc-

cessor of François, and the emperor. In these wars the rivalry between him and François, the great duke of Guise, appears to have commenced, which lasted through their lives.

In the interval between these two wars, 20th Oct., 1548, Antoine married at Moulins Jeanne d'Albret, daughter and heiress of Henri d'Albret, king of Navarre, by his wife Marguerite, sister of François I. of France. This marriage had been planned by François I., but was not solemnised until after his death, through the reluctance of Henri d'Albret and his queen, who had hopes that Jeanne would be married to Philip, son of Charles V. (afterwards Philip II. of Spain), in which case they expected to recover the Spanish portion of their hereditary kingdom of Navarre, which had been seized several years before by Ferdinand of Spain. It was only by the authority of Henri II. of France, that the match between Antoine and Jeanne was at last brought about. The queen of Navarre signed the marriage-contract with tears. Henri d'Albret did not fail to rebuke his son-in-law for maintaining so large and costly a retinue; and going to his apartments the morning after the marriage, dismissed the greater part of the officers of his household, whom, however, Antoine took an early opportunity of recalling after his return to the north of France. In A. D. 1551 he was sponsor to one of the children of the king of France, prince Henri, afterwards Henri III.; and in A. D. 1553, his own son, afterwards Henri IV. of France, was born at the castle of Pau, in Béarn.

On the death of Henri d'Albret, Antoine succeeded him in his hereditary dominions, comprehending the French part of the kingdom of Navarre, the principality of Béarn, the duchy of Albret, the counties of Foix, Bigorre, Armagnac, Rodez, and Périgord, and the viscounty of Limoges. He received also of the king the government of Guienne, extending at that time from the Pyrenees to the Loire, which Henri d'Albret had held, and for which he gave up that of Picardy, which was bestowed on Admiral Coligni. In bestowing the government of Guienne, Henri had it in view to induce Antoine to exchange his extensive domains on the Spanish frontier for other lands in the interior of the kingdom; but Antoine adroitly replied, that as he held his dominions in right of his wife, he could not alienate them without her consent. Jeanne being sent for to the court, and applied to, dissembled her reluctance to the proposal until she had obtained leave to quit the court with her husband, that they might confer with their subjects, and arrange for releasing them from their oath of fidelity. No sooner had they returned to their own territories, than they convoked the states of Béarn, and submitted the proposal to them; and availing themselves of the zeal with

which it was opposed, informed the king of France that they would not consent to the proposed exchange. Apprehending that the king's anger would lead to hostilities, they began immediately to fortify their strongholds, Pau, Oléron, Navarreins, and other places.

Henri II. was too much occupied with the Spanish war to take any violent measures; but in the peace of Le Câteau Cambrésis, A. D. 1559, the interests of Antoine were overlooked, and during the remainder of Henri's reign, he was without influence at court. Besides this Languedoc, which had been previously included in the government of Guienne, was dismembered from it, and given to the constable Montmorenci.

It was probably at this time that Antoine showed his inclination to the Reformed religion, without, however, altogether abandoning the Roman Catholic observances. During his visit to Paris in 1558, on occasion of the marriage of the Dauphin (afterwards François II.) with Mary of Scotland, he and his wife, with the Prince of Condé his brother [CONDÉ, LOUIS, PRINCE OF], and the Princess of Condé, attended the secret meetings of the Reformed for worship, and encouraged their ministers to renewed exertions. It was probably on this occasion that Antoine brought with him to court, David, a Calvinist minister of some note; a step which increased the displeasure entertained towards him by the king of France. Jeanne d'Albret did not enter so zealously into the cause of the Reformers as her husband. She was young, handsome, and, according to Brantôme, "liked a dance as well as a sermon;" and she told her husband plainly, that if he chose to ruin himself and incur the confiscation of his dominions by these novelties, she had no intention of doing so. This is more remarkable, as Jeanne in the sequel showed herself a zealous partisan of the Reformation, while Antoine returned to the communion of the Roman Catholic church.

During the negotiations which preceded the peace of Le Câteau, Antoine, apprehensive that his interests would be disregarded, determined to make an effort to recover possession of Spanish Navarre by arms, and raised troops for the purpose; but the copious rains of the spring of 1559 ruined all his plans. It was probably at this time that he formed an alliance with the king of Fez, whom he engaged to aid in the recovery of Granada, on receiving similar assistance in the recovery of Navarre. When Henri II. received his death-wound in a tournament (1559), the constable Montmorenci sent immediate intelligence to Antoine, requesting him to hasten to court, that, in the event of the king's death, he might take the administration of public affairs. Antoine, however, being angry with Montmorenci, who had directed the negotiations of Le Câteau, instead of proceeding imme-

diately to Paris, delayed his departure, travelled slowly to Vendôme, and staying there for some time, lost the opportunity ; for even before his setting out, the death of Henri II., and the accession of François II. had thrown all power into the hands of the Guises, whose niece, Mary of Scotland, the young king had married. His delay was partly owing to his apprehensions of the Spaniards, who meditated, as he supposed, an attack on his dominions in revenge for his own attempt on Spanish Navarre. He negotiated, before his departure, with the chiefs of the Reformed party ; and while he assured the Guises, on the one hand, that he had no intention to disturb their supremacy, that he had declined the overtures of the constable, and that his sole object was to pay his duty to the king, and to obtain through the Duke of Alba and the other Spaniards who were at the French court the restitution of Spanish Navarre or the assignment of a compensation ; he assured the Reformed party, on the other hand, of his intention to protect them from persecution, and excused himself for practising some of the rites of Roman Catholicism in his house by pleading the necessity of dissembling his real opinions.

At Vendôme he had a conference with D'Ardres or Dardois, confidant of the constable Montmorenci, Admiral Coligni and his brother D'Andelot, nephews of the constable, the Prince of Condé, Antoine's younger brother, and others of the princes of the blood and nobles opposed to the Guises, as to the course to be pursued to drive them from power. Some were for an immediate appeal to arms ; but this proposal was overruled by the more prudent ; and it was agreed that the King of Navarre should present himself at the court and the council, and that, by endeavouring to strengthen their party, and especially to draw over the queen-mother, Catherine de' Medici, they should seek to overthrow the Guises. Antoine, on arriving at court, then at St. Germain, was received with marked neglect ; and he increased his degradation by his obsequiousness to the Duke of Guise, the author of the slight put upon him. Catherine de' Medici refused to quit her connexion with the Guises, but managed artfully to amuse Antoine with promises ; and his want of energy and decision ruined for the present his own hopes and those of his party. He assisted at the consecration of François II. at Reims, 12th September, 1559, and accepted the mission, in conjunction with the Cardinal of Bourbon, his brother, and the Prince of Roche sur Yon, his cousin, of conducting to the Spanish frontier the Princess Elizabeth of France, sister of François II., who had been promised in marriage to Philip II. of Spain. He hoped thus to have an opportunity for entering into a negotiation with Philip for the restitution of Spanish Navarre, the great object of his wishes. He conducted the princess

from Bordeaux to Roncesvalles, and took the opportunity of declaring his claim to Navarre to the Duke of Infantado and the Cardinal of Burgos, who were appointed to receive the queen, and who, according to De Thou, returned a prudent answer. He also sent an ambassador to Madrid to forward the business. Philip decidedly refused to restore Navarre, but amused him with hopes of receiving the island of Sardinia as an equivalent. Occupied with this matter, Antoine remained in Béarn, jealous and apprehensive of the Guises, who were all-powerful at court.

When the states-general met at Orléans in 1560 Antoine was summoned to attend, and to bring with him his brother the Prince of Condé, who was charged with being a participator in the conspiracy of Amboise [GUISE, FRANÇOIS, DUKE OF], and in a vain attempt on the part of the Reformed to gain possession of Lyon. This summons threw Antoine into great perplexity. He was afraid to disobey, being alarmed for the safety of his territories, which were exposed to invasion on the one side by France, on the other by Spain, if by disobedience he laid himself open to attack ; on the other hand, he was reluctant to go, because he had received advice indirectly from the queen-mother, Catherine de' Medici, and from other quarters, of the designs of the Guises against his life and that of Condé. The Cardinal of Bourbon, his brother, was sent to persuade him to attend the states ; and his influence, combined with the apprehension of an army which Marshal Thermes began to assemble, induced Antoine to proceed to Orléans. Catherine de' Medici had also been obliged by the Guises to write to him inviting him to come ; but when she heard of his approach, in spite of the secret warnings of his danger which she had conveyed to him, she was surprised and grieved, apprehending that the ruin of the Bourbon princes would place every thing in the power of the Guises, whom she feared. Antoine and his brother Condé were coldly received ; the former was placed under surveillance, and the latter arrested, tried by an illegal process, and condemned to death. There was no pretext for bringing Antoine to trial ; but as it would be dangerous to allow him to survive if Condé was executed, a plot was formed, by the instigation of the Cardinal of Lorraine and Marshal St. André, for his assassination at an audience of the king, to which he was summoned ; and the king himself was to give the signal, if not to strike the first blow. Antoine was warned of his danger ; but determined to go, intending to sell his life as dearly as he could. Before going he gave this charge to Cotin, a faithful officer of his household : " Cotin, if I am killed in cold blood, as I am assured is the purpose of my enemies, I charge you to find means to obtain my bloody shirt, and show it to my son." The interference of the

queen-mother prevented the young king from giving the signal, and thus preserved Antoine from danger. Guise is said to have bitterly reproached the king for his want of resolution.

The opportune death of François II. (5th Dec. 1560) and the accession of Charles IX. prevented the execution of Condé; and Antoine, as first prince of the blood, claimed the regency of the kingdom. Catherine de' Medici, no less jealous of the Bourbons than of the Guises, was not disposed to allow his claim; and, after some negotiations, by acting on his fears both for his brother and himself, she prevailed on him to be content with the title of lieutenant-general of the kingdom and with a shadow of authority, and to leave the actual government in her hands. Condé was forthwith released; and a reconciliation was effected between Antoine and the house of Guise. The natural inconstancy and easy temper of Antoine induced him to consent to these measures; and he was further influenced by his attachment to Louise de Rouet de Béraudière, one of Catherine's maids of honour, whom Catherine, knowing his amorous constitution, had introduced to him.

Antoine's position was by no means an easy one, and his jealousy of Catherine and of the Guises was near breaking out into an open rupture. He patronised the Reformed party; and told Gluck, an envoy of the king of Denmark, to inform his master that he might hope within a year to see a purer form of worship established in France. He was present at the colloquy of Poissy (which began in September, 1561), and, according to Brantôme, was understood to have sought out the foreign Protestant ministers, and to have brought them to the conference at his own expense. This show of zeal for the Reformation renders his re-conversion to Romanism, which took place soon after, the more remarkable. He was probably instigated to this unexpected change by jealousy of the greater reputation which his brother Condé enjoyed among the Protestants; and by impatience of the influence of Admiral Coligni, and of the stricter morality of the Protestant party. He was induced also by the apprehension of losing his dominions and his right of succession to the throne of France, and by the hope of acquiring Sardinia as an equivalent for Spanish Navarre, with which he was still deluded by the king of Spain, the Pope, and the French court. It was proposed to him, also, to repudiate his wife Jeanne d'Albret, who was regarded as hopelessly confirmed in her heretical views, and to marry Mary of Scotland, widow of François II., whom he might hope to obtain through the influence of the Guises, her uncles; and in whose right he would acquire the crown of Scotland, and perhaps ultimately that of England. Though Antoine rejected this proposition, and refused, out of affection for their children, to divorce his queen, his re-conversion was deter-

mined. He banished the Reformed preachers from his apartments in the Louvre, and from all the royal residences, and attempted to compel his wife to attend mass; but Jeanne was too resolute to submit: and, having in vain remonstrated against his proceedings, retired (according to some accounts by Antoine's desire) into Béarn, with her children, whom, notwithstanding their father's change of faith, she brought up in the Reformed religion. Antoine sent an envoy to the Pope to solicit full reconciliation to the church, which Pius IV. readily granted. He also connected himself with the Triumvirate, as it was termed, that is, the alliance formed between the Duke of Guise, the constable Montmorenci, and Marshal St. André, to oppose the progress of the Reformation.

Antoine, alarmed at the strength in which the Reformed party was assembling in Paris, and anxious to drive out his brother Condé, who was at their head, determined to send for the Duke of Guise, who had been for some time at the court of Lorraine or its neighbourhood. The duke obeyed the invitation, and repaired with a strong force to Paris: his retinue having on the way killed a number of the Reformed, in an affray at Vassy, which became one of the proximate causes of the ensuing civil war. Condé, who was now inferior in force, was obliged to leave Paris; and Antoine completed his triumph by obliging the queen-mother with her son, the young king, to leave Fontainebleau and come to Paris, where she was completely in the hands of the Catholic party.

War now broke out, and Antoine took the field at the head of the royal army. He took Blois and Tours with little or no opposition (July, 1562); and Bourges, after a siege of three weeks (August); and then laid siege to Rouen, which made a stout resistance. Here, while visiting the trenches, he received a gun-shot wound (15th Oct.), of which he died at Andilly, on the Seine, while on his way up that river to his castle of St. Maur les Fossés, near Paris. He was attended on his dying bed by Louise de Rouet, his mistress. His mind was much agitated on the subject of religion; he felt that his late changes had been induced by worldly considerations; and when the apprehensions of death had weakened these, his mind was agitated by doubts and uncertainties which were increased by the influence of his two surgeons, one Protestant, the other Catholic. After receiving the rites of religion from a Catholic priest at Rouen, into which city after its capture (26th Oct.) he had been carried in mournful triumph through the breach, he declared his purpose, if he recovered, of embracing the Confession of Augsburg, and living and dying in it. His death took place 17th Nov., little more than a month after receiving his wound, in the forty-fifth year of his age.

He had by his wife, Jeanne d'Albret, five children, three of whom died in infancy. The two who survived him were Henri, afterwards Henri IV. of France [HENRI IV.], and Catherine, married to Henri, duke of Bar. He left by Louise de Rouet a son, called Charles de Bourbon, who was afterwards legitimated, entered the church, and was successively bishop of Comminges and Lectoure, and archbishop of Rouen, and died A. D. 1610.

Antoine occupied a commanding position at one of the busiest and most interesting periods of the history of France, and owed whatever eminence he acquired to that position. His own irresolute and vacillating character prevented his being, what he might have been, the leading man of his age and country. His easy temper made him the tool of others, and the want of high principle is evident in his abandonment of Protestantism, the recollection of which troubled his dying hours. He is free, however, from the reproach of cruelty, though he scrupled not to defend the conduct of the Duke of Guise at Vassy, and bitterly to reproach Beza, who complained of the slaughter and demanded justice. (*Mémoires* of Gaspard de Saulx, Seigneur de Tavannes; of Vieilleville; of Michel de Castelnau; Palma Cayet, *Chronologie Novénaire*; Davila, *Civil Wars of France*, translated by Ellis Farneworth; J. A. Thuanus (De Thou), *Historia sui Temporis*; Brantôme, *Vie des Hommes Illustres et Grands Capitaines François*; Garnier, *Histoire de France*; Sismondi, *Histoire des Français*; Sainte-Marthe, *Histoire Généalogique de la Maison de France*; Anselme, *Histoire Généalogique de la Maison Royale de France*; *L'Art de Vérifier les Dates*.)

J. C. M.

ANTOINE, JACQUES DENIS, an eminent French architect, was born at Paris, August 6th, 1733. He is said to have originally been a mason, and afterwards to have established himself as a builder and contractor. One of the earliest works on which he was employed as architect was, as successor to Desmaisons, in the alterations of the Palais de Justice at Paris, where he constructed some galleries over the Salle des Pas Perdus, vaulted with hollow bricks or pots, whereby he obtained both strength and lightness of construction. The portal in the court of the Hospice de la Charité is another work of his, which, though small in itself—the columns being only fourteen feet high, and by no means aiming at originality,—was a very remarkable one at the time, it being the first attempt to make a practical application of the ancient or Grecian Doric order, which Leroi had then rendered an attractive novelty to artists. If the severity of the order itself was somewhat attempered by Antoine, its character is sufficiently preserved, and this architectural study must have appeared to be of

singularly severe style in comparison with the taste which then prevailed in the French capital. In one respect it was a fair specimen of the style professed to be followed, since no anti-Grecian features were introduced into the design, which consists of a tetrastyle portico, raised on a few steps, and having a second flight of them within, behind the columns, owing to which last circumstance, and to the consequent depth of the portico, there is, with great simplicity, considerable effect.

Whether that essay was his only one of the kind we are not informed; perhaps, while it showed him what might be done with Grecian architecture in buildings of limited and simple plan, it also convinced him that its character could not be at all adequately preserved where many windows are required, and those in different stories. But if he did not attempt to innovate any further by again employing that style, Antoine showed himself a decided reformer of the art in that structure which forms a sort of epoch in the architecture of the French capital and its public buildings. The Hotel des Monnaies or Mint is marked by a unity and simplicity that contrast very strikingly with the flutter and fritter which then more or less stamped French architecture. The building was begun in 1771 and finished in 1776, and the principal façade, towards the Quai Conti and the Pont Neuf, presents a fine unbroken mass, nearly four hundred feet in extent. It consists of a basement and two other floors, each with twenty-seven windows, without any other break in the whole elevation than that which forms the centre, and which has five entrances through the basement into a spacious open vestibule with columns, leading into the inner court. The upper part of this centre is composed of an Ionic order (six columns), and an Attic with panels, and six statues between them. Excepting this variation in the design, and that the windows of the principal floor have pediments, the composition is uniform throughout, and the full entablature of the order, which has a bold cantiliver cornice, is continued from end to end. Considered merely as a design, this façade is, if not faultless, in very sober and good taste; nevertheless, as a building, it has one radical defect, inasmuch as it has no character, or rather one quite at variance with its purpose. It has the air of being a spacious residence or palace, but does not look at all like a mint, at least not like what a structure of the kind ought to do. In such kind of edifice there should be the expression of great strength, solidity, and security: of windows there ought to be as few as possible, and if they could be got rid of altogether externally, at least on the ground floor, it would be better. So far Antoine, certainly, did not treat his subject in a masterly manner, but rather added another instance to the long catalogue of lost oppor-

tunities; and in his case the opportunity was one of exceedingly rare occurrence. Great, however, as we consider the defect we have animadverted upon to be, it is one which others have either not been sensible of or have indulgently overlooked. Among other buildings which, if not executed, are said to have been designed by him, are the Mint at Berne, and a mansion for the Duke of Bervicq, at Madrid, but of neither of them is anything further said by his biographer. Antoine died August 24th, 1801. (Quatremère De Quincy, *Histoire des plus célèbres Architectes*; Thumeloup, *Leçons Élémentaires d'Architecture*.)

W. H. L.

ANTOINE, PAUL GABRIEL, a jesuit, was born at Lunéville on the 21st of January, 1679. He was admitted into his order at Nancy in October, 1694, and took the vows on the 2d of February, 1711. He appears to have been professor of philosophy in several colleges, and ultimately chancellor of the university of Pont-à-Mousson, where he died on the 22d of January, 1743. His works are: 1. "Theologia moralis universa, complectens omnia Morum et Præceptorum Principia," 3 vols. Nancy, 1726, 12mo., and Nancy, 1731, 8vo., Paris, 1735 and 1744. It was adopted in the college of the Propaganda at Rome by order of Benedict XIV. In 1762 the parliament of Paris rejected several passages. The work has passed through a great many editions. One was published at Avignon in 1818 in 6 vols. 8vo., with the commentaries of Philippus de Carboneano, B. Stai-del, and J. D. Mansius. Quérard and the author of the article "Antoine" in the "Biographie Universelle" ascribe the first edition of this work to the year 1731. 2. "Theologia universa, speculativa et dogmatica, complectens omnia Dogmata et singulas Quæstiones theologicas quæ in Scholiis tractari solent," 7 vols. Nancy, 1735, 12mo. According to Quérard and the "Biographie Universelle" the first edition of this work was published at Pont-à-Mousson in 1725. 3. "Lectures Chrésiennes, par Forme de Méditations sur les grandes Vérités de la Foi," &c., 2 vols. Nancy, 1731 and 1736, 8vo. 4. "Méditations pour tous les jours de l'Année," Nancy, 1737, 12mo. 5. "Les Moyens d'acquiescer la Perfection," Nancy, 1738, 16mo. 6. "Demonstration de la Vérité de la Religion Chrétienne et Catholique," Nancy, 1739, 12mo. 7. He also edited a work by Père Caussade, entitled "Instructions Spirituelles," Perpignan, 1741, 8vo. (Calmet, *Bibliothèque Lorraine*; Richard et Giraud, *Bibliothèque Sacrée*; *Biographie Universelle*.) J. W. J.

ANTOINE, SEBASTIEN, a French engraver of Nancy, of the early part of the eighteenth century. He was an artist of very moderate ability; he engraved some of the plates of the work entitled "Versailles Immortalisé, &c." Paris, 1720, 2 vols. 4to.; the portrait of the author, and some of the plates

to Calmet's "Histoire de Lorraine;" the triumphal arch erected in 1744 to Louis XV. at Versailles; also the crown with which that monarch was crowned. Antoine was still living in 1761. (Strutt, *Dictionary of Engravers*; Füssli, *Allgemeines Künstler-Lexicon*.)

R. N. W.

ANTOINETTE, MARIE. [MARIE ANTOINETTE.]

ANTOLI, R. (ר' אנטולי), a Jewish writer of the thirteenth century; his works are — 1. "Ruach Chen" ("The Spirit of Grace"), which is a commentary on the Prædicamenta of Aristotle, and is attributed to this author by R. Joseph Ashkenazi in his "Opuscula," which were printed with the "Taalumoth Chocma" of R. Joseph Solomon Del Medico at Basil, A.M. 5389, A.D. 1629, 4to. 2. "Perush al More Hannevokim" ("A Commentary on the Director of the Perplexed"). The "More Hannevokim" is a celebrated work of the great Maimonides; the commentary above cited is among the manuscripts of the Vatican library. 3. "Iggereth el Harambam" ("An Epistle to Rabbam, i.e. R. Moses ben Maimon, commonly called Maimonides"), which, with an answer from Maimonides relating to some questions on the law, is also found among the manuscripts of the Vatican. (Wolfius, *Biblioth. Hebr.* i. 202., iii. 128.; Bartolocius, *Biblioth. Mag. Rabb.* i. 375.) C. P. H.

ANTOLI, R. JACOB BAR SAMSON (ר' יעקב בר שמשון אנטולי), a learned Spanish rabbi and philosopher. He appears to have been born in the kingdom of Naples during the reign of the emperor Frederic II., in the early part of the thirteenth century. He was the son-in-law of R. Samuel Aben Tibbon, the celebrated translator of the "More Hannevokim" of Maimonides; his works are — 1. "Malmad Hattalmidim" ("The Stimulus for Scholars"), described as an excellent philosophical commentary on the Pentateuch, which has, however, never been printed. It is among the vellum manuscripts in the Vatican, as well as among those of R. Oppenheimer in the Bodleian, and among those of De Rossi in the library of Turin. This work has been ascribed by some authors to R. Jacob ben Makir; but the balance of testimony appears to be in favour of R. Jacob Antoli. 2. "Matzreph Lakeseph" ("A Fining-pot for Silver," *Prov.* xvii. 3.), which is a Hebrew translation with a commentary of the Prædicamenta of Aristotle from the Arabic of Averroes; the manuscript of this work is also in the Vatican library, as well as — 3. "Sepher Melitza" ("The Book of Interpretation"), which is also a translation from the Arabic of Averroes of Aristotle's "De Interpretatione." Also — 4. A translation from Arabic into Hebrew of the book of Alfragan on the Elements of Astronomy. Besides these works De Rossi cites as among his own manuscripts, the

following translated by this author from the Arabic : the Commentaries of Averroes on the books of Aristotle, on the Syllogism, on Demonstration, on Interpretation and the Categories, also Abu Nasr Alfarabi on the Sophistics, and the Isagoge of Porphyry ; he says there were also other translations by this author in the library at Turin. Among the Bodleian manuscripts of Dr. Robert Huntington is one partly on vellum, partly paper, a translation of the Commentary of Averroes on the former and latter Analytics, which was finished by R. Jacob bar Abba Mori Bar Antoli, as he styles himself at the end, at Naples, on the second day of the month Adar (February), A. M. 4992 (A. D. 1232). (Wolfius, *Biblioth. Hebr.* i. 618, 619.; Bartoloccius, *Biblioth. Mag. Rubb.* iii. 867.; De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 53.; Urus, *Catal. MSS. Orient. B. Bodleian.*, i. 77.) C. P. H.

ANTOLINEZ. There were two Spanish painters of this name.

DON JOSEF ANTOLINEZ, a good landscape, portrait, and historical painter, was born at Seville in 1639. He learned his art from Francisco Rizi, at Madrid, and was the most distinguished of his scholars, particularly in landscapes, which he coloured with great delicacy and richness. He was of an extremely jealous disposition: he abused every man who painted better than himself, says Bermudez, he respected neither the humility of Cabezalero, nor the gravity of Carreño; neither the great ability of Coello, nor the merit of his master Rizi, whom he used to call a screen painter, because he painted the scenes for the theatre of Buenretiro. Rizi, however, chastised his insolence in a masterly manner. Upon an occasion when he was much pressed to finish a scene, he procured an order from the proper authority for Antolinez to go to the theatre and assist him, which to refuse was a penalty of one hundred ducats; Antolinez accordingly was obliged to go; and Rizi seeing that after a whole day's work he had done very little, and that very badly, said to him, "you see what it is to paint screens;" and then, turning to one of his attendants, he said, "boy, wash this canvass." Antolinez left the place deeply humiliated. However, notwithstanding his want of ability in this description of painting, Antolinez promised to be the first landscape painter of his time in Spain, if he had not died prematurely. He was very fond of fencing, and having met with an amateur who was his superior, he fenced upon one occasion so long and unsuccessfully that he brought on a fever which killed him a few days afterwards. He died at Madrid in 1676, in his thirty-seventh year.

DON FRANCISCO ANTOLINEZ Y SARABIA, nephew of the preceding, was likewise a native of Seville, where he was born in 1644. He studied in the school of Murillo, and

acquired his style of colouring. In 1672 he joined his uncle in Madrid, and remained with him until the death of the latter in 1676. Although Francisco was one of the best colourists in Spain, he was dissatisfied with his profession, and wished to have the character of a man of letters. He returned to Seville and practised as an advocate; he was, however, obliged to paint also to earn his living; and during this time he painted many beautiful small pictures from the Bible and the life of the Virgin. After he lost his wife, he again left Seville and returned to Madrid with the intention of taking holy orders; he died, however, in 1700, without having accomplished his purpose. (Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes en España.*) R. N. W.

ANTOLINI, IL CAVALIERE GIOVANNI, professor of architecture at Milan, where he died towards the end of 1841, at the age of eighty-six, therefore born in 1755. Beyond those bare dates, scarcely any thing is as yet to be collected respecting him, for all that we gather from Nagler is that he studied his profession at Rome between 1780 and 1790. Whether he actually executed any thing as an architect is doubtful, at least any thing of importance, for no building is attributed to him; nevertheless, his name is well known as that of the author of several architectural publications. The principal of these works, which shows what he might have accomplished had he been favoured by opportunity, is entitled "Opera d' Architettura, ossia Progetto del Foro che doveva eseguirsi in Milano," a large folio with twenty-five plates, but without any descriptive or even explanatory letterpress. This vast architectural project was at one time actually contemplated for the embellishment of the capital of Lombardy, and was to have been called the "Foro Bonaparte;" but, like Inigo Jones's palace of "Whitehall," it was only a splendid vision. In fact, the plan itself was upon such a gigantic scale as almost to exclude all hope of its being accomplished, even if no political changes had intervened to frustrate it. The general plan was that of an area forming an amphitheatre one thousand seven hundred and seventy-one English feet in diameter within. In the centre would have been a mass of building about two hundred feet square, and the whole inclosure would have been surrounded by Grecian Doric colonnades, interrupted at regular intervals by various buildings, presenting a uniform combination, but of different design internally, and intended for various purposes. Among them was to have been a custom-house, exchange, theatre, public baths, museum, academy,—in short, almost every species of public edifice would have been here introduced. It is not without reason, therefore,

that Millin says this forum would have surpassed, if not in beauty, in grandeur and magnificence, every ancient work of the kind which has been described or mentioned. In regard to beauty, indeed, there is not much; certainly no richness of design in the external elevations of the buildings: the Doric order is poor, the columns unfluted, and the frieze quite plain, and altogether little more than the general masses and outlines seem to have been considered.

Another, and probably earlier work, for there is no date to that which has been just mentioned, is "Il Tempio di Minerva in Assisi, confrontato colle Tavole di Palladio," Milan, 1803; but it is of no very great interest, as it shows very little more than Palladio's error in giving lofty pedestals to the columns of that hexastyle Corinthian portico. In 1819-22, Antolini published a folio work on the remains of the ancient city of Velleja ("Le Rovine di Velleja"); and in 1832, "I Principj di Architettura Civile di Francesco Milizia; prima Edizione Milanese, illustrata per cura del Professore G. Antolini, il quale con più mature Riflessioni ha riformate le Note già edite, ed aggiunte quaranta Osservazioni tutte nuove, ed un Metodo geometrico pratico per costruire le Volte; con 36 Tavole in Rame." The work appeared as the first of a series, to be entitled "Raccolta de' Classici Italiani di Architettura Civile, da L. Battista Alberto sino al Secolo 19." The "Aggiunte ed Osservazioni" to Milizia had been published separately at Milan, in 1817. (Antolini, *Works*.) W. H. L.

ANTOMMARCHI, FRANCESCO, a surgeon of some reputation as an anatomist, but more likely to be remembered in his capacity of physician to Napoleon at St. Helena. Antommarchi, a native of Corsica, studied medicine at Pisa, and was towards the close of the year 1812 elected anatomical dissector to the hospital of S. Maria Nuova of Florence, attached to the university of Pisa. This appointment rendered him the principal assistant of his anatomical teacher, Mascagni. The death of Mascagni in October, 1815, was followed in little less than a year by the deaths of his brother and nephew, who had edited his "Anatomia per Uso degli Studiosi di Scultura e Pittura." No other member of the family being qualified to superintend the publication of Mascagni's other works, a company was formed to undertake the risk, and Antommarchi was appointed editor. By his care the "Prodromo della grande Anatomia" was carried through the press, and the "Grande Anatomia," considerably advanced towards publication. In 1818 the Chevalier Colonna, chamberlain to Madame Mère, made overtures to Antommarchi for the purpose of inducing him to accept the appointment of surgeon to the Emperor Napoleon. He accepted the offer; made arrangements for the publication of the "Prodromo," which

appeared in 1819, and for the transmission of the MS. and proof-sheets of the "Grande Anatomia" to and from St. Helena; and sailed for that island, where he arrived in September, 1819. The history of Antommarchi, from this time till his return to Europe in 1821, is part of the biography of Napoleon. Immediately on his return, he was involved in a dispute with the heirs of Mascagni, who wished to reclaim from him the plates and MS. of the "Grande Anatomia." He attempted to persuade the family to sell the work to him, but without success. On the 19th of April, 1822, the supreme tribunal of Florence decided that the society formed for the publication of Mascagni's works was dissolved. In consequence of this judgment Antommarchi, according to his own statement in a letter addressed to the Chevalier Karcher, Austrian minister at Paris, on the 14th of May, 1822, abandoned all intention of publishing the great work of Mascagni, and returned the plates and the MS. to the family. In 1825 a series of anatomical plates, the size of life, by Antommarchi, were announced as on the eve of publication at the lithographical establishment of Count de Lasteyrie at Paris. The heirs of Mascagni forthwith published a letter to the count, in which they asserted that Antommarchi's lithographed drawings were mere copies from the plates of Mascagni. A favourable report of the work however was presented to the Académie des Sciences by Magendie and Duméril. Fifteen parts of this work were published with the title "Planches Anatomiques du corps Humain." Paris, 1823-26, royal folio, including forty-five finished and thirty-five outline lithographed drawings of inconsiderable merit. The controversy appears to have died away, through lapse of time, without a positive decision being pronounced in favour of the claims of either party. Antommarchi's notoriety ceased, as soon as new topics superseded the discussions relative to the treatment of Napoleon at St. Helena. After Napoleon's death Antommarchi returned to Europe. During the Polish revolution he went to Warsaw, where he was appointed general inspector of military hospitals. In the winter of the same year he was a witness of some of the first ravages of the cholera, on which, as well as on quarantine regulations generally, he soon after wrote his "Mémoires et Observations sur le Cholera-morbus regnant à Varsovie." Paris, 1831, 8vo. After living for a time at Paris, he went, in 1833, to Florence, and about this time wrote a paper on the use of the seeds of *Bignonia Catalpa* in asthma, which was published in the *Journal de Chimie Médicale*, March, 1834. (*Explication des Planches Anatomiques du Corps Humain*, Preface, p. ii., Paris, 1826; *Lettre des Héritiers de feu Paul Mascagni à M. le Comte de Lasteyrie*. Paris, 1825; *Derniers Momens de Napoléon par le*

Docteur F. Antommarchi. Paris and London, 1825.; Callisen, *Medicinischer Schriftsteller-Lexicon*, vols. 1. 26.) It is said that he went in 1834 to America, and died there soon after his arrival. W. W.

ANTON OF BRUNSWICK WOLFENBÜTTEL.
[ANTON, ULRICH.]

ANTON, CARL GOTTLÖB VON, a German historian, was born on the 23d of July, 1751, at Lauban, in Upper Lusatia. After having received his elementary education in his native place, he studied law in the university of Leipzig, where he took his degree of doctor of philosophy in 1773, and in 1774 that of laws also. He settled at Görlitz, and divided his time between the discharge of his professional duties as a lawyer, and historical investigations. His life presents scarcely any incidents worth mentioning. In 1797 he was made a senator of Görlitz, and afterwards he was raised to the rank of nobility. He died at Görlitz on the 17th of November, 1818.

Anton was a man of extensive learning and unwearied industry. His great reading, the sagacity with which he discovered the relations between things apparently unconnected, and their bearing upon the subjects under his consideration, and his fidelity and accuracy in collecting and combining his materials, have secured him a place among the distinguished historical critics of Germany. But he was not qualified for an historian in the strict sense of the word. He leads his reader through all the processes of his inquiries instead of giving the results. His style is often declamatory, and his inferences rash and merely supported by analogies. He was one of the founders of the "Society of Sciences of Upper Lusatia," the objects of which are chiefly of a local nature; but it is still one of the most useful institutions of the kind. Anton bequeathed to this society his extensive library and his MSS. He began his literary career at an early age, before he left the university. The great variety of subjects on which he wrote were not taken up at random, but a chronological list of his works will show that, with a few exceptions, one subject naturally led him to the other. His earliest production is—1. "De Dato Diplomatum Regum et Imperatorum Germaniæ," Leipzig, 1774, 4to. This work was followed by one of a similar nature in German, but without the author's name. 2. "Diplomatische Beiträge zu den Geschichten und zu den Deutschen Rechten," Leipzig, 1777, 8vo. 3. "Versuch einer Geschichte des Tempelherren Ordens," Leipzig, 1777, 8vo. A second edition appeared in 1781, and was followed by—4. "Untersuchung über das Geheimniss und die Gebräuche der Tempelherren," Dessau, 1782, 8vo. 5. A German translation of Tacitus's "Germania," with a learned commentary, Leipzig, 1781, 8vo., of which a second edition appeared at Görlitz,

1799, 8vo. These investigations led Anton to others concerning the early history of the Slavonic race, which he published under the title—6. "Erste Linien eines Versuchs über der alten Slaven Ursprung," &c., Leipzig, 1783—1789, 2 vols. 8vo. After the publication of this work he was principally engaged with a history of the civilisation of the Germans from the earliest times to the ninth century. The work, however, was never completed or published. But a portion of these researches, a history of agriculture in Germany, of which he himself possessed a good practical knowledge, appeared in his—7. "Geschichte der Teutschen Landwirthschaft von den ältesten Zeiten bis zu Ende des fünfzehnten Jahrhunderts," Görlitz, 1799—1802, 3 vols. 8vo. This work is written with great learning and judgment, but it is unfortunately incomplete, as the fourth or finishing volume was never published. 8. "Geschichte der Teutschen Nation," Leipzig, 1793, 8vo. This work is likewise incomplete; only one volume appeared, which contains the earliest history of the Germans. His researches in early history convinced him of the importance of the study of languages for historical purposes. On this subject he wrote,—9. "Ueber Sprache in Rücksicht auf Geschichte der Menschheit," Görlitz, 1799, 8vo. He also collected four folio volumes of materials for a dictionary of the ancient and the middle High German language, and for other works of a similar kind, which, however, were never published. There exist also by him in MS. very ample materials for a new edition of the "Sachsenspiegel," and of the "Autor vetus de Beneficiis." Many valuable essays of Anton are contained in the periodicals of his time. (Ebert, in Ersch und Gruber's *Allgem. Encyclopädie*, iv. 335, &c.; Wolff, *Encyclopädie der Deutschen National Literatur*, i. 58.) L. S.

ANTON I., CLEMENS THEODOR, KING OF SAXONY, was born on the 27th of December, 1755; he was the second son of Friedrich Christian, elector of Saxony, who died in 1763, and Maria Antonia of Bavaria, daughter of Charles VII., emperor of Germany. From his earliest youth he showed a great disposition for a quiet life and harmless occupations, and he was destined to enter the church. He nevertheless married in 1781, Maria Carolina Antonia, daughter of Victor Amadeus III., king of Sardinia, whom he lost in the following year. In 1787 he contracted a second marriage with Maria Theresa of Austria, daughter of Leopold, grand duke of Tuscany, who became afterwards emperor of Germany under the name of Leopold I. He took no part in the administration of Saxony, on the ground of the jealous temper of his elder brother, the elector Frederick Augustus, as some say, though the real cause was his want of capacity. He delighted in

the performance of the religious ceremonies of the Roman Catholic church; he was fond of music and flowers; and he was an excellent husband. This is all that can be said about him during the period from his birth to 1827. In 1827 his brother Frederick Augustus, who had been king of Saxony since 1806, died, and Anton succeeded him. "I come too late to the throne; I am too old now," said he when he was informed of the death of his brother; and he continued his retired life, leaving the direction of state affairs to Detlev, count of Einsiedel. This minister, adhering to the principles of the eighteenth century, was a stubborn opponent of those civil and political reforms which were the desire of all Germany, and which were the more necessary for Saxony as the country had been grievously ravaged during the campaign of 1813. Besides this, the extravagance of former electors, two of whom were also kings of Poland, had not only brought a heavy debt on the nation, but created a tendency to luxury and splendour at the court, which was the more pernicious to the people, as Frederick Augustus, in consequence of his alliance with Napoleon, had lost his grand duchy of Warsaw and half of his kingdom of Saxony. There was a general discontent in Saxony, but the political apathy of Germany was so great that no active measures were taken for political reform. The French revolution of 1830 was a signal for a general and spontaneous outbreak in Germany. Some princes, such as the Duke of Brunswick and the Elector of Hesse-Cassel, were compelled by the people to fly or to abdicate; and bad government, especially in Hanover and Bavaria, was speedily reformed, though not without serious disturbances.

The discontent of the people of Saxony showed itself in several well-conducted outbreaks at Dresden and Leipzig, and they obtained a first victory by compelling the Count of Einsiedel to resign. The king then gave the portefeuille to the Baron von Lindenau, an enlightened man who understood the times well, especially after he had been some time in his new office. It was probably at the persuasion of Baron Von Lindenau that King Anton did an act which gained him great credit. Seeing his inability to govern the state in such stormy times, and having no children, he chose Prince Frederick Augustus, the eldest son of Anton's youngest brother, Maximilian, his co-regent; and Maximilian, who was likewise an old man, renounced his right to the throne in favour of his son Frederick Augustus, who thus became co-regent, and ultimately the successor of King Anton. These changes met with general approbation; but the hopes of the nation were far from being satisfied. There was a mock constitution in Saxony, a rotten institution from which the kingdom had never derived any good, and for which it was the ardent

wish of the nation to substitute another constitution conformable to the wants of the time, and based on the principle of the nation's participating in the government by its representatives. A committee was appointed to draw up such a constitution, but their progress being slow, new outbreaks took place at Dresden and Leipzig in the summer of 1831. This brought the question to a speedy decision; and the new constitution was published on the 4th of September, 1831. The representatives of the nation, divided into two bodies or "chambers," immediately assembled, and from this time they have worked with such unremitting activity that the last ten years are justly called the legislative period of Saxony. As King Anton took no part in this business, it would be out of place to give any account of the numerous important laws and regulations which have proceeded from the representative body of Saxony. It will be sufficient to say that the reign of Anton I., notwithstanding his own incompetency, has been rendered memorable by a new criminal code; by a law on the organisation of municipal corporations; and a treaty with Prussia, by which Saxony adhered to the Prussian commercial league or "Zollverein," a treaty which has had most beneficial consequences for the manufacturing districts of Saxony. Anton I. continued to be nominal king till he died on the 6th of June, 1836. His successor was his nephew, Frederick Augustus, who now reigns under the name of Frederick Augustus II. (Meynert, *Anton, König von Sachsen*, Leipzig, 1836; *Neuer Nekrolog der Deutschen*, Jahrgang, 1836, p. 378., &c.) W. P.

ANTON, GEORGE DAVID, a Danish architect, of whom little more is known than that he practised at Copenhagen about the middle of the eighteenth century. He was inspector of the crown buildings; and also "Informator" or teacher of geometry, architecture, and perspective, at the Academy of Arts. The Frederiks-hospital at Copenhagen was both designed and erected by him, but does not appear to have obtained him much credit for talent: it is spoken of as very mediocre in style. He also built the spire of the Frederiks-kirke, in 1769, which date is the only one that affords any clue as to the time when he lived; but what was then his age, or how much longer he lived, is not stated. (Weinich, *Dansk, Norsk, og Svensk Kuntsner-Lexicon*.) W. H. L.

ANTON, GOTTFRIED, commonly called GOTHOFREDUS ANTONIUS, was a distinguished professor of Roman and feudal law. He was born at Freudenberg in Westphalia in 1571, and he studied law at Marburg, where he took his degrees in 1596. Soon afterwards he became Professor Institutionum, and, in 1604, Professor Pandectarum, at Marburg. In the course of 1604 the Landgrave Ludwig of Hesse-Darmstadt

appointed him Professor Juris Primarius in the university of Giessen, which had just been founded by this prince, and Anton's reputation was already so great, that many students followed him to Giessen. He contributed greatly to the organisation of this university, of which he became rector and chancellor. He died on the 16th of March, 1618. Anton is the author of a great number of treatises on the Roman and feudal law; the principal are:—1. "Dissertatio de Judiciis et Foro competente," Marburg, 1594, 4to. 2. "Disputatio de Jure venandi, aucupandi et piscandi," Cologne, 1604, 4to. 3. "Disputationes Feudales XV. in Academia Marburgensi habitæ," Marburg, 1604, 4to.; Giessen, 1613, 1623; Marburg, 1624; Halle, 1699, 1726, 1736. The whole of these fifteen "Disputations" from a complete handbook of the feudal law of Germany, the groundwork of which is the feudal law of Lombardy. Several other "Disputations" are directed against Vulteius and Martinius with whom Anton did not always agree, especially as to the legal power of the emperors of Germany. These disputations are written with bitterness, and adversaries, for love of peace, did not always answer them. Anton had a son, WILLIAM ANTON, a juriscult of some merit, who published some of his father's works. (Jöcher, *Allgemeines Gelehrten-Lexicon*, and *Supplement* by Adelung, who gives a complete catalogue of the works of Anton.)

W. P.

ANTON GÜNTHER, reigning Count of OLDENBURG, the son of Count John XVI., was born on the 1st of November, 1583, and succeeded his father in 1603. Nothing remarkable occurred in the first twenty years of his reign. During the Thirty Years' War Anton Günther, as one of the Protestant princes of Northern Germany, was in a very dangerous position. King Christian IV. of Denmark urged him to adhere to the alliance which he had concluded with the Protestant princes of Northern Germany against the emperor and the League, but Anton Günther eluded this dangerous proposition. His country was nevertheless occupied by Tilly after the battle of Lutter am Barenberg in 1627, and for some time the count had to support an imperial army of 25,000 men. During the course of this war Anton Günther negotiated with equal skill with the emperor and with Gustavus Adolphus, king of Sweden, and he was the only prince of the empire who succeeded in remaining neutral during the whole course of the Thirty Years' War. In 1647 he inherited the county of Delmenhorst after the death of his cousin, Christian IX., count of Delmenhorst. He was married to Sophia Catherine, princess of Holstein-Sonderburg, but this marriage proved childless. Anton Günther was the last male of the younger branch of the house of

Oldenburg, the elder branch of which was founded by Christian I., king of Denmark, and eldest son of Diedrich the Fortunate, count of Oldenburg, from whom are descended the present kings of Denmark, the imperial family of Russia, the dukes of Holstein, the grand-dukes of Oldenburg, and the descendants of Gustavus Adolphus IV., the late deposed king of Sweden. After the death of Anton Günther in 1667, his states were inherited by Joachim Ernst, duke of Holstein-Plön, who ceded them to Frederick III., king of Denmark, in the possession of whose descendants they remained till 1773. They now form the greater part of the present grand-duchy of Oldenburg, which is in possession of the younger branch of Holstein-Gottorp, the elder branch of which reigns in Russia. Anton Günther left a natural son, Anton, who was created count of Aldenburg by the emperor Ferdinand II., and who inherited the extensive allodial possessions of his father. His house became extinct in 1738. The sole heiress Charlotte Sophia, countess of Aldenburg, was married to William, baron and afterwards count of Bentinck, the younger son of William Bentinck, first earl of Portland, whose descendants are still in possession of the inheritance of count Anton of Aldenburg. This inheritance, the lordships of Kniephausen and Varel, are at present the subject of a suit between Gustavus Adolphus, count of Bentinck and lord of Kniephausen, and Charles Antony Ferdinand (count of) Bentinck, a colonel in her Britannic Majesty's army, who has lost his cause in the first instance. (The chief source is:—G. A. von Halem, *Geschichte des Herzogthums Oldenburg*, ii.; Ersch und Gruber, *Allgemeine Encyclopädie der Künste und Wissenschaften*, voc. "Oldenburg"; *Private Correspondence*.)

W. P.

ANTON OF OLDENBURG. [ANTON GÜNTHER.]

ANTON, PAUL, a German Protestant divine, was born on the 12th of February, 1661, at Hirschfeld in Upper Lusatia. He received his early education in the gymnasium of Zittau, and in 1680 he commenced his theological studies in the university of Leipzig. In 1683 he took part in the practical lectures on the Bible (Collegium Philobiblicum) which August Hermann Francke was then delivering at Leipzig, and which gave rise to the pietistic disputes. [FRANCKE, AUG. HERM.] In 1687 he was appointed chaplain to Prince Frederic Augustus, afterwards elector of Saxony and king of Poland, and he accompanied the prince on his excursions through France, Spain, Portugal, and Italy. On his return in 1689 he received the office of superintendent at Rochlitz; and after having been distinguished by several other titles and ecclesiastical offices, he was appointed, in 1695, professor of theology in the university of Halle, and was at the same time made one of the councillors of the con-

sistory of the elector of Brandenburg. In 1709 the general superintendence of all ecclesiastical and religious matters in the district of the Saale (Saal-Kreis) was entrusted to him. He died at Halle on the 20th of October, 1730. Anton belonged to the pietistic school of divines as they are called in Germany, and his numerous works, most of which are in Latin, are all written in that spirit. The following list contains the principal :—

1. "Dissertatio de Sacris Gentilium Processionibus," Leipzig, 1684, 4to.
2. *Concilii Tridentini adeoque et Pontificiorum Doctrina publica*, Halle, 1697, 8vo., reprinted in 1713 and 1734.
3. "Sendschreiben an einen Sächsischen Theologen, die Materie von dem wahren, lebendigen, thätigen Glauben betreffend," Halle, 1698, 4to. This edition was published under the assumed name of "Sincerus Evangelicus." A second edition, with the author's real name, appeared at Halle, 1721, 4to.
4. "Disputatio de Vita et Doctrina Haymonis," Halle, 1704, 4to., reprinted in 1705, 4to.
5. "Elementa homiletica," Halle, 1700, 8vo., reprinted in 1707.
6. "Collegium Antitheticum universale fundamentale," Halle, 1732, 4to. This work, though it has a Latin title, is written in German, and was edited by J. U. Schwentzel.
7. "Harmonische Erklärung der heiligen vier Evangelisten," was edited after his death by J. A. Majer, Halle, 1737—48, in fourteen vols. 8vo.
8. "Erbauliche Anmerkungen über die Epistel an die Römer," Frankfurt, 1746, 8vo.
9. "Exegetische Abhandlung der Paulinischen Pastoral Briefe," Halle, 1755, two vols. 8vo., edited by J. A. Majer. (*Auserlesene Theolog. Bibliothek*, part 52.; Heine, *Rochlitzer Chronik*, p. 187.; Walch, *Religions-Streitigkeiten*, iv. 1141.; Adelung, *Supplement* to Jöcher's *Allgem. Gelehrten-Lexic.* i. 952, &c.)

ANTON OF SAXE-COBURG-MEININGEN. [ANTON ULRICH.]

ANTON I. OF SAXONY. [ANTON CLEMENS THEODOR.]

ANTON ULRICH, duke of BRUNSWICK-WOLFENBÜTTEL, the younger son of Duke Augustus and his second wife, Dorothea, princess of Anhalt, was born at Hitzacker, in the present kingdom of Hanover, on the 4th of October, 1633. His instructors were Sigismund von Birken, a poet of considerable reputation; Schottel, a well-known scholar of that time, and Anton Ulrich's father, who was known in the literary world under the name Gustavus Selenus. He was ten years old when he was chosen coadjutor of the bishopric of Halberstadt, a dignity which he lost in consequence of the peace of Westphalia, in 1648, and for which he received a prebend at Strassburg as an indemnification. After the death of his father in 1666, he received a portion of the paternal estates, but being then highly distinguished as a poet and scholar, his eldest brother, Rudolph Augustus,

who was then reigning duke, appointed him governor of the duchy of Brunswick-Wolfenbützel, and in 1685 chose him his co-regent. In 1704 he succeeded his brother, Rudolph Augustus, who had died without male issue. In 1710, to the astonishment of Protestant Germany, he adopted the Roman Catholic religion, a step which was probably connected with the emperor Charles VI. having married in 1699, Wilhelmina Amalie, princess of Brunswick-Hanover. He died on the 27th of March, 1714. Duke Anton Ulrich had married in 1656, Elizabeth Juliana, princess of Holstein-Norburg, by whom he had seven children. His son Augustus William was his successor.

Duke Anton Ulrich was a member of "Der Fruchtbringende Orden" ("The Fruitful Order"), a society of literary men whose aim was the restoration of German literature. Each member of the society chose a surname. Anton Ulrich chose the name of "Der Sieggprangende" ("He who is glorified by his Victories"), a bombastic title, which however was quite to the taste of the time, and to which, according to the opinions of his contemporaries, he was entitled by his great poetical success. His poetry has considerable merit for his time; his ideas and sentiments are noble, and his expression is elevated; but his style is bombastic, and he has extended his "Novels" to such an enormous length, that they can only be considered now as tedious specimens of the tastelessness of the seventeenth century in Germany. Calprenède and Madame de Scudéry, who were then favourite authors in Germany as well as in France, had apparently great influence upon Duke Anton Ulrich, whose works belong to that class which are never asked for in libraries, except by lovers of curiosities, or perhaps some writer on literary history. His principal works are a considerable number of melo-dramas, such as "Andromeda," 1659; "Orpheus," 1659; "Iphigenia," 1661; "Jakob des Patriarchen Heurath" ("The Marriage of the Patriarch Jacob"), 1662. He also wrote several "Freudenspiele" or ("Joy-plays"), resembling what we now call oratorios, though they had a distinct dramatic character; such are:—"Friedens-sieg," Wolfenbützel, 1648, 8vo., a dramatic hymn written in memory of the peace of Westphalia, which is the author's first essay; "Natur-Banquet" ("The Banquet of Nature"), ib., 1654, fol. "Die Durchlauchtigste Syrerin Aramena" ("Aramena, the Illustrious Syrian Lady"), Nürnberg, 1678, 5 vols. 8vo.; "Octavia, Römische Geschichte" ("Octavia, a Roman Story"), Nürnberg, 1685—1707, 6 vols. 8vo. 2d edition, Braunschweig, 1712, 7 vols. 8vo. These two novels have principally contributed to the author's reputation. "Christ-Fürstliches Davids-Harpfenspiel, zum Vorbild himmelflammender Andacht, mit

ihren Arien oder Singweisen hervorgegeben" ("David's Harp-playing, a Model for the heavenly Flames of Devotion, published with their Airs or Tunes"), Nürnberg, 1667, 8vo.; Wolfenbüttel, 1670, 8vo. This is a collection of psalms, hymns, and other religious songs, several of which, as well as the tunes, are of great beauty: they were set to music by the author's stepmother, Sophia Elizabeth, a princess of Mecklenburg. His religious songs would certainly have long survived the author, if he had not adopted the Roman Catholic faith; they were rejected by the Protestants as the work of an apostate, and they were not adapted to the Roman Catholic service. There is no history of German literature which does not give some account of Duke Anton Ulrich. (Jördens, *Lexicon Deutscher Dichter*, i. 55., &c.; Jöcher, *Allgemeines Gelehrten-Lexicon*, and its Supplement by Adelung; Ersch und Gruber, *Allgemeine Encyclopädie der Künste und Wissenschaften*, mentions many other sources.)

W. P.

ANTON ULRICH, duke of SAXE-COBURG-MEININGEN, the youngest son of Duke Bernhard I. and his second wife, Elizabeth Eleonore, princess of Brunswick-Wolfenbüttel, was born on the 22d of October, 1687. At an early age he entered the Spanish service, and fought afterwards in the imperial armies in the Netherlands, where he distinguished himself in the sieges of Lille, Ghent, and Bruges. In 1710 he was promoted to the rank of major-general, but after the peace of Rastadt he abandoned his military life for more peaceful occupations. Gifted with uncommon talents he had always shown a great predilection for classical studies, and after having travelled some years in Italy, he conceived a passion for every thing connected with Roman and Greek antiquities. He wrote Latin well; he had a thorough knowledge of history, jurisprudence, and literature; and he was particularly versed in numismatics. Great sums were expended by him in collecting antiquities; he liberally rewarded artists, poets, and scholars, and though he lived very economically, he did not grudge expense whenever he could indulge his passion for art and literature. He published nothing, yet he was considered one of the most accomplished scholars of his time.

His character was rather impetuous, and he was ready to make the greatest sacrifices to attain his objects. In 1711 he secretly married Philippina Elizabeth Cæsar, the daughter of a German captain, by whom he had ten sons and daughters, who, as well as their mother, were raised to the rank of princes and princesses of the empire by the Emperor Charles VI. in 1727. Anton Ulrich endeavoured unsuccessfully to obtain an imperial decree, by which his children might be declared capable of succeeding to the duchies of Saxe-Coburg and Meiningen,

from which they were excluded by the rank of their mother. His elder brothers and other agnati of the house of Saxony vigorously opposed his design, and thence arose quarrels which embittered his life, and of which the source cited below gives a long and tedious account which can only be of interest to an inhabitant of the duchy of Saxe-Coburg.

His wife died in 1744, and his brother Frederick William, the reigning duke, refused to allow her to be interred in the vaults of the dukes of Saxe-Coburg, which so annoyed Anton Ulrich that he ordered the body to be deposited in a room of his palace, where it was covered with sand. After the death of Frederick William in 1746, Anton Ulrich took a singular revenge; he ordered his brother's body to be deposited by the side of his own deceased wife, and likewise to be covered with sand. Both the bodies remained in this condition till 1747, when they were interred in the ducal vaults.

The death of Frederick William having been preceded by the extinction of all his descendants, and those of his and Anton Ulrich's eldest brother, Ernst Ludwig, who died in 1724, Anton Ulrich became sole duke of Saxe-Coburg in 1746. As his children were incapable of succeeding him, the other dukes of Saxony flattered themselves that as he was rather advanced in years, the duchies of Coburg and Meiningen would be divided among them. But in 1750 they were surprised by the intelligence that Anton Ulrich had secretly concluded a second marriage with a young princess, Charlotte Amalie, of Hesse-Philippsthal, by whom he had eight children in the course of twelve years. At the birth of each child, Anton Ulrich, in order to vex his agnati, the other dukes of Saxony, wrote with his own hand to each of them a letter on a sheet of royal folio paper, in which he communicated to them the interesting event. When Anton Ulrich died, in 1763, he was involved in suits with all his agnati, before the high tribunals of the empire. Anton Ulrich is the ancestor of the present house of Saxe-Coburg-Gotha: his successor was his eldest son by his second wife, Augustus Frederick Charles William. (Ersch und Gruber, *Allgemeine Encyclopädie der Künste und Wissenschaften*.)

W. P.

ANTONELLE, PIERRE ANTOINE, MARQUIS D', was born at Arles in 1747; the family had been ennobled by Henri IV. for military services. He entered the army at an early age and had risen in 1782 to the rank of captain. For some unexplained reason he quitted the service in that year. He embraced the ultra-revolutionary opinions of the time with fervour, and renounced his titles some time before all titles were abolished by the decrees of the national assembly. In 1790 he was appointed mayor of Arles, and he employed all the influence of his post to

promote the revolution. In 1792 he was elected deputy to the legislative assembly by the department of the Bouches-du-Rhône. The assembly appointed him secretary, but he rarely took any part in the debates. On the 11th of August he was sent with Kersaint and Peraldy to arrest Lafayette, who with difficulty rescued the "commissaires" from the fury of his soldiers. Antonelle was an unsuccessful candidate at the ensuing election of the national convention. The executive council selected him for the task of organising a republican government in St. Domingo, but an accident prevented him from proceeding to the colony. He was director of the jury which condemned the Girondins: on that occasion he had the courage to declare that he was not convinced by the evidence of the guilt of the accused, but was too timid to vote for their exculpation. Some days after the trial he published a pamphlet in which he claimed more liberty for the juries, and for this he was arrested by order of the committee of public safety. The trial of Marie Antoinette took place before he was restored to liberty, and he was thus spared from participating in her condemnation. During his confinement his name was expunged from the list of the Jacobins, on account of his noble birth. After the fall of Robespierre, Antonelle continued to take part with the extreme democrats: he was an active member of the jury and one of the editors of the "*Journal des Hommes libres*." The directory, after a vain attempt to gain his support, watched him as an enemy, and after Babeuf's conspiracy banished him to the department of Charente, but he despised the sentence and continued to reside at Paris. Under the consulate, Antonelle was suspected of being implicated in the plot of the infernal machine: he was forbid to approach within forty leagues of Paris, and though he had treated the directory's sentence of exile with contempt, he judged it prudent to obey that of Bonaparte. Antonelle continued to live in obscurity from this time till the restoration of the Bourbons, when he re-appeared upon the political stage as publisher of a pamphlet ("*Le Reveil d'un Vieillard*,") advocating the re-establishment of the legitimate king. He died at Arles on the 26th of November, 1817. Besides being a frequent contributor to the republican journals, Antonelle was a voluminous pamphleteer. A number of his brochures are preserved in the library of the British Museum. (*Supplement to the Biographie Universelle*; Pamphlets by Antonelle in the library of the British Museum.)

W. W.

ANTONELLI, the name of a family of Italian origin, who distinguished themselves as military and hydraulic architects and engineers in the service of Spain. The first and most eminent among them was

JUAN BAUTISTA ANTONELLI, a native of Gaeta, who, in 1559, entered the service of

the emperor Charles V., and was employed on the fortifications of Cartagena, Oran, and some other places. On the occasion of the solemn entry of the archduchess Anne of Austria (fourth wife of Philip II.) into Madrid in 1570, he was called upon to display his talents in a very different manner, being intrusted with the arrangement of the preparations. For one part of the spectacle, Antonelli formed an artificial lake or *naumachia* in the Prado, where a mock combat took place between eight galleys; and he also erected three temporary triumphal arches, adorned with statues and medallions by the eminent sculptors, Lucas Mithata and Pompeyo Leoni, of which the particulars are given by Juan Lopez de Hoyos in the description published by him in 1572 of those splendid festivities. That very brief display of his fancy and taste as an artist seems to have been the only one afforded to Juan Bautista. On Portugal being seized upon by Philip II. and annexed to his dominions (1580), he was sent thither to put into repair several of the fortresses in that country, and to construct others. About the same time (1581), he submitted to that prince a project for rendering the Tagus, Guadalquivir, Ebro, Duero, and other rivers navigable throughout their whole course. Philip accordingly ordered that an experiment should be made in that part of the Tagus between Abrantes and Alcantara. The result was so successful that, in the following year, he made a voyage from Lisbon to Madrid and back again in a small vessel fitted up for the purpose; and, in 1584, Philip and his court made an aquatic excursion from Vaciamadrid to Aranjuez in two magnificent galleys. After this he was instructed to make surveys of some other rivers with a view to improving the inland navigation of the country, and among others of the Guadalquivir, to obtain a direct communication by water between Cordova and Seville; yet whether he actually accomplished this last undertaking is somewhat doubtful, because he died soon afterwards at Toledo, 17th March, 1588.

ANTONELLI, BAPTISTA, younger brother of the above, was, like him, an eminent military architect and engineer in the service of Philip II., who sent him in 1581 to construct two forts in the Spanish settlements on the Straits of Magalhaens. He accordingly accompanied the expedition fitted out under Florez de Valdes, which did not reach its destination. After experiencing severe hardships, Baptista returned to Spain in 1585, when, in consequence of the proceedings instituted against Valdez for having failed in the undertaking, he found himself also looked upon with mistrust, and was so greatly reduced in circumstances, that he was upon the point of turning monk, had he not met with a friendly and powerful protector in

the secretary Juan de Ibarra, owing to whose representations Philip appointed him engineer, with a salary of a thousand ducats, and sent him to America in the expedition under Alvaro Flores de Quiñones. This time he was as successful as he had before been unfortunate; and after examining the fortifications at Cartagena, Puertobello, and some other places, returned to Spain with a great number of plans, drawings, descriptions, and other documents of various kinds which he submitted to Philip, and which obtained that prince's approbation. In 1588, he proceeded for the third time to America, and with an augmented salary, in order to carry into execution the works he had recommended, and which he thenceforth prosecuted with great diligence. So numerous were they that to name them all would be tedious, while merely to name them would not be very satisfactory. They included many at Puerto-Rico, San Domingo, Honduras, Havana, &c. Some years before he actually did so, he petitioned for permission to return home, on account of the climate not agreeing with his health; but a further augmentation of his salary and other favours reconciled him to remaining in America, where he continued till about 1603. When he did at length return, however, it was only to be employed in similar labours, which, though honourable and intended as rewards, were also arduous tasks. Besides doing much to the fortifications at Gibraltar, he was occupied five years on those of Alarache, in the capture of which place he had assisted the Marquis de la Hinojosa. After being about fifty years in the service of his sovereign, he died at Madrid, 22d February, 1616, leaving a son,

ANTONELLI, JUAN BAUTISTA, called "el Menor," in order to distinguish him from his uncle of the same name. He was born in 1585, and was probably taken in his infancy to America, since he was there with his father as his assistant just before the return of the latter to Europe, after which he proceeded to Havana, where his cousin Cristobal de Roda, also an eminent engineer, had succeeded Baptista in constructing the fortifications of that city. After being sent by Cristobal to Spain to lay before the king the plans of the various works then in progress, he was appointed his assistant in 1611; and in 1622 was employed to erect the fortress of Punta de Araya, a labour that occupied him seven years. On the death of Cristobal, which happened at Cartagena, 25th April, 1631, he was, as had been promised him, named his successor as engineer in chief for Spanish America, and continued to carry on the works at Cartagena, where he died in December, 1649.

ANTONELLI, CRISTOBAL GARAVELLI, another member of the same family, was the nephew of the elder Juan Bautista, who

brought him and his brother from Italy, and instructed them in his own profession. Cristobal was also a distinguished engineer, and in great favour with Philip II., but few particulars relative to him are extant, nor is it known either when or at what age he died. His younger brother,

ANTONELLI, FRANCISCO GARAVELLI, came with him to Spain in 1573, being at that time seventeen years of age. After the death of Juan Bautista, he went to his other uncle Baptista at Havana, but did not remain there very long, in consequence of some unpleasant circumstances which induced him to return, lest he should implicate Baptista and Cristobal de Roda in them: nothing further appears to be recorded of him. (*Llaguno, Noticias de los Arquitectos y Arquitectura de España.*) W. H. L.

ANTONELLI, GIOVANNI CARLO, was born at Velletri, in the beginning of the seventeenth century; his father, Giovanni Baptista Antonelli, was a nobleman. He studied divinity and law, according to the fashion of his time, when a knowledge of the Roman, and especially of the Canon law, was necessary for those who aspired to the higher ecclesiastical dignities. Having acquired this knowledge, and evincing considerable talents, Antonelli became successively protonotarius apostolicus, canon, arch-priest, vicar-general of the cardinal Francesco Barberini, examiner synodalis, judge of the Sacro Ufficio, and vicar-general at Albano and Cubio. His merits were acknowledged by the learned cardinal Barberini, at whose recommendation Antonelli was promoted in 1677 to the see of Ferentino, by Pope Innocent XI. He died at Ferentino in 1694. In the "Italia Sacra," Antonelli is the last of the bishops of Ferentino. Antonelli was a distinguished writer, especially on Canon law, and the numerous editions of his works, in different countries of Europe, prove that his merits were not acknowledged in his native country alone. His principal works are—1. "De Regimine Ecclesiæ episcopalis." Velletri, 1650, 4to. Venice, 1672, 1705, 1723, 4to. 2. "De Tempore legali." Rome, 1660, fol. Venice, 1670, fol. Breslau, 1670, fol. Jena, 1672, fol. 3. "De Loco legali." Velletri, 1671, fol. Venice, 1687, fol. 1707, 4to. 4. "De Juribus et Oneribus Clericorum." Published after the author's death. Rome, 1699, fol. Venice, 1716, fol. (Mazzuchelli, *Scrittori d' Italia*; Ughellus, *Italia Sacra*, i. col. 680.) W. P.

ANTONELLI, GIOVANNI CARLO, the son of Saverio Antonelli and Fulvia Foruzzi, belonged to a noble family of Velletri, where he was born on the 16th of July, 1690. It seems that he was a relative of Giovanni Carlo Antonelli, bishop of Ferentino. After having studied theology, he took orders, and in 1718 became canon of the chapter at Velletri, of which he was chosen sacristan in

1721. He was patronised by cardinal Alexander Borgia, who had him promoted to the dignity of protonotarius apostolicus, about 1723, and a short time afterwards he was appointed auditor generalis of the papal nunziatura in Lower Saxony, at the head of which was Don Caietanus de Cavaleriis, who resided at Cologne. In 1730 Antonelli returned to Rome, in the hope of being promoted to some episcopal see, but he had to struggle with so many intrigues that at last he retired to Velletri. Here he was involved in disagreeable quarrels, concerning the civil administration of that town, and his numerous enemies availed themselves of this circumstance to calumniate him to his superiors. The chief object of his wishes was to be promoted to the see of his native town, but it was not till 1752 that he was appointed bishop of Velletri. Antonelli was highly esteemed for his eloquence, and for his elegant style, both Latin and Italian. He founded a literary society at Velletri, of which he was the president till his death. If it is true that at his death he was seventy-eight years, six months, and eleven days old, he must have died on the 27th of January, 1769. Antonelli is the author of "Epistola ad Polyarchum occasione Festivitatís quam ob electionem Clementis XII. D. Caietanus de Cavaleriis, Nuntius Apostolicus, habuit Coloniae Ubiorum Die 10 Aug. 1730," without place or date. He also wrote several pamphlets on his private affairs, and some essays and poetry, of which, however, no collection has been published. (Tipaldo, *Biografia degli Italiani Illustri*, &c. del Secolo XVIII., e de' Contemporanei; Mazzuchelli, *Scrittori d'Italia*.)

W. P.

ANTONE'LLI, COUNT NICCOLO' MARIA, the son of Count Francesco Antonelli, was a distinguished Italian theologian and historian. He was born on the 8th of July, 1698, at Pergola, but he was not a count of Pergola, as Adelung erroneously states. He was educated at the "Collegio del Nazareno" at Rome, and besides his theological and historical pursuits, studied with great zeal several Oriental languages, of which he acquired a thorough knowledge. After having taken orders, he became cameriere secreto, or private secretary, to pope Clement XII., whose successor, Benedict XIV., appointed him secretary of the Academy of Sciences, founded by him. He became subsequently secretary of the Consistorio and the Conclave, and was finally promoted to the dignity of assessor of the Sacro Ufficio. Clement XIII. made him a cardinal in 1759, not in 1762 as Adelung states. Antonelli died on the 25th of September, 1767. He is the author of several distinguished works, the principal of which are:—1. "De Titulis quos S. Evaristus Romanis Presbyteris distribuit Dissertatio," Rome, 1725, 8vo. 2. "Ragioni della Sede Apostolica sopra il

Ducato di Parma e Piacenza, esposta a' Sovrani e Principi dell' Europa," Rome, 1742, 4 vols. 4to. (without the name of the author.) This work is divided into nine sections. The first four are an historical introduction on the origin of the right of the popes to the duchies named in the title; and in the following five the author compares the rights of the popes with the claims of the emperor, who pretended that Parma and Piacenza were fiefs of the holy Roman empire. 3. "Sancti Patris nostri Athanasii Archiepiscopi Alexandrini Interpretatio Psalmorum," &c., Rome, 1746, fol., taken from a MS. in the Barberini library at Rome. 4. "Vetus Missale Romanum Monasticum Lateranense, cum Præfatione, Notis, &c., nunc primum in Lucem eduntur a P. Emanuele de Azevedo," Rome, 1754, 4to. Though the name of Azevedo is in the title, the whole merit and by far the greater part of the labour of this work belong to Antonelli, who seems to have employed Azevedo as a secretary. The second edition, Rome, 1756, 4to, was published under the name of Antonelli. 5. "S. Patris Jacobi Episcopi Nisibeni Sermones cum Præfatione, Notis et Dissertatione de Ascetis, &c.," Rome, 1756, fol. (Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII., e de' Contemporanei*; Mazzuchelli, the first volume of whose *Gli Scrittori d'Italia* was published in 1753, is, of course, incomplete.) W. P.

ANTONE'LLI, SEBASTIA'NO ANDRE'A, was descended of a noble family, and was born in the latter part of the sixteenth century, at Ascoli. He took orders, and was subsequently raised to the dignities of canon and protonotarius apostolicus. A certain Cecco, surnamed d'Ascoli, because he was a native of that town, a man known for his talents, extensive learning, and singular adventures, having been accused of witchcraft, his countryman, Antonelli, undertook to defend him, which he did in a pamphlet published in 1623. Antonelli died in 1644. He also wrote "Historiæ Asculanæ Libri IV. Accessit Historiæ Sacræ Liber singularis," Padua, 4to. (Mazzuchelli, *Scrittori d'Italia*.) W. P.

ANTONELLO DA MESSINA, a celebrated painter of the fifteenth century, generally said to be the first Italian who painted in oils, by which must be understood certain mixtures in oil, for the practice of painting simply with oil even boiled is very old; and was well known in what are called the dark ages. [EXCK, HUBERT and JOHANN VAN.]

This painter has various names: he is called Antonello d'Antonio, Antonello degl' Antoni, and Antonello Mamertini, besides Antonello da Messina; not a single date of any event of his life is exactly known, although he holds such a conspicuous place in the history of Italian painting. Various critics have endeavoured to reconcile the facts related by Vasari, Vanmader, and others,

regarding Antonello, John Van Eyck, and his school and method of painting; and the following writers have, perhaps, said all that can be said upon the subject: Lanzi, in his "Storia Pittorica della Italia," vol. ii.; Puccini, in his "Memorie Istorico-critiche di Antonello degli Antoni, Pittore Messinese," Florence, 1809, translated into French by De Bast, in the "Messager des Sciences et des Arts," Gand, 1824, and into German with notes by S. Boisserée in the "Kunstblatt" of 1826; Passavant, in his "Kunstreise durch England und Belgien," Frankfurt, 1833, and Schorn in the notes to the Life of Antonello, in his translation of Vasari, "Leben der Ausgezeichnetsten Maler, &c." Stuttgart and Tübingen, 1837. From the researches of the above-mentioned writers the following appears to be the most simple story of Antonello's life. He was born at Messina about 1414, and was the son of Salvatore d'Antonio, also a painter, from whom he learned the first rudiments of his art. He afterwards studied a few years in Rome, attracted thither, says the author of the "Memoirs of the Painters of Messina," by the great reputation of Masaccio. He returned to Sicily, and soon acquired the reputation of a great painter by the works he executed at Palermo and other places there. About 1442 he had occasion to go to Naples, where, in the possession of the king, Alfonso I., he saw an oil picture of the Annunciation by John Van Eyck, or Giovanni da Bruggia, as he is called by Vasari, and he was so much struck with the superiority of the method in which it was painted to the then common method of tempera or distemper painting, that he determined to set out for Flanders, and learn, if possible, of its author the manner in which it was painted. He arrived at Bruges, and soon acquired the friendship of Van Eyck, by giving him many drawings in the Italian manner, and several other presents. It was not long before Van Eyck explained his new method of painting with oil and other mixtures; but Antonello remained some time with him, having resolved not to leave Flanders before he was complete master of Van Eyck's method; nor did he return to his own country until after the death of Van Eyck in 1445, according to the now generally received date. From Flanders he went for a short time to his own country; then, for the first time, to Venice, before 1450, and communicated his new acquisition to Domenico Veneziano, who was afterwards murdered in Florence by Andrea del Castagno, about 1464. From Venice, where he did not remain long, he went to Milan, where he remained some time, and acquired a great reputation for the brilliancy of his colouring and the exquisite finish and impasto of his works. About 1470, after visiting several cities of Italy, he returned to Venice, and determined to fix his residence there. In Venice he soon

acquired a great reputation and formed a numerous school; he painted many portraits, besides religious pieces, for private gentlemen. His first public work was a picture for the church of San Cassiano, which, however, even in Ridolfi's time, 1646, was already lost. There is a small picture on wild chesnut, now or very lately in the possession of a gentleman at Utrecht, painted by Antonello at this time, 1475, completely in the style of Van Eyck: it represents Christ between the two Thieves, and is marked "Antonellus Mesaneus me oō pinxit," 1475; the oō probably are an abbreviation for "oleo," in oil, which some have concluded to be sufficient evidence to show that he had already at that time communicated his method to his scholars in Venice; but, although this may have been the case, it is not a necessary consequence, as Van Eyck's secret was not that of simply painting in oil, but with certain mixtures in oils. Vasari says that Van Eyck, by boiling linseed, poppy, and nut oils with other mixtures, obtained that *varnish* which not only he but every painter in the world had long desired: this appears to have been overlooked by most of the writers who have written upon this subject, and by keeping literally to the term *oil painting*, they have caused much useless discussion upon Van Eyck's claim to its invention.

Antonello lived upwards of twenty years in Venice, constantly employed; and he painted many pictures during that time, but the majority of them are now destroyed or lost. Vasari says he died aged forty-nine, just as he was on the point of executing some works in the palace for the signory of Venice. But as it is impossible from the various facts that have been stated above, that he can have died so young, it has been observed with great reason, that Vasari in his authority has mistaken 7 for 4, and thus written 49 instead of 79, which date can be quite reconciled with the other dates mentioned in this notice. Supposing therefore 1414 to be the correct year for his birth, of which there can be little doubt, as Domenico Veneziano is said to have been assassinated when Antonello was in his forty-ninth year, and this took place in 1464 as nearly as can be ascertained, he died in 1493, if he died aged seventy-nine, and this year corresponds with the time when the repairs in the signory of Venice were completed: 1496 is also a date given by some writers as that of Antonello's death. Notwithstanding the advantages of this new method it appears to have spread slowly in Italy generally, although in Venice it made considerable progress; Bartolomeo Vivarini was the first Venetian who adopted it, according to Zanetti: he painted, in 1473, a picture in oils for the church of SS. Giovanni e Paolo. Although the credit given to Antonello by Vasari of having introduced the new method into Italy

has been since disputed by various writers, it seems to have been little, if at all, questioned in his own time in Venice, judging from the following epitaph quoted by Vasari, but where from he does not say :—

“ D. O. M.

“ Antonius pictor, præcipuum Messanæ suæ et Siciliæ totius ornamentum, hac humo contegitur. Non solum suis picturis, in quibus singulare artificium et venustus fuit, sed et quod coloribus oleo miscendis splendorem et perpetuitatem primus italicæ picturæ contulit summo semper artificum studio celebratus.”

The works of Antonello appear to be very scarce; the edition of Boschini's work “*Pittura della Città di Venezia, &c.*” of 1733 mentions only one, in Venice, and that was in the supreme chamber of the Council of Ten,—a dead Christ supported by Angels, and it has since disappeared, but how is not known. There is one of the same subject in the gallery of Vienna. There is only one by him in the Venetian academy, and that is the Virgin reading. In the gallery of Berlin there are three pictures by Antonello; and there is or was, according to Dr. Waagen, one in Devonshire house in London, a head of Christ. His works are not more numerous in Italy than they are in other countries, which, considering his long and industrious life, is very remarkable. It can be accounted for only by the supposition that he was not in the habit of always putting his name to his works, and from the similarity of his pictures to those of Van Eyck, many of the paintings in the various galleries of Europe, vaguely designated as of the school of Van Eyck, may have been executed by the hand of Antonello. Gaetano Grano, the author of the “*Memoirs of the Painters of Messina*,” says that his works were confounded with those of the best masters of his time, and that, at the time of the publication of his work, 1792, all that remained of Antonello in that city were twelve small pictures around an old mosaic of the Madonna, in the monastery of San. Gregorio.

R. N. W.

ANTONI, ALESSANDRO VITTORIO PAPACINO D', a celebrated officer in the Piedmontese artillery, who was born May 17th, 1714, at Villa Franca in the county of Nice. It is said that the name Papacino was derived from that of an illustrious family in Spain, and had been borne by one of his ancestors who, in the seventeenth century, held the rank of admiral in the navy of that country. Both his maternal uncle and his brother were officers in the regiment of artillery; the former died having only the rank of captain, and the latter rose to that of lieutenant-colonel.

Being probably ambitious of following the steps of his relatives, he entered, in the eighteenth year of his age, as a volunteer in the same regiment, and he served with it for a time in the capacity of a private soldier: the military career of young men belonging

to good families not unfrequently, in that age, began in a similar manner. At the sieges of the citadel of Milan, the fortress of Pizzighettone and the city of Tortona, he gave such proofs of his courage and skill that the king of Sardinia, Charles Emanuel, made him, in 1734, sub-lieutenant; and at the action of Parma in the same year he held the post of adjutant of the regiment. He became a lieutenant in the artillery in 1741, and on the renewal of the war at the death of the Emperor Charles VI., he had many opportunities of distinguishing himself: while snow lay on the ground, he was employed in conveying the artillery through the defiles and over the heights of Savoy; at the action of Madonna del' Olmo he withdrew in safety the artillery of the left wing of the army to the camp at Fossana; and, as captain of the miners, he advanced in two places under the ramparts of Savona. He was made captain-lieutenant in 1743, and full captain two years afterwards: in the beginning of 1747 the king gave him the rank of major with a sum of money; and, on the peace being concluded, he was sent to Piacenza, Pavia, and Milan, for the purpose of treating with the Austrians and Spaniards concerning the restitution of the artillery agreeably to the treaty of Nice in 1749: in which mission he acquitted himself to the satisfaction of all parties.

During the intervals of leisure which his military duties afforded, Antoni employed himself in the cultivation of literature and science; and, in order to prosecute the study of physics with advantage, he obtained introductions to the professors of the university of Turin: he also succeeded in acquiring the esteem and friendship of G. J. Bertola, the director of the college of engineers, which had been founded in that city in 1739. With these learned men he was engaged in the performance of experiments relating to the strength of gunpowder and the practice of artillery; and he distinguished himself so much by the extent of his attainments that, in 1755, he was chosen to succeed his friend as director of the college above-mentioned.

At this time, Antoni began to collect materials for a work which might be used in the college for the purposes of instruction in the different branches of the military art; and, in carrying out this plan, he confided the parts relating to arithmetic, algebra, and geometry to his friends Martino, Tignola, and Rana, reserving for himself those which relate to artillery, fortification, and tactics. The works on these last subjects, in the order in which they were published, are as follow:—1. “*Esame della Polvere*,” 8vo. Turin, 1765; this work has been translated into English, French, and German. 2. “*Istituzione fisica-mecchaniche per le regie Scuole d' Artiglieria e di Fortificazione*,” &c. 8vo. Turin, 1773–74: this work must have been written in or before 1765, for it is cited in the “*Esame della*

Polvere," and it has been translated into French and German. 3. "*Architettura Militare per le regie Scuole*," &c., Turin, 1778, 6 vols. 8vo. This is divided into six books, of which the first treats of regular fortification; the second, of the attack and defence of fortresses; the third, of defensive fortification; the fourth, of irregular fortification; the fifth, of the mechanics and physics of fortification, or the construction, &c. of works; and the sixth, of field fortifications: the second book is said to have been written by Bozzolino, a major-general of engineers. 4. "*L'Uso dell' Armi da Fuoco*," 8vo. Turin, 1780; and 5. "*Il Maneggiamento delle Macchine d' Artiglieria*," 8vo. Turin, 1782.

In 1759, Antoni received the cross of *Sti Maurizio e Lazzaro*; in 1766, he was made lieutenant-colonel; and he became full colonel in 1771. He was promoted to the rank of brigadier in 1774; and in the following year he was further distinguished by having conferred upon him the rank of adjutant-general of the army. He was made major-general in 1780; and finally, lieutenant-general in 1784.

Many men of talent are, during their lives, less honoured in their own country than abroad; but Antoni was one of those fortunate persons to whom the observation does not apply, for he enjoyed the satisfaction of being highly esteemed by his sovereign, and his merit was acknowledged by all the learned men of Europe who were engaged in pursuits similar to his. In 1763 he was appointed to give military instruction to the young Duke of Ciallese; and five years afterwards, the Prince of Piedmont became his pupil. The "*Esame della Polvere*" is highly spoken of by Templehoff; and Denina, writing from Berlin, stated that the works of Antoni were then used as text-books by the professors of the military sciences in that city. Some of the books on military architecture were published at the particular request of the King of Spain.

Antoni possessed a sound constitution, and he appears to have enjoyed good health till he had nearly attained his seventy-third year, when, after a short illness, he died on the 7th of December, 1786. He was much beloved by his friends, by the officers and by the private soldiers of his regiment: the latter always found him ready to advise and assist them; and he established a particular school in which they might acquire the information necessary for an efficient discharge of their duties as artillerymen, and even qualify themselves for promotion.

Two sisters survived him; and on these ladies, who lived in retirement at Villa Franca, the King of Sardinia conferred a pension.

Almost immediately on the publication of the "*New Principles of Gunnery*" by Robins in 1742, a great interest was excited both in this country and on the continent respecting

the expansive force of gunpowder, the initial velocity of shot, and the resistance of the atmosphere on military projectiles; and the Italian engineers particularly distinguished themselves by their researches on these subjects. In 1764 Antoni, with a revolving drum, which twelve years previously had been invented by J. F. A. Mattei Ginevrino, determined the initial velocities by the distance through which a point on the convex surface of the drum had moved while a shot was passing through the latter in the direction of a diameter; and the general formula which he obtained differs little from that at which Dr. Hutton subsequently arrived from the experiments made at Woolwich.

The arms which Antoni employed in his experiments were muskets and wall-pieces; and he found that at elevated stations the ranges of the shot, with equal charges of powder, were more extensive than in valleys, while the initial velocities were less: the former circumstance may be conceived to arise from the smaller resistance of the atmosphere at the superior levels, and the latter is ascribed to the air within the barrel acting less favourably, from its smaller density, in promoting the expansion of the fired gunpowder. He also found that the velocities were greater when the atmosphere was dry than when it was moist; and that, in like states of the air, the velocities increased when the length of the fire-arm was greater.

Antoni showed how the initial velocities might be computed, either from the depths of the penetration of the shot in homogeneous butts, or by firing it against a butt at different distances from the gun, the latter being laid in a horizontal position: in this second method, the distances of the point struck from the fire-arm were to be measured, and also its vertical depressions below the axis of the latter. He ascribes to the wadding some efficacy in increasing the strength of a charge, and the same opinion has been maintained by some engineers in this country: on the other hand Dr. Hutton states that the wadding produces no such effect.

In the treatise on gunpowder, Antoni lays down a theory respecting the inflammation of that material; he then investigates the initial velocities of projectiles, and states the results of his experiments on the resistance of the atmosphere. In the treatise on fire-arms, having described the metals employed in their construction, he makes observations on the figure, length and windage of guns, and on the methods of proving them: he compares the effects of howitzers and field-pieces, and he gives a chapter on the firing of shells. In the tract on the employment of artillery, he begins with the attack of fortresses, the construction of batteries, and the formation of mines: he then explains the manner of disposing artillery during an action in the field; describes the construction and

also the attack and defence of field-works, and concludes with the marches and encampments of armies. In his account of the attack and defence of fortresses, he recommends the employment of a large proportion of mortars for the purpose of throwing shells, appearing to prefer that species of arm to howitzers.

The works of Antoni constitute a complete course of military engineering, and they contributed to that improvement which took place in the service of artillery soon after they were published. Soldiers cannot indeed be formed entirely from books or in schools, but they must by such means, under the guidance of persons who have had opportunities of witnessing the practice of war, acquire a knowledge of the principles of their profession before they are called upon to fulfil its duties. (*Vita del D'Antoni*, by Balbo in the *Mémoires de l'Académie des Sciences de Turin*, 1805.; *D'Antoni, A Treatise on Gunpowder*, &c., translated by Capt. Thomson, R. A., London, 1789.) J. N.

ANTONI, VINCENZO BERNI DEGLI, was born on the 25th of April, 1747, at Bologna. He studied law in the university of his native city, with the reputation of a promising young man, and soon after taking his degree was appointed professor of civil law. From this post he was promoted to be auditor to two papal legates in succession. In 1798, he was exiled for refusing to take the oath of allegiance to the republican government established by the French in the pontifical states. In 1799, he was named a member of the regency established at Rome by the Austrians. He submitted to the government established by the French on their second invasion; he accepted the appointment of commissary-general of finance under it, and after the creation of the kingdom of Italy was nominated by Napoleon procurator for the king in the court of Cassation, and a knight of the Iron crown. On the re-establishment of the pontifical government, Antoni was offered the appointment of president of the court of appeal by Pius VII., but declined it on account of his age and infirmities. Antoni published many Latin and Italian essays, some legal pamphlets, comedies and fugitive poems, and was member of several academies. He died in 1828. A notice of his life by Count Carlo Pepoli has appeared in some of the journals. (*Supplement to the Biographie Universelle*.) W. W.

ANTONIA GENS. The Antonia Gens consisted of two branches, one patrician, the other plebeian, between which, however, no consanguinity existed. The Patrician branch had the surname Merenda—an appellation which, according to Festus, signified the mid-day meal (*Festus, Merenda*, Mueller's ed. p. 123.; Nonius, 28. 32.; Isidore, *Origines*, xx. 2. 12.), and at the present day *Merenda*, in the Neapolitan dialect, has the same meaning. The Antonii shared this surname with

the Cornelii, one of whom, Sergius Cornelius Merenda, was consul in B. C. 274. The patrician Antonii are of no importance in history. In the *Fasti* we find of this branch only—

Titus Antonius Merenda,
Decemvir B. C. 440.

||
Quintus Antonius Merenda,
Trib. Milit. Cons. Potest.
B. C. 422.

The Plebeian branch of the Antonia Gens was rendered illustrious from B. C. 99 to B. C. 32 by M. Antonius, the orator, and his grandson Marcus, the triumvir, and subsequently by its producing in two collateral female lines the emperors Claudius I. and Nero. But, until the age of Augustus, the plebeian Antonii had no surnames, with the exception of Q. Antonius Balbus, proprætor of Sardinia, B. C. 84—3. After they became famous they claimed descent from Anton, a son of Hercules, and, according to Pliny (*Hist. Natur.* viii. 21.), the triumvir, after the battle of Pharsalus, appeared in public in a chariot drawn by lions, and was so represented on medals, in order to remind the Romans of his divine ancestor.

After the age of Augustus, the surnames of the Antonii are numerous. Many of them, however, probably belonged to freedmen; as Antonius *Felix*, freedman of Claudius (*Tacitus, Annals.* v. 9.; *Suetonius, Claudius*, 28.; *Acts*, xxiii. 24.); Antonia *Harmeris*, freedwoman of Antonia Maximilla (*Pliny, Epistola*, x. 4.); or they were assumed by provincial citizens connected by clientage, friendship, or marriage with members of the Antonia Gens. Among the surnames of the Antonii under the empire are found the following:—Antonius *Naso*, Tacitus, *Hist.* i. 20., *Novellus*, id. i. 87.; *Saturninus*, Martial, *Epigrammat.* iv. 11. ix. 85.; *Flamma*, Tacitus, iv. 45. The surname *Flamma* is found also in combination with a branch of the Volumnii (*Fasti* B. C. 306.); *Primus* [*ANTONIUS PRIMUS*]; *Gnipho*, *Musa*, *Liberalis* [*ANTONIUS GNIPHO*; *MUSA*; *LIBERALIS*]; *Atticus*, a rhetorician; Seneca, *Suasoria*, 2.; *Rufinus*, *Hiberus*, (*Fasti*), and M. Antonius *Gordianus*, emperor. [*GORDIANUS*.]

The list of the plebeian Antonii, who are mentioned in the *Fasti* or in history, begins with—

(1.) M. Antonius,
Master of Horse to
the Dictator P. Cornelius Rufinus,
B. C. 334.

*

(2.) L. Antonius,
expelled the senate
by the Censors,
B. C. 306.

*

(3.) Q. Antonius,
B. C. 190.
(*Livy*, xxxvii. 32.)

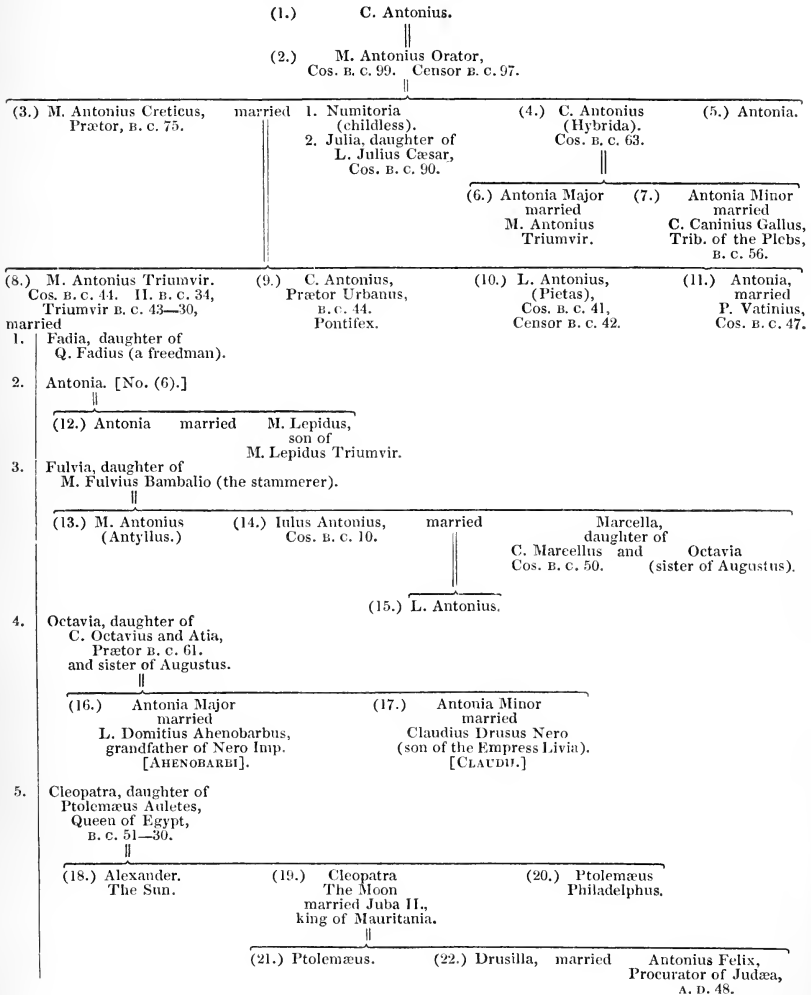
*

ANTONIA.

- (4.) A. Antonius,
Envoy to Perseus,
B. c. 168.
*
(5.) M. Antonius,
Tribune of the Plebs,
B. c. 167.
*
(6.) L. Antonius.
(Priscian. p. 286.)

In this list, No. 1. and 2. may have been father and son, and Nos. 4 and 5. brothers, and sons of No. 3., but their relationship to each other is quite unknown. L. Antonius (No. 6.) was defended by M. Cato, the censor, about B. c. 150.

STEMMA OF M. ANTONIUS TRIUMVIR.



ANTO'NIA, the elder of the two daughters of CAIUS ANTONIUS HYBRIDA. She was married to her cousin Marcus Antonius the triumvir. In the year B.C. 44 her husband alleged publicly in the senate an intrigue with Publius Cornelius Dolabella, consul in B.C. 44, as a reason for his having divorced her three years before. It seems more probable, however, that his own intended espousal of Fulvia, the wealthy and powerful widow of Lucius Piso, and Publius Clodius, tribune of the Plebs in B.C. 58, was the real motive of Marcus Antonius for dismissing Antonia. (Cicero, *Philippic.* ii. 38.; Plutarch, *Antonius*, 9.)

W. B. D.

ANTO'NIA, the younger of the two daughters of CAIUS ANTONIUS HYBRIDA, who married Caius Caninius Gallus, tribune of the Plebs in B.C. 56. It is not, however, certain which was the elder and which the younger of the two daughters of Antonius Hybrida. Glandorp in his "Onomasticon" (p. 86.) supposes that Hybrida had only one daughter, who married first C. Caninius Gallus, and afterwards her cousin, the triumvir Antonius. (Valerius Maximus, iv. 2. § 6.)

W. B. D.

ANTO'NIA was the daughter of the emperor CLAUDIUS by his first wife Ælia Petina, of the family of Tubero, and was born before her father's accession to the empire. She was married first to Cneius Pompeius Magnus, and secondly to Faustus Cornelius Sulla, consul in A.D. 52. Both the husbands of Antonia came to violent ends. Pompeius was put to death by Claudius, and Faustus Sulla by assassins at Marseille, by command of the emperor Nero, in A.D. 63. Tacitus, on the authority of the lost history of Pliny the elder, relates that in the conspiracy of Piso (A.D. 66) Antonia was to have been produced in the Prætorian camp as a genuine Cæsar in opposition to Nero, who was only a Cæsar by adoption. He discredits the story, however, because it presupposed that Piso would marry Antonia, whereas his wife was living, and his affection for her was well known. After the death of Poppæa Sabina, and probably during the second widowhood of Antonia, Nero wished to marry her. On her rejection of him he caused her to be accused of treasonable designs, perhaps on the ground of her alleged share in Piso's conspiracy, and she was put to death. (Tacitus, *Annals*, xiv. 57., xv. 53.; Suetonius, *Claudius*, 27., *Nero*, 35.; Dion Cassius, ix. 4.; Seneca, *Apoclyntosis* or *De Morte Claudii Cæsaris*.)

W. B. D.

ANTO'NIA, daughter of MARCUS ANTONIUS the orator. Soon after her father's triumph over the Cilician pirates in B.C. 102, she was carried off by a band of freebooters, and ransomed for a large sum. (Plutarch, *Pompeius*, 24)

W. B. D.

ANTO'NIA MAJOR, was the elder of the two daughters of M. ANTONIUS the tri-

umvir and the younger Octavia, sister of Augustus Cæsar. She was born in B.C. 39, and betrothed in her third year, during the interviews of Augustus and Antonius at Tarentum in B.C. 36, to L. Domitius Ahenobarbus, by whom she had three children, Cneius Domitius, father of the emperor Nero by the younger Agrippina, Domitia, and Domitia Lepida. [AHENOBARBI.] After the death of Antonius, Augustus divided a portion of the triumvir's personal estate between Antonia Major and her sister. Tacitus (*Annals*, iv. 44., xii. 64.) makes L. Domitius Ahenobarbus to marry Antonia Minor. The time of her death is unknown. (Dion Cassius, xlviii. 54., li. 15., liv. 19.; Plutarch, *Antonius*, 33. 87.; Velleius, ii. 72.; Suetonius, *Nero*, 5.)

W. B. D.

ANTO'NIA MINOR, was the younger daughter of M. ANTONIUS the triumvir and Octavia. She was born about B.C. 36, and died in A.D. 37-8. She married Claudius Drusus Nero, the younger son of the empress Livia by her first husband, Claudius Tiberius Nero. On the death of Drusus, in B.C. 9, Antonia was left with three children, Germanicus, the husband of the elder Agrippina, Livia or Livilla, who first married Caius Cæsar, the son of Agrippa, and after his death (B.C. 9) Drusus, son of the emperor Tiberius; and Claudius, afterwards emperor. Antonia was prevented by Tiberius and Livia from appearing at the funeral of Germanicus (A.D. 9), that the spectacle of her sorrow might not increase the popular excitement. The prudence of Antonia, her beauty, her long widowhood, unattacked by rumour or suspicion even at the court of Tiberius, and her abstinence from political intrigue, procured for her universal esteem, and even soothed the jealous temper of Tiberius. According to Josephus (*Jewish Antiq.* xviii. 8.) she was the first to apprise him of his danger from Sejanus. On the discovery of the conspiracy to which Drusus, the son of Tiberius, had fallen a victim, Livilla, who, at the instigation of Sejanus, had poisoned her husband (A.D. 23), was given into the custody of her mother, Antonia, who shut her up in her chamber till she died of hunger. The death of Germanicus and the crimes of Livilla were not compensated to Antonia by her surviving son Claudius. His stupidity made her regard him as a monster, and when she would designate any one as a blockhead she compared him to Claudius. Antonia educated her grandson Caligula and his sisters, the orphan children of Germanicus. But her care of them was fruitless, and she was the witness of their early and general depravity. With his wonted caprice Caligula, when emperor, procured for his grandmother from the senate all the honours which Livia, the widow of Augustus, had enjoyed, and shortly afterwards, by his open neglect, his express command, or by even more direct

means, occasioned her death. He refused to attend her funeral, which was hastily and privately performed. Her son Claudius however, after his accession, assigned to her memory a covered chariot (*carpentum*) on days of public procession, and the title of Augusta. The temple of Antonia, mentioned by Pliny (*Hist. Nat.* xxxv. 10.), was probably erected in honour of Antonia Minor. (Tacitus, *Annals*, iii. 3. 18., xi. 3.; Suetonius, *Claudius*, 1, 3, 4, 11., *Caligula*, 1, 10, 15, 23, 24., *Vespasianus*, 3.; Dion Cassius, li 15., lviii. 11., lix. 3.; Valerius Maximus, iv. 3. § 3.; Plutarch, *Antonius*, 87.)

Pliny (*Hist. Nat.*, vii. 19., ix. 55.) relates of Antonia that she never spat; and that she had a pet lamprey at her villa at Bauli, which she adorned with earrings, and which brought many visitors to see her fish-preserves. The characters of Drusus and Antonia Minor are drawn by the author of the poem "Consolatio ad Liviam Augustam de Morte Drusi." The beauty of Antonia, which is commemorated by the historians, is confirmed by a medal. The British Museum contains a gold medal of Antonia with the legend "Antonia Augusta" on the obverse, and "Constantiæ Augusti" on the reverse. The hair is dressed with great simplicity and taste, and the beautiful features express an elevated and decided character. W. B. D.

ANTONIA, a daughter of MARCUS ANTONIUS CRETICUS, who was married to Publius Vatinius, consul in B. C. 47. (*Scholia Bobiensia in Ciceronis Orat. in Vatinium*, xii. Orelli ed.) W. B. D.

ANTONIA'NI, ANTONIO, a name given by Soprani (*Vite de' Pittori*, &c. *Genovesi*) to a painter of Urbino, and a scholar of Baroccio, who settled in Genoa; which Lanzi considers a mistake, and supposes Antonio Viviani to be meant. [VIVIANI, ANTONIO.]

R. N. W.

ANTONIA'NO FERRARESE, or ANTONIO ALBERTO of Ferrara, of the school of Angiolo Gaddi, was the most distinguished painter of Ferrara of his period. About A.D. 1438, he executed some great works in the palace of Alberto d'Este; he painted also, according to Vasari, many beautiful works at S. Francesco d'Urbino and at Città di Castello. He died according to Baruffaldi about A.D. 1450. (*Baruffaldi, le Vite de' più insigni Pittori e Scultori Ferraresi.*) R. N. W.

ANTONIA'NO, SILVIO, was born at Rome on the 31st of December, 1540. By some Neapolitan writers he has been claimed as a Neapolitan, and a native of Castello, in the diocese of Abruzzo, but this appears to be a mistake, originating in the fact that his father, Matteo, a man in very humble circumstances, was from Castello. Silvio, from his earliest years, was distinguished for his singular talent for improvisation, which, at the age of ten, procured him the name of "Il Poetino," or "the little poet," and the patron-

age of Cardinal Otto Truchsess, who defrayed the expense of his education in the learned languages. Before he was twelve years old he was on one occasion introduced to display his talent at an entertainment given by the Cardinal Francesco Pisani, where the Cardinal Alessandro Farnese, handing the boy a nosegay, told him to present it to some one in the company whom he thought most likely to become Pope. Silvio, after some hesitation, presented it to Cardinal Giovanni Angelo de' Medici, and at the same moment burst out into an extemporaneous poem in his praise. De' Medici, however he might have been pleased, expressed indignation at what he conceived to be a concerted scheme to put him out of countenance, and Farnese could only convince him that the occurrence was unpremeditated, by desiring him to name another subject for the display of Silvio's genius, in which the young poet was equally successful. In 1555, Hercules the Second, Duke of Ferrara, who was on a visit to Rome, was so charmed with the talents of the young improvisator, that he took him with him to his own dominions, and, at the age of seventeen, appointed him extraordinary professor of classical literature at Ferrara, for which he was well qualified by his knowledge of the Greek and Latin languages. It was about this time that an occurrence took place which is related by Ricci in a letter to Pigna. One day, after a feast at Ricci's villa, near Ferrara, Silvio was entertaining the company with improvising verses to his lyre when a nightingale in a neighbouring tree "answered to the music, and with such artifice and variety, that you would say he had entered into a contest with Silvio." The poet observed it, and addressed some charming verses to the bird as he had just been doing to his friends. This beautiful incident probably gave rise to the well-known story of the contest between the musician and the nightingale, first related by Strada, in his "Prolusiones," which contain several other anecdotes of Antoniano, and were rendered familiar to English readers by the well-known lines of Crashaw. On the death of Duke Hercules, in 1559, Silvio found a new patron in the Cardinal Giovanni de' Medici, who was elected Pope in that year, and who, on assuming the name of Pius IV., recalled to memory the youth who had prophesied his elevation, and summoned him to Rome. Antoniano was appointed Latin secretary to Cardinal Charles Borromeo, and studied theology under Filippo Neri; of both of whom he became the intimate friend. The Pope conferred on him the professorship of classical literature in the "Sapienza," or University of Rome, where he lectured with great reputation. On one occasion he had twenty-five cardinals among his auditors. He took priests' orders on the 12th of June, 1567, and seems to have devoted himself to his functions with a fervour

which deadened his former taste for poetry. He was one of the five critics to whom, in 1574, Tasso submitted the "Jerusalem Delivered" before publication, and Antoniano seriously advised him to cancel from the poem all that related to love and enchantment as unsuitable to the solemnity of the subject. Fortunately Tasso did not adopt this advice, and in a letter which is printed in his works he defended the beautiful fictions which form perhaps the principal charm of his delightful epic. Antoniano was probably at this time of his life a more suitable adviser to his friend cardinal Baronius, who was in the habit of consulting him on all occasions with respect to his "Annals of the Church." He is reported, but not on unquestionable authority, to have drawn up the Acts of the Milanese Council, and to have had a share in the Catechism of the Council of Trent, and he held for twenty-four years the important office of secretary to the College of Cardinals, in which he is said to have displayed his usual facility in composition by drawing up the official documents without hesitation, and without a necessity for erasure. His conscience was so tender that he repeatedly refused a bishopric; but Clement the Eighth insisted on creating him a cardinal, and raised him to this dignity on the 3rd of March, 1598, with the title of San Salvatore in Lauro. Antoniano died on the 15th of August, 1603, at the age of sixty-three.

The works of Antoniano are 1. "Dell' Educazione Christiana de' Figliuoli," Verona, 1584, 4to., and since several times reprinted, — a treatise on education written at the request of his friend St. Charles Borromeo. 2. "Orationes XIII.," Rome, 1610, 4to., — thirteen orations on different occasions, collected by Giuseppe Castiglione, who has prefixed a life of the author. Some other orations inserted in different collections, some prefaces to works which he edited, and of all his poetical productions three sonnets only, are enumerated by Mazzuchelli as the remainder of the printed works of Antoniano. Several other works which are mentioned in Jöcher's account of him are in all probability manuscripts only, as is shown by Mazzuchelli, whose life of Antoniano is even more than usually elaborate and correct, and leaves very little to be added by Tiraboschi. (Mazzuchelli, *Scrittori d'Italia*, i. 856—860.; Tiraboschi, *Storia della Letteratura Italiana*, edit. of 1779, vii. parte 3. p. 192., &c.; Serassi, *Vita del Tasso*, edit. of 1790, i. 219., &c.; Strada, *Prolesiones Academicae*, edit. of 1631, p. 166, 240., &c.) T. W.

ANTONIA'SSO, a Roman painter of the beginning of the sixteenth century, mentioned by Vasari in the life of Filippino Lippi, the son of Fra Filippo Lippi. He states that Maestro Lanzilago of Padua, and Antonio called Antoniasso Romano, two of the best painters at Rome of that time, were

required to estimate the value of the frescoes of Filippino, painted for the cardinal Caraffa in his chapel in the church of the Minerva; they valued them at two thousand ducats in gold, including the expenses of ultramarine and assistants. There does not appear to be any mention of these painters elsewhere. (Vasari, *Vite de' Pittori*, &c.)

R. N. W.

ANTO'NIDES VAN DER GOES, JOHANNES, a distinguished Dutch poet of the seventeenth century, was born at Goes, in Zeeland, May 3rd, 1647. About four years afterwards his parents removed to Amsterdam, where he was first educated, and had subsequently a course of private instruction in the Greek and Latin classics from Cocceius, conrector of the Latin school at Haarlem. His first poetical attempts were in Latin; his next consisted of translations from the Roman poets, done chiefly as exercises of versification and style in his native language; after which appeared his tragedy, "Trazil of overrompelt Sina," and his poem entitled "Bellona aan band," two productions that obtained for him the most flattering commendations from Vondel and other literary men, and likewise great popularity with readers in general. Thus encouraged, he undertook his principal work, the "Ij-stroom," a sort of epic description of the river Ij or Y, which was published in 1671, and was received with a degree of enthusiasm that now appears greatly exaggerated. It may fairly be styled a national poem, being so essentially local, and consequently limited in interest, that it has little attraction for the readers of other countries; and though it abounds with fine passages and striking episodes, it seems upon the whole too artificial, forced, and laboured; and what is intended for sublimity is frequently no better than pompous bombast. Some years afterwards he commenced an epic or narrative poem founded on the history of St. Paul, but did not live to make any great progress with it. He died September 18th, 1684, in consequence of breaking a blood-vessel.

In his circumstances Antonides was very much straitened, and it was only through the assistance of friends that he was enabled to prepare himself for the medical profession, which he practised for a while, but afterwards gave up on obtaining an appointment in the Dutch admiralty. The year after his death his works were first published in a collected form by his father; were reprinted in 1705, and again in 1714 with a portrait by Bakhuizen, engraved by P. Van Gunst. (Geysbeek, *Biographisch-Antologisch Woordenboek*; De Vries.) W. H. L.

ANTO'NIDES, JOHANNES, an Arabic scholar, who was born at Alkmaar in Holland, is known by his work "Pauli Apostoli Epistola ad Titum, Arabice; cum J. Antonidæ Alcmariani interlineari Versione La-

tina ad Verbum." Leiden, 1612, 4to. This text is the same as that in Erpenius's Arabic New Testament. From a letter written in 1612 by Erpenius to Isaac Casaubon, we learn that Antonides had picked up some knowledge of Arabic when in the service of the learned Rapheleng; that he had further improved himself by half a year's intercourse with an Arab resident at Amsterdam; and that he was permitted to lecture gratuitously in the university, Leiden, for a year, in order that this test of his attainments should decide whether he should receive a professorship. In this hope the far superior acquirements of Erpenius himself may have contributed to disappoint him; for, in all probability, he lost his election: although nothing more is recorded of the rest of his life. (Le Long ex ed. Masch, *Biblioth. Sacr.* ii. l. 134.; Schnurrer, *Biblioth. Arab.* p. 354.; Is. Casaubon, *Epistolæ*, Rotterdam, 1709, p. 666.) J. N.—n.

ANTO'NIDES NERDENUS. [VAN DER LINDEN.]

ANTO'NIDES, THEODO'RUS, a pastor in the church of Friesland, is known as the author of some commentaries, in the Dutch language, on the Epistles of James, of Peter and of Jude, and on the book of Job, which were severally printed in 4to. at Leeuwarden, between the years 1693 and 1700. Those on the New Testament receive some commendations from Walch for their learning and diligence; and the chief censure which the author meets with is directed against his mystical system of interpretation. Of this tendency his commentary on Job affords a striking example, as he considers Job's threefold state to typify the Christian church in its early prosperity, in its persecution by Antichrist, and in its restoration to pristine purity at the Reformation. (Walch, *Biblioth. Theol. Sel.* iv. 743. 753.; Rosenmüller, *Scholia in Jobum*, p. xxx.) J. N.—n.

ANTONINA (Αντωνίνα), the wife of Belisarius, was born in A. D. 499. Her parents were an actress and a charioteer. The profession of both was esteemed degrading; the character of the former was infamous; and, according to Procopius, who must not however be implicitly believed, their daughter's reputation was indifferent. Antonina's first husband was noble, although not wealthy. Of their several children, a son, Photius, and a daughter, afterwards married to Hildiger, an officer of distinguished merit, are alone remembered. Antonina filled the post of lady of the bedchamber (ζωστής) to Theodora, the wife of Justinian I., an office which conferred on her the rank of patrician. She married Belisarius between January, A. D. 532, and June, 533, during his residence at Constantinople, in the interval between his Persian and African expeditions. Besides great personal charms, Antonina possessed unusual powers of fascination (the vulgar imputed them

to witchcraft), by which, notwithstanding her infidelities, she secured the affections of her husband. She accompanied Belisarius on his African campaign (A. D. 533—535) against the Vandals; and in his Italian expedition (A. D. 536—540) against the Ostrogoths. On its passage to Africa the fleet was becalmed between Zante and Sicily, and even Belisarius and his staff would have suffered from the want of water but for the care of Antonina, who had secured a supply in glass bottles buried in sand in the ship's hold. In the Italian war she hired recruits, escorted convoys, collected provisions, and presided at military councils; and her energy detected and punished the treachery of Pope Silverius, who had betrayed Rome to the Goths, and the mutiny of Constantine, who attempted the life of his general, Belisarius. Her intrigue with a youth, named Theodosius, was disclosed by one of her attendants, and even by her son Photius, to Belisarius. But the discovery proved the destruction of the informers. Antonina was at first imprisoned by her husband, but was released through the influence or by the command of the empress Theodora, whose gratitude Antonina had merited by the removal of John the Cappadocian, Justinian's minister, and Theodora's enemy. Photius was thrown into a dungeon, banished, and finally driven into a convent. Macedonia, the attendant, was put to the torture; and Belisarius was recalled from the Persian frontier, whither he had been sent in A. D. 541, stripped of his offices, and heavily fined. A complete reconciliation with Antonina was the price of his restoration to his military command and to a portion of his large estates. Antonina did not accompany her husband in his last Persian campaign. She remained at Constantinople with Theodosius. But the death of her lover revived the affections of Belisarius; and Antonina either formed no second attachment or became more circumspect in her conduct. By Belisarius she had one daughter, Joannina, born in the latter end of A. D. 533, since in 549 she was sixteen years of age. Joannina, during the absence of Antonina and Belisarius in Italy, was contracted by Theodora to her nephew, or rather her son, Anastasius. The wealth of Belisarius was the inducement to the match. But on Antonina's return to Constantinople, after Theodora's death, the contract was annulled, although the reputation, the honour, and perhaps the affections of Joannina were sacrificed by its dissolution. After the final disgrace and the death of Belisarius, Antonina retired into a convent, where she died after the year A. D. 565. (Procopius, *Anecdota* and *De Bello Gothico*. The former work must be read with great allowance: the latter without much distrust; Gibbon, *Decline and Fall*, vii. ch. 41. p. 263—269. Milman's ed.; Lord Mahon, *Life of Belisarius*.) [BELISARIUS; THEODORA.] W. B. D.

ANTONINI, ANNI'BALE, the author of several respectable books intended to facilitate the study of the Italian language, lived during the first half of the eighteenth century. He was born near Salerno, and is said to have been a brother of the Baron Giuseppe. Annibale, after wandering through most of the principal countries in Europe, settled at Paris as a teacher of his native tongue; and was well known in that character for twenty-five years, under the title of the Abbé Antonini. At length he returned to Italy, where he died in 1755. He was the author of an Italian Grammar for the use of Frenchmen, first published at Paris in 1726, 12mo., and again, with improvements, in 1729, 12mo. Better known, and (for a long time) greatly more esteemed, was another work of his, the "Dictionnaire Italien, Latin, et Français," first published at Paris in 1736, 2 vols. 4to. He superintended also several editions of Italian classics, chiefly designed for the use of students. The following list of such editions, although fuller than Mazzuchelli's, is probably not quite complete:—the "Prose e Rime di Monsignor Giovanni della Casa," Paris, 1729, 12mo.; the "Italia Liberata dai Goti," of Trissino, 1729, 3 vols. 8vo.; a collection of "Rime scelte de' più illustri Poeti Italiani," Paris (really London), 1731, 2 vols. 12mo.; Ariosto's "Orlando Furioso," Paris, 1746, 1768, 1777, 4 vols. 12mo. There are also attributed to him two other works: "Mémoires et Aventures d'un Homme de Qualité, qui s'est retiré du Monde," Paris, 1728, 2 vols. 12mo.; and a French prose translation of the Russian Satires of Prince Cantemir, London, 1750, 12mo. (Mazzuchelli, *Scrittori d'Italia*; Ersch und Gruber, *Allgemeine Encyclopädie*.) W. S.

ANTONINI, FILIPPO, an Italian antiquary of small note, lived in the early part of the seventeenth century. He was a native of Sarzina in Umbria, the ancient Sarsina, where Plautus the poet was born; and, having embraced the ecclesiastical profession, he became parish-priest of Sapigno, a place near his native town, whose name reminds us of the "Sapinia tribus" of Livy, (lib. xxxi. cap. 2.). Antonini's published writings were the following: 1. "Discorsi dell' Antichità di Sarzina," Sarzina, 1607, 4to. This work, translated into Latin by Havercamp, was inserted in Grævius's "The-saurus Antiquitatum Italiae," tom. vii. part 2: and the editor of the collection, in the preface of the volume, has set down the few facts known in regard to the writer. 2. "Supplemento della Cronaca di Verrucchio, Terra della Diocesi di Rimini," Bologna, 1621, 4to. (Mazzuchelli, *Scrittori d'Italia*; Grævius, *The-saurus Italiae*.) W. S.

ANTONINI, GIUSEPPE, baron of San Biase near Salerno, was a contemporary, and (as it is understood) an elder brother, of the Abbé Annibale. He is the author of a work

called "La Lucania," 1749, 4to., which treats of the antiquities of the province whose name it bears. There are also from his pen two letters containing observations upon points in Neapolitan geography, and addressed to Matteo d'Egizio, Naples, 1750, 8vo. (Mazzuchelli, *Scrittori d'Italia*.) W. S.

ANTONINUS. This name is given on medals to six of the Roman Cæsars, — Antoninus Pius, M. Aurelius, L. Commodus, Caracalla, Diadumenianus, and Elagabalus, all of whom, except Antoninus Pius, will be found under the several names here enumerated. The rules for distinguishing the medals of these several emperors are given by Rasche, "Lexicon Rei Numariæ." Lucius Verus and Geta are also mentioned as bearing this name (Capitolinus, *Macrinus*, 3.); but it does not occur on extant medals or inscriptions. Annianus Galerius also bore the name of Antoninus, but he was never Cæsar. [ANTONINUS PIUS.] G. L.

ANTONINUS, a Roman senator, contemporary with Pausanias, erected, or caused to be erected, several buildings at Epidaurus. He built the baths of Æsculapius; the temple of the gods, called Epidotæ; and a temple of health (ἰγυεῖα), dedicated to Æsculapius and Apollo, the Egyptians; he restored also the portico called that of Cotys; and he constructed a reservoir (ἐλκυστρον) for the Epidaurians. (Pausanias, ii. 27.) R. N. W.

ANTONINUS (Ἀντωνίνος), a Greek philosopher of EGYPT, the son of Eustathius and Sosipatra. He lived in or shortly after the reign of the emperor Constantine the Great, and belonged to the school of the New Platonists. He lived at first at Alexandria, but afterwards established a school near the Canopic mouth of the Nile, where he devoted himself entirely to those who sought his instruction, in order to fulfil a prophecy which his mother had uttered respecting him. Great numbers of young people flocked to his school, and he and his disciples were very zealous in upholding the ancient pagan rites, though he was convinced of the great change which was going to take place in the religious affairs of the world, for he used to tell his pupils, that after his death the temples of the gods would be ruined, and that utter darkness would come over mankind. His pursuits were principally of a mystical nature; but in his outward conduct there was nothing to distinguish him from other persons, probably because he feared the persecution of the emperor. He appears to have died shortly before the year A.D. 391, when the worship of the pagan idols was finally prohibited by the edicts of the Emperor Theodosius I., and thus his prophecy was realised. (Eunapius, *Vita Ædesii*, p. 68—77. ed. Antwerp, 1568.) L. S.

ANTONINUS HONORATUS, bishop of Constantina, or Cirta, in Africa, was living about A.D. 437, the year in which Genser-ic

king of the Vandals, began his persecution of the Catholic Christians. In some MSS. he is called Honoratus, in others, Antoninus, but in the best MSS. the two names are combined. We possess a Latin epistle of Antoninus Honoratus, which has reference to the persecution under Genseric: it is addressed to Arcadius, a confessor, who was exiled by the Vandal king, and afterwards died a martyr for refusing to embrace the Arian heresy. The epistle is an exhortation to bear up against the sufferings of the persecution for Christ's sake. It is written in a simple and elegant style, and breathes the true spirit of the apostolic times. It is printed in Baronius, "Annales ad Ann. 437," and in the "Bibliotheca Patrum," viii. 665. (Cave, *Scriptorum Ecclesiast. Historia Literaria*, i. 338. ed. London; Fabricius, *Biblioth. Lat. Mediæ et Infimæ Ætatis*, i. 315. &c.) L. S.

ANTONINUS LIBERALIS (Ἀντωνίνος Λιβεράλις), a Greek writer of uncertain date, who is generally supposed to have lived about A. D. 150. Respecting his life no notice has come down to us, and he is not even mentioned by any ancient author. There exists under his name a work entitled *Μεταμορφώσεων Συναγωγή*, that is, "A Collection of Mythical Metamorphoses." It contains forty-one tales; each of them fills a chapter, at the head of which the author, in most cases, mentions the ancient writers from whom he took his accounts. These writers are Nicander, Bæus, Areus, Simmias of Rhodes, Didymarchus, Antigonus, Apollonius Rhodius, and others. As the works of these writers are lost, the compilation of Antoninus Liberalis is of some value in regard to ancient mythology. But it is a very poor substitute for the originals. His narratives are written without taste or elegance, and as compositions they are without merit. The first edition is that of Xylander (Basel, 1568, 8vo.). It was made from a MS. now at Heidelberg, which was then the only one known. It is printed with the "Erotica" of Parthenius, and is accompanied by a Latin translation by Xylander. The subsequent editions of Gale and Muncker are little more than reprints of the first. The edition of Verheyk (Leiden, 1774, 8vo.) is much better; it contains the notes of several commentators. Little progress was made in emending the text until the discovery of the Paris MS., from which G. A. Koch derived much assistance for his edition (Leipzig, 1832, 8vo.), which contains nearly all the notes of his predecessors together with some valuable notes of his own. The most recent edition is that of A. Westermann, in his "Scriptores Poeticæ Historiæ Græci," Braunschweig, 1842, 8vo. (Bast, *Epistola critica ad Boissonade super Antonino Liberali, Parthenio et Aristaneto*, ed. Wiedeburg et Schäfer, Leipzig, 1809, 8vo.; Koch and Westermann's Prefaces to their editions.) L. S.

ANTONINUS, MARCUS AURELIUS.

[AURELIUS, MARCUS.]

ANTONINUS PIUS. The complete name of Antoninus as given by Capitolinus is Titus Aurelius Fulvus Boionius Antoninus. On some medals, which were struck after his adoption by Hadrian, his name is Titus Ælius Cæsar Antoninus Pius, and Titus Ælius Hadrianus Antoninus Augustus Pius. His father's family belonged to the Roman colony of Nemausus (Nîmes). His paternal grandfather, Titus Aurelius Fulvus, was twice consul and præfect of Rome; and his father, Aurelius Fulvus, also attained the consulship. His mother's name was Arria Fadilla, and his mother's father was T. Arrius Antoninus, who was twice consul. The name Boionius was derived from his mother's mother. Antoninus Pius was born on the 19th of September, A. D. 86, in the reign of Domitian, in a villa at Lanuvium (Civita Lavinia); but he was educated at Lorium, a small place on the Aurelian road, near the mouth of the Tiber, under the care successively of his paternal and maternal grandfathers. His numerous family connections brought him wealth, and made the way easy to the honours of the state. He was successively quæstor, prætor, and consul with L. Catilius Severus, A. D. 120. Antoninus was fond of agriculture and of a rural life, and when Hadrian distributed Italy into four divisions, and placed a consular over each, he gave to Antoninus the administration of that division in which his property was situated. It was some time before he went as proconsul to the province of Asia that he married Annia Galeria Faustina, the daughter of Annius Verus. He administered his province with wisdom and equity, and his credulous biographer, Capitolinus, mentions many omens of his future elevation which occurred during his residence in Asia. On his return he was much consulted by Hadrian, and on the death of Ælius Verus he was adopted by Hadrian, early in the year A. D. 138; but at the same time he was required to adopt Marcus Annius Verus, the son of his wife's brother, and Lucius Ceionius Commodus, the son of Ælius Verus, both of whom were afterwards emperors under the names respectively of Aurelius and Verus. According to Dion Cassius he had no male issue living at the time of his adoption. He was immediately associated with Hadrian in the proconsular authority, and made his colleague in the tribuneship.

On the death of Hadrian, at the beginning of July, A. D. 138, Antoninus became his successor. On this occasion he allowed his wife, Faustina, to take the title of Augusta, which appears on her medals, and the emperor himself received from the senate the appellation Pius. Many reasons, some of them very absurd, have been assigned by the historians for the name of Pius; but as the Latin word Pius is properly used to express all the

virtues of domestic and social life, and also regard to religious duties, this honourable title was most probably conferred as being expressive of the general excellence of his character, which had been well tried before his accession to the imperial power. Xiphilinus says (for the history of Antoninus by Dion Cassius was lost even in the time of Xiphilinus) that the title was conferred by the senate shortly after the death of Hadrian, to commemorate the filial affection of Antoninus in urging the unwilling senate to pay to Hadrian the usual tokens of respect paid to a deceased emperor. Xiphilinus represents the senate as indignant against Hadrian for his severity to some of their body, and Antoninus as endeavouring to bend them by his entreaties, to which the senate at last yielded; but Xiphilinus adds, pertinently enough, they were somewhat afraid of the soldiers. If the story is true, it may simply show that the senate, presuming on the good temper of Antoninus, affected a power which they well knew they could not exercise.

The biography of Capitolinus, which is almost the only source for the life of Antoninus, does not enable us to trace the public events of his reign with much precision. Antoninus apparently never left Italy after his accession; but various wars were carried on by his legati in distant provinces. Lollius Urbicus defeated the Britons in A.D. 140 and the years immediately following, and constructed the wall and ditch commonly called the Wall of Antoninus, which extended from the Clyde to the Forth, a distance of about thirty-six miles. The Mauri of Africa were compelled to sue for peace; and the Germans, the Dacians, and the rebellious Jews were kept down by the activity of his commanders. Rebellions also in Achæa and Egypt were put down; and the Alani, a restless Asiatic tribe, were kept in check. Pharasmanes, a king of the Iberi, visited the emperor at Rome; the Lazî, probably a tribe bordering on the Caucasus, received from him a king Pacorus; and the Parthian king was induced to desist from an invasion of Armenia simply by the letters of Antoninus. It appears from his settling a dispute between one of his procurators and Rhoemetalcæ, a king of Bosphorus, that the Tauric Chersonese was at this time under Roman influence. The inhabitants of Olbia, a Greek colony on the Borysthenes (Dnieper), asked for the emperor's assistance against the Tauroscythæ, probably one of the nomadic tribes of that neighbourhood; and the Tauroscythæ were compelled to give hostages to the people of Olbia. If the emperor was not himself warlike, he had able commanders; and his reign of more than twenty-two years was a happy period for the Roman empire.

It was his policy to continue good governors in their provinces for seven and nine years. The imperial procurators, who

collected the revenue of the Fiscus, were instructed to do it with moderation, and those who violated these orders were called to account. The name of Pater Patriæ (Father of his Country) was conferred upon Antoninus by the senate for his various acts of munificence; a title which appears on some of his medals. Under his equitable rule all the provinces flourished. Only one person is mentioned as having been put to death in his reign for treason, Attilius Tatianus, who was condemned by the senate; but the emperor forbade inquiry as to his accomplices, and treated the criminal's son with kindness. He kept himself well acquainted with the state of the provinces and the revenue; and in his own expenses he was frugal without meanness, and yet liberal enough to avoid all censure. In a word, his character by Capitolinus is one of unmixed panegyric.

He erected at Rome a temple in honour of Hadrian, and the mausoleum of Hadrian; and he restored, among other buildings, the temple of Agrippa, the Pons Sublicius, the ports of Caieta and Tarracina, the aqueduct of Antium, and the temples of Lanuvium. At Lorium, where he had spent his youth, he erected a palace. He was also liberal in his grants to many cities, for the erection of new and the reparation of old buildings. He pleased the Romans by the magnificence of his games: on one occasion he exhibited a hundred lions at once; and even the crocodile and hippopotamus were brought from the Nile to gratify the populace of Rome.

His biographer mentions, among the casualties of his reign, a famine, the fall of a circus, and a great fire at Rome, which destroyed three hundred and forty insulæ and houses. A great earthquake damaged the cities of Asia and Rhodes, but the emperor contributed munificently to their restoration.

An extract from Modestinus, contained in the Digest (27. tit. 1. s. 6.) quotes a rescript of Antoninus, addressed to the province of Asia, but which was interpreted to have a general application. This rescript gave to certain classes of persons who are there named, immunities from certain duties, to which other persons were liable, and also from the offices of tutor and curator: in the smaller cities the emperor allowed four physicians, three sophists or rhetoricians, and as many grammarians to enjoy these privileges; in the larger, seven physicians, four sophists, and four grammarians; and in the largest cities, ten physicians, five rhetoricians, and as many grammarians. This rescript does not apply to the number of persons who were to practise any of these professions, but merely determines how many might enjoy the privileges in the respective towns in which they practised. The object of the rescript was the public benefit, for many of the duties to which citizens were liable would interfere

materially with the practice of medicine, or the profession of a teacher. As to teachers of philosophy, the same rescript fixed no number; and it says that this was because philosophers were few, and that those who were rich would not object to contribute from their means to the service of their cities, and that if they should be greedy of their substance, they were not philosophers. Capitolinus says that Antoninus gave rhetoricians and philosophers in all the provinces honours (honores) and salaries, a statement which has been supposed to show either that Pius altered or violated his own rescript, or that Capitolinus is mistaken in assigning the grant of salaries to Antoninus instead of Marcus Aurelius. But it is possible that Capitolinus is not mistaken: the rescript of the emperor applied to exemptions (excusationes) from duties (munera); it says nothing of anything given; it only applies to what the physicians and others were not required to do. It is quite consistent with this, that they might receive honours (honores) and salaries.

Antoninus published many edicts and rescripts, and his age is one of great importance for the history of Roman jurisprudence. In the Digest he is called Divus Pius. Capitolinus mentions among the jurists, whose services he employed, Umidius Verus, Salvius Valens, Volusius Metianus, Ulpius Marcellus, and Javolenus. He omits Gaius, who commenced his book of Institutes under the reign of Pius, and completed it in the reign of his successor Aurelius. Several of the rescripts and constitutions of Pius are quoted by Gaius. (Index to Goeschen's edition of Gaius.)

In the third year of his reign, his wife Faustina died. Report accused her of too great freedom, but Capitolinus does not precisely say what he means by those words; but he adds that the emperor submitted with sorrow to what he could not prevent. On her death, Faustina received from the senate the honour of deification, of games, and of a temple and priests. This temple was erected in the Forum Romanum: the hexastyle portico and the return columns, which are of the Corinthian order, still support a large part of the entablature. The entablature contains the dedicatory inscription to Antoninus and Faustina. Antoninus also commemorated the name of his wife by an establishment for the support of young females (*puellæ alimentariæ*), who were called *Faustinianæ*—a name which is also recorded on medals. By his wife he had four children, one of whom, Annia Faustina, married her cousin Marcus Aurelius. His daughter Aurelia died before he visited Asia as proconsul. Nothing is known of his sons M. Galerius and M. Aurelius Fulvus Antoninus. The name of Galerius occurs on a Greek coin, but without the title of Cæsar. From an expression in Capitolinus (c. 9.) it appears that the emperor

had a concubine (*concubina*), as his successor Aurelius had; but this, which has given scandal to some of the admirers of Aurelius, is capable of an easy explanation. [AURELIUS, MARCUS.]

Antoninus died at Lorium on the 7th of March (A. D. 161), in the seventieth year of his age according to Capitolinus, but in his seventy-fifth, if the date of his birth is rightly given. He was buried in the tomb of Hadrian. According to the practice of the Romans, he received the honour of deification (*Divus*); and games, a temple, and a college of priests were instituted to commemorate his virtues. His successors Marcus Aurelius and Lucius Verus erected a column to his memory, with the inscription "*Divo Antonino Augusto Pio Antoninus Augustus et Verus Augustus Filii*:" "To the Divine Antoninus Augustus Pius Antoninus and Verus Augusti Sons." It consisted of a single piece of red granite standing on a white marble pedestal: it was discovered at Rome in 1709, on the Monte Citorio, and was used in the restoration of the obelisks erected by Pius VI. This column is represented on some of the coins, struck in honour of Antoninus Pius, as enclosed by a fence.

Antoninus was tall and handsome; the character of the face on his medals is pleasing and dignified. His mode of life was abstemious; he was kind and courteous to all persons, regular in his attention to business, and just in all his administration: if we may trust the biography of Capitolinus, both as a prince and a man he has seldom had his equal. Though there is little known of him except from Capitolinus, there is nothing that throws doubt on the fidelity of his biographer.

The toleration of Antoninus towards the Christians has been urged as a favourable part of his character. It is consistent with his general good sense and moderation to suppose that he did not persecute them; but the rescript in favour of the Christians, which is by some authorities attributed to him, is by others attributed to M. Aurelius, and its genuineness may even be altogether called in question.

The medals of Pius are very numerous. The reverses of many of the Roman medals commemorate the emperor's virtues and munificence; and his name is recorded on the coins of numerous Greek cities. The busts of Antoninus Pius are also numerous. Many statues and remains of sculpture have been found in the villa of Antoninus at Lanuvium.

A few short letters of Antoninus are contained in the collection of letters of Fronto, published by Mai, 8vo. Rome, 1823.

The work called "*Antonini Itinerarium*" cannot be ascribed to the time of either Antoninus Pius or his successor. There is no evidence that such an Itinerary was com-

piled by the order of either of these emperors. In the MSS. it is severally ascribed to Julius Cæsar, Antonius Augustus and Antoninus Augustus, a variation which renders the authorship uncertain, even if we should admit that the correct title of the work would determine the period when it was drawn up; but this cannot be admitted. Besides this, it is not certain to whom the title Antoninus Augustus belongs [ANTONINUS], if that be the right reading. The work now called the Antonine Itinerary contains all the chief roads in Italy and in the provinces, which are indicated by the names of the places upon them, and the distance between them in Roman miles. Under the article Æthicus there is a notice of a survey of the Roman world which, according to Æthicus, was begun in the consulship of Marcus Antonius and C. Julius Cæsar, B. C. 44: it was completed under Augustus Cæsar. There is nothing improbable in this statement, according to which a kind of survey of the empire was commenced in the last year of the Dictator Cæsar's life and completed under his successor Augustus. The work of Marcus Vipsanius Agrippa, called his "Commentarii," which is several times mentioned by Pliny, appears according to him to have been designed as the foundation of a map of the world. But it is not improbable that the materials which Agrippa collected, may either have been derived from the survey mentioned in Æthicus or may have formed part of it. However this may be, the history of the compilation called the Antonine Itinerary is unknown. It may be safely assumed that the compilation was a work of some time, and in the absence of other evidence, it may be considered to have been commenced under the Dictator Cæsar, completed under Augustus, and from time to time altered and corrected under subsequent emperors. Thus for instance, the Itinerary mentions the great vallum of Septimius Severus in Britain; but the reign of Severus did not commence till A. D. 193. There is also mentioned a city Diocletianopolis, which points to the reign of Diocletian, or a period between A. D. 284 and 305, at least; but it is said that there is no name which marks a later period than that of Diocletian. The best edition of the Itinerary is that of Wesseling, Amsterdam, 1735, 4to. The preface to this work contains an examination of the question as to the authorship of this Itinerary. There is also a useful article on it in the "Penny Cyclopædia," "Antoninus, the Itinerary of," in which a specimen of the Itinerary is given. (J. Capitolinus, *Antoninus Pius*; Dion Cassius, lxx. and note 10. ed. Reimar; Rasche, *Lexicon Rei Numariæ*; *Penny Cyclopædia*, arts. "Antoninus Pius and Rome," p. 94. 98.) G. L.

ANTONINUS, SAINT, archbishop of Florence, was the son of a Florentine notary named Niccolò di Pierozzo, or, according to

other authorities, Niccolò di Forciglioni. He was born at Florence in the year 1389. His christian name was Antonio; for which the diminutive Antonino, or in Latin Antoninus, was substituted on account of the smallness of his stature. In early youth he became a Dominican friar, and entered the convent of Fiesole, which had just been founded. Of his application for admission as a novice a story is told, presignifying the energy which afterwards distinguished his character, both in the pursuit of learning and in active business. The prior of the convent, it is said, struck by the boyish appearance of Antonio, (who was then about fifteen years old,) questioned him about his studies. Hearing that the boy had begun to read the "Decretum" of Gratian, he told him to go away, and to return when he should have learned the book by heart. The young student took as a serious advice that which was intended as a jocular discouragement. He set eagerly about the task prescribed, and, presenting himself again before a year had expired, stood a severe examination with success so remarkable, as to fill his examiners with the highest admiration. He was cordially received into the convent, and rapidly fulfilled the promise of excellence which had been held out by his entrance. His learning, especially in casuistry, in canon law, and in ecclesiastical history, was really very great for the age in which he lived. His strength of understanding was uncommon, and was not by any means confined in its application to his monkish studies: for he took a lively interest in public affairs, and probably helped his rise not a little by his prudent choice of a political party, attaching himself zealously to Cosmo de' Medici. To all these qualifications for success in life, he added the reputation, apparently well deserved, of extreme purity, integrity, and religious zeal. He became successively prior of more than one convent, auditor of the Roman rota, and vicar-general of his order for Tuscany and afterwards for Naples. In the discharge of all these offices he distinguished himself by energetic conscientiousness, and by the introduction of practical reforms.

In 1445, when he was in his thirty-sixth year, the archbishop of Florence died. Antoninus was immediately nominated by Pope Eugenius IV. to the vacant place, which however he did not assume till next year, after having made great difficulties about accepting it. He held the see for about fourteen years, and was active, not only in reforming the clergy, but in defending their claims to jurisdiction and immunities; while he found time also to act more than once as ambassador of the Florentines to the court of Rome. Two of the orations which he delivered on such occasions he has incorporated in his historical work. He died in 1459, and was buried in the church of Saint

Mark, the principal Florentine convent of his order. In it there may still be seen a splendid chapel dedicated to his memory, erected in 1588 from a design of Gian Bologna, and containing a bronze statue of him by that artist. He was canonised by Pope Adrian VI. in 1523.

Mazzuchelli gives a full list of his works, published and unpublished. His principal works that have been printed are the three following : — 1. “Defecerunt,” [the first word of the book], “sive Summa Confessionalis ;” first printed at Rome in 1472, 4to., and reprinted about twenty times, in Italy and elsewhere, before the end of the sixteenth century. There is also an Italian translation of it : “Istruzione de’ Sacerdoti, ovvero Somma Antonina composta volgarmente,” Bologna, 1472, 4to., and in several subsequent editions.

2. “Summa Summarum, sive Summa Theologica, in Quatuor Partes distributa,” Nürnberg, 1478, 4 vols. fol., black letter. This work, which had been previously printed, in successive volumes, at Venice, was afterwards reprinted about twenty times, the latest and best edition being that of Verona, 1740, 4 vols. folio. The following treatises, taken from the “Summa Theologica,” have been published separately. 1. “De Virtutibus” and “De Restitutionibus,” Nürnberg, 1472, fol. 2. “De Excommunicationibus, Suspensionibus, et Interdictis, Irregularitatibus, et Pœnis,” Venice, 1474, 4to., 1481, 4to. 3. “Annotationes de Donatione Constantini,” Cologne, 1535. 4. “De Septem Sacramentis,” printed without note of date or place. 5. “Sermones de Laudibus Beatæ Virginis,” in the “Bibliotheca Mariana” of Alva, Madrid, 1648, fol. 6. Five treatises in Ziletti’s huge collection (usually known to lawyers as the “Oceanus Juris,” or “Tractatus Tractatum ;”) “Tractatus universi Juris in unum congesti,” Venice, 1584, 18 vols. fol. In vol. vii. is the treatise of Antoninus, “De Usuris ;” in vol. xiv. are his treatises “De Interdicto Ecclesiæ,” “De Suspensione,” “De Excommunicatione,” “De Irregularitatibus.” The titles thus enumerated might lead one to suppose that the “Summa Summarum” is really a collection of treatises on the canon law. This however is not the case. It is intended as a systematic summary of Roman Catholic morality, and is generally acknowledged to have been the earliest work in which an attempt was made to carry the treatment of such topics beyond the scholastic limits. Its plan, however, which may be gathered from an abstract given by Negri, seems to be chargeable with want of coherence. The first part treats of the soul, its connection with the body, the faculties and passions, the causes and evil of sin, and the seven kinds of law. In the second part a classification and analysis of the seven deadly sins and their varieties serve to introduce

some of the juridical dissertations derived from the canonists. Other such dissertations find a place in the third part, which begins by treating of duty. The last part is headed by a treatise on the cardinal virtues, which lead to topics of a more spiritual character than most of those that had been previously handled. The authority which the Summa long held in the Roman Catholic church, as a digest of doctrines and authorities, may be learned from the large number of its editions.

3. “Summa Historialis, sive Chronica, Tribus Partibus distincta, ab Orbe condito ad Annum 1459.” Mazzuchelli names an edition of 1480, Venice, 3 vols. fol., the existence of which recent bibliographers pronounce doubtful. The oldest certain edition is that of Nürnberg, 1484, 3 vols. fol. black letter. Other editions (all in folio) are those of Basle, 1491 ; Strassburg, 1496 ; Paris, 1512 ; Lyon, 1517, 1525, 1543, 1585 ; and one or two later ones, which are said to contain interpolations. The first part of the chronicles of Antoninus ends with the fall of paganism and of the Roman empire, or with the accession of Pope Sylvester I., A. D. 314 : the second part ends with the election of Pope Innocent III., A. D. 1198 : the historical portion of the third part closes abruptly with the oration delivered by the author as Florentine ambassador to Pope Pius II. in October, 1458. In the plan of the chronicles there are two features particularly deserving of notice. The one is its comprehensiveness : it aims at delivering a history of intellect as well as of politics and of religion. The other is its steady attempt at philosophical exactness of subdivision : each department of human thought or action is treated in a separate section. The last of the three parts, for example, begins with a title devoted to a review of some noted ecclesiastical writers, including laborious abstracts of their principal works ; then follow four titles relating the political history of the times, digested under the reigns of the successive popes and emperors : and lastly comes a title on the history of the Dominican friars, with another on that of the Franciscans.

The more recent portions of the narrative which refer to Italian affairs, especially to those of Florence, exhibit marks of careful preparation, and have furnished, particularly in their ecclesiastical sections, considerable assistance to subsequent historians. The saint’s history of Florentine revolutions, however, must be read with due allowance for the partialities of the faction to which he himself belonged. As an example there may be cited his account of the banishment of Cosmo de’ Medici in 1433. In that passage the tone of thought, and the whole turn of the phraseology, make it plain that, in describing the cabals of his patron’s enemies for his overthrow, the archbishop had in his mind, as a parallel case, the plots of the Jewish leaders against the founders of Christianity.

There has appeared in modern times a revised edition containing all the works of Saint Antoninus. "Antonini Archiepiscopi Florentini Opera omnia, ad Autographorum Fidem nunc primum exacta, Vita Auctoris variisque Dissertationibus et Annotationibus aucta, Curâ et Studio Th. Mar. Mamachi et Dion. Remedelli," Florence, 1741, 8 vols. folio. (Mazzuchelli, *Scrittori d'Italia*; Negri, *Istoria degli Scrittori Fiorentini*, 1722, 49—51.; *Acta Sanctorum, Maii, Die Secundâ*, i. 310—358.; Tiraboschi, *Storia della Letteratura Italiana*, 4to. 1787—1794, vi. 312. 670.; Eichhorn, *Geschichte der Litteratur*, vol. vi. part i. pp. 72. 133).

W. S. ANTONIO. Count Cicognara and others mention several Italian sculptors of the name of Antonio.

ANTONIO DI LOCATE, a good sculptor of the fifteenth century. He was one of those employed over the celebrated works of the façade of the Certosa di Pavia, which was commenced in 1473. The respective works of the various sculptors engaged in the adornment of this building are not known; for the monks merely registered the names of the artists employed, without specifying any of their works.

ANTONIO DEL MEZZANO, a celebrated jeweller of Piacenza of the fourteenth century, of whom, however, no works now remain. There was preserved in the cathedral of Piacenza until 1798, when it was converted into money, a richly ornamented silver-gilt cross, between three and four French feet high. It was ornamented with statues, bas-reliefs, enamelled work, and other embellishments, all executed with great taste and diligence. To make this cross, it appears from the books of the church that Antonio received in 1388 one hundred and thirty ounces of silver in plate, and from the inscription which was upon it, in enamel, it was not finished until twenty-eight years afterwards,—"Hee est Maj. Eccl. Plac. facta per Anton. de Mezzano mccccxvi."

This interesting work was not entirely destroyed; a few of the statues and some other parts were saved by the canonico Boselli, who saved them from the crucible by giving their value for them. Cicognara does not say who destroyed this work, but the necessity must have been very great that could induce any civilised persons to destroy such a work for the sake of one hundred and thirty ounces of silver.

ANTONIO DI NICCOLO, a sculptor of Venice of the fifteenth century of moderate ability. There is a work in the cathedral of Vicenza, inscribed with his name, and the date 1448. Cicognara supposes him to have been the sculptor of the two statues which were in the church of San Lorenzo at Vicenza, with the inscription, "Hoc opus fecit Magister Antonius de Venetiis."

There was also an ANTONIO DI NICOLO of

Florence, of the same period, who worked at Ferrara. He made, in 1451, some statues in wood for the sacristy of the cathedral, together with the sculptors Abaisi of Modena.

ANTONIO DI CRISTOFORO, likewise of Florence, was also employed at the same time, 1451, in the cathedral of Ferrara; and there is still there a good figure in terracotta by him of the Virgin with the infant Christ upon her knees.

ANTONIO DA FAENZA, a celebrated jeweller of the end of the sixteenth century, made the very rich cross and two candlesticks of silver presented by Alessandro Farnese to the church of St. Peter's on the Vatican. He also distinguished himself by the variety of his inventions for fountains and such things. There are several works by him in the churches and palaces of Rome.

Vasari mentions an ANTONIO DA VEGU or DA VEGGIA, as one of the sculptors employed in the cathedral of Milan in the early part of the sixteenth century, and as an artist of great merit.

ANTONIO DI FEDERIGO lived at Siena in the middle of the fifteenth century. He was a good sculptor for his time: he executed three statues in the cathedral of Siena, which Della Valle has assigned to Jacopo della Quercia. He made also, according to its books, some of the works for the external embellishment of the cathedral. In 1457 he was paid for a statue of St. Peter, which has led some to suppose that he executed the statues of St. Peter and St. Paul in the loggia di San Paolo, at Siena, which some attribute to Francesco di Giorgio, and Vasari to Lorenzo Vecchietto. (Vasari, *Vite de' Pittori*, &c.; Cicognara, *Storia della Scultura*; Nagler, *Neues Allgemeines Künstler Lexicon*.)

R. N. W.

ANTONIO ALBERTO. [ANTONIANO FERRARESE.]

ANTONIO BALOCKE. [BALOCKE.]

ANTONIO DE LA CONCEPTION. [CONCEPTION.]

ANTONIO, DOM, or DON, of Portugal, was the illegitimate son of Don Luis, the fourth child of King Emmanuel, and was born at Lisbon in the year 1531. His mother, Violante Gomes, took the veil in the convent of Almoester, and died during the lifetime of his father, who survived till 1555. Antonio, who was treated by Don Luis almost as if he had been a legitimate son, studied with credit at the university of Coimbra, where he took his degree of master of arts in 1551. Pursuant to the wish of his father, but against his own, he entered into holy orders and became a knight of Malta, in which capacity he was appointed grand prior of Crato, the highest dignity held by those knights in Portugal. After his father's death he resided with his uncle the Cardinal Henry, the seventh child of Emmanuel; but a disagreement with the

cardinal, who thought his illegitimate nephew too forward, occasioned him to take refuge in Spain, where he was treated with much kindness by Philip II. On his return to Portugal he grew high in favour with King Sebastian, grandson and successor to King John III., the eldest son of Emmanuel, was appointed by him governor of Tangier, and held high command in the fatal expedition to Africa, which terminated on the 4th of August, 1578, in the total defeat of the Portuguese and the death of Don Sebastian at the battle of Alcazar. Antonio was taken prisoner, but after forty days' captivity was ransomed and returned to Portugal, where he found his uncle the cardinal-king on the throne. The idea seems then for the first time to have occurred to him of claiming the crown. Witnesses were found to depose to a secret marriage of Don Luis with Antonio's mother; and on the 13th of March, 1579, Manuel de Mello, a judge of the order of the knights of Malta, issued what purported to be a legal decision in favour of Antonio's legitimacy. The cardinal-king, indignant at these proceedings, which implied that his own government was a usurpation, procured from the pope the power of adjudging the case, and after hearing evidence on the subject, pronounced Antonio a bastard, on which his nephew appealed to the pope, and succeeded in procuring a revocation of the power given to his uncle. For the short remaining period of the cardinal's reign they were at open variance. King Henry summoned Antonio to appear before him, and on his keeping out of the way, declared him guilty of high treason. On the 24th of June, 1580, a few days after the death of Henry, Antonio was proclaimed king by his partisans at Santarem, and shortly after took possession of Lisbon, where the populace was warm in his favour, and anxious to escape the detested sway of the Castilians, whose king, Philip II., now claimed the crown in right of his mother Isabella, the second child of Emmanuel. Antonio seems at this time to have relied less on his claim of legitimacy, which impartial historians consider as completely disproved by evidence, than on that of having been elected by the people, who, on the failure of the ancient line, had, he asserted, the right of choosing a new one. King John I. of Portugal had made good a similar claim, though an acknowledged bastard, at the great battle of Aljubarrota in 1385, but Antonio was not so fortunate. At the head of an army of four thousand men, chiefly composed of the rabble of the capital, he had the temerity to encounter the duke of Alba, in command of twenty thousand experienced soldiers, at Alcantara, near Lisbon, on the 20th of August, 1580, and was totally defeated. A reward of eighty thousand crowns of gold was offered for his capture, but he succeeded in escaping, though on one occa-

sion so narrowly, that a faithful adherent swam across the river Leira with him on his shoulders. He sought and obtained assistance in France from the queen-mother, Catherine de' Medici, though she was herself one of those who had claims on the Portuguese crown. With fifty French ships and seven thousand men under the command of Filippo Strozzi, he sailed for the Azores, which had declared in his favour; but on the 26th of July, 1582, this armament was totally defeated near St. Michael's by the Spaniards under Don Alvaro Basan, marquis of Santa Cruz. He returned to France, but finding his hopes of assistance disappointed by the rise of the League, he passed over to England, whither he was invited by Queen Elizabeth. While in England he sent letters to the Grand Signior and the sheriff, or, as he is commonly called, the emperor of Morocco, intreating their assistance. On the receipt of an answer from the sheriff to the effect that he would aid him with money if he held a hostage as security for repayment, Antonio sent him his son Don Christovam, then a youth of fifteen, who left Gravesend for Fez on this expedition on the 25th of October, 1588. The sheriff treated Don Christovam kindly, but on second thoughts declined lending the money. The defeat of the Spanish armada had rendered the English more able and willing to annoy Philip II., and in 1589, the year after that event, Sir Francis Drake and Sir John Norris, by permission of the queen, engaged in a sort of joint-stock company expedition in behalf of Don Antonio. In their way out they unsuccessfully attacked Corunna, where they committed unnecessary bloodshed, and on their arrival in Portugal they effected nothing. Don Antonio, who accompanied the expedition, complained of the over-caution of the English commanders, and Drake and Norris of the want of that support which they had expected from the partisans of Antonio, who indeed seem to have been insensible to his proclamations. They returned to England, bringing back with them the plague. Of twelve thousand five hundred men who had sailed in the expedition, little more than six thousand returned, and the Spaniards boasted that England had lost more by the English armada than Spain by the Spanish. After some further unsuccessful appeals to the English, Don Antonio returned to France, where he was treated with great kindness by Henry IV., and where on the 26th of August, 1595, in the sixty-fifth year of his age, he died in poverty at Paris. It is stated in the "*Biographie Universelle*," and in the "*Art de Vérifier les Dates*," that he bequeathed his rights to the crown of Portugal, such as they were, to Henry IV.; but nothing of the kind appears in his will, which is printed at length in the "*Provas*" to Sousa's

genealogical History of the Royal House of Portugal.

As a knight of Malta Don Antonio was of course incapable of marrying, but he had ten illegitimate children. One of these, Don Christovam, who has been already mentioned, was always earnest in defence of his father's claims, and, in 1629, published at Paris a life of him, entitled "Briefve et Sommaire Description de la Vie et Mort de Dom Antoine," which contains several interesting documents relating to Don Antonio's applications to the English and other courts. Don Christovam died at Paris in 1638. His elder brother, Don Manuel, whose death occurred in the same year, was an officer under Prince Maurice of Orange, and married his sister, but afterwards entered the service of Philip II., and became a grandee of Spain. He left several descendants, of whom the females were remarkable for strict adherence to Protestantism.

Don Antonio was the author of some literary productions: — 1. "Panegyris Alphonsi Primi Lusitanorum Regis," Coimbra, 1550, 4to. 2. "Psalmi Confessionales," Paris, 1592, 12mo. There are French, Spanish, Portuguese, and English translations of this work: the last is entitled "Royall Psalmes or Soliloquies of D. Anthony, king of Portingall, wherein the Sinner confesseth his sinnes and imploreth the Grace of God. Translated into French by P. Durier, into English by Baldwin St. George, gent." London, 1659, 12mo. The book appears to consist of very common-place devotional reflections, which in their original shape may have possessed some merits of style; but if so, have totally lost them in the hands of Baldwin St. George, in the copy of whose book belonging to the Thomason collection in the British Museum, the last page, having accidentally escaped the binder's knife, has remained uncut for nearly two centuries. Don Antonio also wrote a life of himself in three volumes, the original of which was bequeathed by his son Don Manuel to Juan Caramuel the author of "Philippus Prudens," a work in defence of Philip's right to the crown of Portugal. Caramuel states in this work that he was in possession of many other of Antonio's writings, and says of him that he was "felix calamo, politice scientie doctissimus." Antonio is generally supposed, but, according to Caramuel, erroneously, to be the author of a defence of his claims which appeared in Holland in 1585 in Latin, Dutch, French, and English. The title of the English version is "The Explanation of the true and lawfull Right and Tytle of the most excellent Prince Anthonie, the first of that Name, King of Portugall, together with a briefe Historye of all that passed about that Matter untill the Yeare of our Lord, 1583." It is a small quarto, very neatly printed at Leiden by Plantin. The other works of

Antonio enumerated by Barbosa Machado are merely letters to different princes intreating their assistance. (De Sousa, *Historia Genealogica da Casa real Portuguesa*, iii. 369—402., *Provas* [attached to that work], ii. 523—572.; Barbosa Machado, *Bibliotheca Lusitana*, i. 190—194.; Lemos Faria e Castro, *Historia geral de Portugal e suas Conquistas*, xvii. 261—330.; D. Christovam de Portugal, *Briefve et Sommaire Description de la Vie et Mort de Dom Antoine*, Paris, 1629, 12mo.; Caramuel, *Philippus Prudens*, p. 170, &c.; Southey, *Lives of the British Admirals* [in Lardner's *Cabinet Cyclopaedia*], iii. 204—221.; Printed works of Don Antonio.) T. W.

ANTONIO, GIOVANNI. [SODOMA.]

ANTONIO DE LEBRISA. [ANTONIUS NEBRISSENSIS.]

ANTONIO MALGARITA. [ANTONIO MARGARITA.]

ANTONIO, MARC. [RAIMONDI.]

ANTONIO MARGARITA or MARGARITA (אנטוניו מרגריטה או מלגאריטה), or more correctly Margalitha, a descendant of the celebrated Jewish family called Margalitha, of which name many are noticed in the "Tzemach David." [AARON MARGALITHA.] His father held the office of chief rabbi of the synagogue of Ratisbon. In the year 1522 Antonio became a convert to Christianity, and was baptised at Wasserburg in Bavaria, whence he removed to Augsburg, where he became professor of Hebrew, and gave lectures on the Hebrew Scriptures. He afterwards filled the same situation at Leipzig, and finally at Vienna. Christ. Schlegel, in his work "De Cella Veteri," says that Margarita taught the holy tongue for a year and a half at Meissen (Misnia), and afterwards for a year at Zell (Cella), before he went to Leipzig. All his works seem to have been written after his conversion to Christianity. The following is a list of them: — 1. "A true and candid Exposition of the Jewish Religion, its Institutions, Ceremonies, Prayers, and Rites," in the German language; it was first printed at Augsburg, A. D. 1530, 4to., afterwards, with additions and emendations by the author, at Leipzig A. D. 1531, 4to., and again in the same year and at the same place, but in a different type: all this shows the high estimation in which this little book was held by his contemporaries. Indeed, Luther himself speaks of it in high terms, as well as J. Müller in the preface to his "Judaismus Detectus," and Hoornbeek in the Prolegomena to his treatise "De convertendis Judæis." It was printed also at Frankfort on the Main, A. D. 1544, 1561, and 1689, in 4to.; this edition, however, though published at Frankfort was, according to Wolff, really printed at Helmstädt, and from it was taken the last edition by Christian Reineccius, which was printed at Leipzig A. D. 1705, and again,

without alteration, A. D. 1713, in 8vo. 2. A German tract on the Christian (Roman Catholic) Ceremony of the Procession of the Ass on Palm Sunday, in which he attempts to prove its orthodoxy from the Old as well as the New Testament; it was printed A. D. 1541 in 4to., though neither Wolff nor Gesner gives the place of publication. 3. A Declaration or Elucidation of the Fifty-third Chapter of Isaiah, in which he undertakes to prove that the promised Messiah is already come. This work is also in German, and the subject is thus treated. I. A short, literal, and grammatical exposition of the chapter is given by the author himself. II. A German version of three celebrated Jewish commentaries on this chapter, namely, those of Aben Ezra, Rashi (Solomon Jarchi) and Kimchi, with a refutation of their arguments. III. A comparison of the prophecies of the Old Testament with the events of the New, in which he proves them to have been fulfilled from this fifty-third chapter, and finally a German version of the Targum, or Chaldee Paraphrase of this chapter. This work was printed at Vienna by Joan. Singremius A. D. 1534, in 4to. 4. A Hebrew Psalter, with points. In his Latin preface, he speaks of a Hebrew grammar which he is about to publish to be called "Viccuaeh Halashon" ("The Strife of the Tongue"), and also a complete translation of the Gospel of St. Matthew. In his treatise on the Jewish religion, he also mentions the following works by himself as already in the press:—"On Usury as practised by the Jews;" "On the Jewish Family of Wolff;" and "A Dialogue on Faith with a Jew." After all the praise bestowed on this author's celebrated tract on Judaism, Wagenseil, in his learned treatise on the Talmudic book "Sota," says that Margarita is often very severe upon the Talmud, but that he had certainly never read it. (Wolffius, *Biblioth. Hebr.* i. 202, 203., iii. 129, 130., iv. 789.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 375.; Conr. Gesnerus, *Biblioth. à Simlero*, p. 63, 64.; Wagenseilius, *Sota*, p. 1105.) C. P. H.

ANTONIO MOROSINI (מורוסיני), an Italian Jew, who having become a convert to Christianity, resided at the court of Ferdinand II. grand duke of Tuscany, during the latter part of the seventeenth century, where he wrote a volume of Italian poetry on various subjects, among the rest an epithalamium on the marriage of the Marquis Cosmo Ricciardo (afterwards Cosmo III.) and Julia Spada, which was printed at Florence A. D. 1692, in 4to. (Wolffius, *Biblioth. Hebr.* iii. 129.) C. P. H.

ANTONIO, NICOLAS, was born at Seville on the 28th or the 31st of July, 1617. His family originally came from the Netherlands, his grandfather having emigrated to Spain from Antwerp, and his father was at the time of his birth administrator of the admiralty at Seville. Antonio commenced his

studies in Seville, at the college of St. Thomas, and pursued them at the university of Salamanca, where he was the favourite pupil of Don Francisco Ramos del Manzano, a celebrated teacher of jurisprudence, who was afterwards tutor to the prince who became Charles II. of Spain. At Salamanca Antonio commenced preparing a work on the names of persons and places mentioned in the Pandects, and had already advanced as far as the third part of the Pandects when he found that his labours had been anticipated by a previous work on the same subject by Don Antonio Agustin, archbishop of Taragona. This experience of the inconvenience of the want of bibliographical knowledge first led him to pay attention to that study, and he soon formed the plan of the great work which he lived to execute, of a complete list of the authors of Spain, with a catalogue of their writings. He commenced his labours soon after at Seville, where, on his return in 1649, the melancholy occasion of a visit of the plague in its most violent shape supplied him with abundance of leisure, and he was fortunate enough to be able to employ it in a way both soothing and useful. Residing, for the benefit of the open air, at a house in a suburban garden without the gate of Carmona, he spent his days in the library of the neighbouring Benedictine monastery, collecting materials for his intended work, during three months that the pestilence lasted. In 1651 he went to Madrid to seek some literary post, and in the following year obtained the license for the publication of a legal treatise, "De Exilio," which however did not make its appearance till seven years after at Antwerp. He became a knight of Santiago, and in 1659 was named by King Philip IV. his general agent at the court of Rome, where he arrived in September of that year, and continued to reside for the following eighteen years. In 1677 he was recalled to Madrid by his appointment as "Fiscal of the Royal Council of the Crusade" by King Charles II. While at Rome, in addition to his office of agent for Spain, the duties of which were sufficient to occupy the time of most men, he held that of agent of the inquisition, of Naples, of Milan, and of Sicily, and yet, in spite of all these engagements, he contrived to labour at his great bibliographical work, the second part of which, comprising the authors from A. D. 1500 to his own time, he published at Rome in 1672. After his return to Spain there was some intention, in 1683, of sending him ambassador to Portugal, but the appointment never took place, and he died of epilepsy, at Madrid, on the 13th of April, 1684, deeply in debt, though in addition to his offices he held a canonry of Seville. Much of this debt had doubtless been incurred in the formation of his valuable library, which is said by Cardinal Sacuz de Aguirre to have contained

thirty thousand volumes, and to have been the best in Rome after that of the Vatican.

The works of Antonio require to be enumerated with some particularity. They are, 1. "*De Exilio*," Antwerp, 1659, folio, a very learned treatise on exile from the earliest times, commencing with that of the rebel angels from Heaven and of Adam from Paradise. It is singular that on this subject also Antonio found himself anticipated, and that on sending the manuscript for inspection to Ramos del Manzano he was informed that his friend and fellow-pupil, Jose Fernandez de Retes, had just completed some commentaries on the title of the Digest "*De Interdictione et Relegationne*." Both treatises were published in friendly rivalry, and both of them are highly spoken of by Gerard Meerman, who considers that of Retes to be superior as a legal essay, and that of Antonio in diversified learning. Antonio's first chapter is a bibliographical one "On those who have treated of Exile before him." A new edition of this treatise, with very considerable additions from the manuscript notes of Antonio to his own copy in the royal library at Madrid, was published in the third volume of Meerman's "*Novus Thesaurus Juris Civilis*." 2. The only other work published by Antonio during his lifetime was that portion of the "*Bibliotheca Hispana*," afterwards called the "*Bibliotheca Nova*," which relates to the authors who lived from the year 1500 to the date of publication. This work, which appeared at Rome, in two volumes, folio, in 1672, was a sort of complement to the "*Bibliotheca Vetus*," which contains the authors from the earliest periods to the year 1500, but the "*Bibliotheca Vetus*" did not appear till the year 1696, twelve years after the author's death, when it was published, also at Rome, in two volumes, folio, under the editorship of Don Emanuel Marti, afterwards dean of Alicant, and at the expense of Antonio's friend and fellow-pupil, Cardinal Saenz de Aguirre, who had obtained it for that purpose from the author's heirs. In the course of the next century these books became so rare that a copy was difficult to be met with in Spain, and when occasionally offered for sale brought a very high price. A new edition of the "*Bibliotheca Nova*" was at length set on foot, under the patronage of Charles III., and was considerably advanced under the editorship of Sanchez, Pellicer, and Casalbon, when Perez Bayer was requested to superintend a new edition of the "*Bibliotheca Vetus*" also, and both were at last published at the same time, at Madrid, in 1788, in four folio volumes of beautiful typography. An error in the title page of the first volume of the "*Bibliotheca Nova*," by which 1783, instead of 1788, is given as the date of publication, has occasioned much confusion on that head. This edition of the "*Bibliotheca Hispana*," which has since formed an indis-

pensable part of the library of every Spanish scholar, is, nevertheless, far inferior in value to what might reasonably have been expected. The "*Bibliotheca Vetus*," which, if Bayer had had the time and opportunity to bestow upon it his ample stores of learning, would probably have been as good as a work of the kind can be, was hurried through the press in order that it might appear simultaneously with the "*Nova*," and it was consequently impracticable to introduce all the improvements which he wished, though his additions are of great value. The "*Bibliotheca Nova*" was edited by Pellicer and Sanchez on so singular a plan that, but for the evidence of their own declaration in the preface, it would be difficult to believe that it could ever have been adopted by two such men. They state that their design was to present the work of Nicolas Antonio entire, and add, that this "they have so religiously observed, that even the authors whom Antonio, through forgetfulness, inserted twice over have not been retrenched; those whom he has once given as anonymous and once with their names are both retained; omissions, which might easily have been supplied, have been left as they were, and some errors, which might readily have been corrected, remain untouched." All that they allowed themselves to do was to insert in their proper places the manuscript notes from Antonio's own copy of the book, which brought the information up to the year of his death, and supplied an additional harvest of eighteen hundred authors.

The "*Bibliotheca Vetus*" and "*Nova*" are constructed upon different plans. In the former the authors are given in chronological series; in the latter in alphabetical order, according to their Christian names. This preference of the Christian to the surname was common to most of the early bibliographers, beginning with Conrad Gesner, but has now been long abandoned in every country of Europe, except the Peninsula. The inconvenience which it causes is partially remedied in Antonio's book by an index of surnames at the end, to which are appended six other indexes, all highly useful, one of the birthplaces of the authors whom he mentions, two of the orders secular and regular to which some of them belonged, one of the ecclesiastical and another of the civil dignities which they attained, and finally, one enumerating the subjects treated of in their works. By the last we are enabled to discover among other things that the "*Bibliotheca Nova*" mentions four authors who have written on optics and perspective, four on chemistry, seven on mineralogy, eleven on agriculture and eighteen on architecture, sculpture, painting and mechanics (which are all included by Antonio under one head), while it enumerates eighty-two who have written on the sacred images of the Virgin, a hundred and

sixty-seven on the Immaculate Conception, two hundred and twenty on the "Sum of Theology" by St. Thomas Aquinas, and five hundred and seventy-five on the lives of saints and martyrs. Antonio gives a brief memoir of each of his subjects, a list of their works, both printed and manuscript, and of their various editions, with, in some cases, a reference to his authorities. He includes in his catalogue Portuguese as well as Spaniards, and all persons born in the Spanish or Portuguese colonies; and he gives in the "*Bibliotheca Vetus*" a separate list of Arabic authors connected with Spain, and in the "*Nova*" another of writers who had resided in the Peninsula, or treated of its history, or might in any way be considered as belonging to a Spanish library. He had also drawn up a list of rabbinical authors for the "*Bibliotheca Vetus*," but it could not be found at the time that work was printed, nor does it appear to have been discovered since.

The merits of Antonio have been spoken of in very high terms. In some commendatory lines prefixed to the edition of the "*Bibliotheca Nova*," published by himself, he is called "a double miracle of nature;" Rodríguez de Castro, in his "*Biblioteca Española*," speaks of him as the "incomparable Nicolas Antonio; Seelen styles him "the prince of bibliographers;" Morhof and Clement praise him highly, and we have seen the enthusiastic reverence shown to him by Sanchez and Pellicer. His merits are indeed so great, and the service he has rendered to literature so eminent, that it is but an ungrateful task to point out his deficiencies. It may, however, be observed that his adoption of the Latin language in treating of the Spanish writers of the sixteenth and seventeenth centuries appears to have been a serious error in judgment. As the nature of his work requires a constant mention of the names of places and persons, the titles of offices, &c., all the objections which have been urged against the employment of an ancient language in modern history apply to it in their fullest force; and as after all he generally gives the titles of books in their original languages without translation, (though the contrary has been often stated,) a great part of his information is not accessible to those who do not understand Spanish. Antonio's Latin style is neither pleasing nor even correct. Bayer, in the preface to his edition of the "*Bibliotheca Vetus*," points out solecisms in the first edition of the most unusual character, false concord, the accusative used instead of the nominative, and other things of the kind. The adoption of the arrangement by Christian names is one which every reader regrets at least nine times out of ten that he consults the work of Antonio; it has no perceivable recommendation, and it has the disadvantage of separating widely many names which ought to be close together.

The general character of his biographical narratives is that of provoking dryness, even in cases where the subject is interesting and the materials ample. This is shown very conspicuously in his account of Calderon, whom he dismisses with a few vague sentences of praise, without even mentioning the date or place of his birth, or particularising his works any further than as "some volumes of comedies." Though generally honest and candid in his criticism on secular subjects, he cannot be considered as very liberal or enlightened on ecclesiastical matters, and he has carried his dislike of heretics so far as to omit the name of Michael Servetus altogether. It may be observed also, that the list of authors in the "*Bibliotheca*" is far from complete. Even in the second edition Antonio will be found to enumerate no more than a hundred and eighty-eight Valencian authors, while Rodríguez, in the "*Biblioteca Valentina*," gives more than seven hundred. With all these deductions, the "*Bibliotheca Hispana*" is still the best work to consult on a subject of Spanish literature, and often the only one. A translation of it into Spanish, with an attempt to correct its errors, supply its omissions, and continue it to the present time, would be one of the most valuable presents that could be made to the libraries of Europe. Finally, if Antonio was not a Mazzuchelli, it is but fair to remember that he estimated more justly than Mazzuchelli what the ordinary limits of human life would allow to be performed, and has left us a work which is at least in one sense complete.

His third great work is the "*Censura de Historias Fabulosas*," first published at Valencia, in one volume folio, in 1742, by Don Gregorio Mayans i Siscar. It is a learned dissertation on the authenticity of certain chronicles relating to ancient Spanish ecclesiastical history, which purport to be written by Flavius Dexter, Marcus Maximus, Luitprand, and Julian Perez, but are in reality the production of Father Geronimo Roman de la Higuera, who pretended to discover them towards the close of the sixteenth century. The fact of the forgery is clearly established in this very elaborate piece of criticism, which occupies more than six hundred and forty folio pages closely printed in double columns. Even this was only a portion of what Antonio intended to write on the subject; he speaks in the short account of himself which he gives in the "*Bibliotheca Nova*" of a projected work in Latin, to be entitled "*Trophaeum historico-ecclesiasticum Deo Veritatis erectum ex Manubiis pseudo-Historicorum Flavii Dextri*," &c.; and among his manuscripts were several in Spanish relating to the same affair, which Mayans announced his intention of publishing as a supplement to the "*Censura*." These fictitious chronicles had acquired much favour in the

eyes of the Spanish ecclesiastics; some expressions of Antonio concerning them in the "Bibliotheca Vetus" had brought some trouble on Cardinal Saenz de Aguirre when he published it, and the whole of the copies of the "Censura" were seized by order of the Spanish government soon after its appearance. The investigation which followed convinced the government of the correctness of Antonio's views, and the "Censura" was three months afterwards allowed to be sold again. Together with this work were given some interesting literary letters by Antonio, which had first been published by Mayans at Lyon in 1733, and were afterwards reprinted by him in his "Cartas de varios Autores Españoles." Some misapprehension of the meaning of the Spanish word "Cartas" (letters) has led the writer of the article on Antonio in the "Biographie Universelle" to describe the "Censura" as "ouvrage orné de cartes," which Watt in the "Bibliotheca Britannica," has translated "ornamented with plates."

In a biography by Mayans prefixed to the "Censura," he gives an account of several unpublished manuscripts of Antonio:—a "Series Historicorum;" a "Hermes Biblicus;" a "Censura Universal;" two Itineraries, &c., which are preserved in the royal library at Madrid, to which they were presented by Don Adriano Coning, the nephew and one of the heirs of Antonio. A fine portrait of Antonio, whose countenance is remarkably sensible and prepossessing, is given in the last edition of the "Bibliotheca," and in the great collection of "Retratos de los Españoles." (*Life* by Mayans prefixed to the *Censura*, and by Bayer to the *Bibliotheca Vetus*; every edition of every work of Antonio; Arana de Varflora, *Hijos de Sevilla*, iv. 43—48.; Seelen, *Selecta Literaria*, p. 1—51.; Meusel, *Bibliotheca Historica*, vi. 4—13.) T. W.

ANTONIO OF PADUA, SAINT, was born at Lisbon on the 15th of August, 1195. He was descended from a noble and wealthy family, and on his father's side he was related to Godfrey of Bouillon, the celebrated crusader. His real name before he entered the monastic life was Ferdinand. In his fifteenth year he entered the order of the Augustin monks, but in 1220 he left them, and joined the Franciscan order, which had been established some years before by St. Francis of Assisi, of whose disciples Antonio became one of the most zealous and renowned. With a view to convert the heathens, or to win the crown of martyrdom, he embarked in 1221 on an expedition to Africa, but a storm cast him back upon the coast of Italy. His missionary plans among the heathens were now given up, and after having stayed for some time in a hermitage in Italy, he went about preaching in various towns of France and Italy, especially at Montpellier, Toulouse,

Bologna, and Padua. His biography consists of numerous marvellous stories, from which it is impossible to elicit the truth. He is chiefly celebrated for his extraordinary talent of preaching. He himself, however, went so far in his monkish humility, as to assert that he was better fitted for washing the dishes and spoons in a monastery than for preaching. In truth, he possessed little knowledge, and of theology he was profoundly ignorant. He died at Padua on the 13th of June, 1231. In the year following Pope Gregory XI. placed him among the saints, and a magnificent church was dedicated to him at Padua. His tomb in this church is a master-work of middle age sculpture. The Church of Rome celebrates his memory on the 13th of June. He is invoked as one of the greatest of their saints by the Roman Catholics, but more especially in Portugal and Italy; and he is believed to exert his influence in averting diseases and epidemics among cattle. The writings of St. Antonio, consisting of sermons, a mystical explanation of the Scriptures and a biblical concordance, are of very little value. The following is a list of them: 1. "Sermones Dominicales, Adventus, Quadragesimales, alique de Tempore," Paris, 1521, 8vo. The most correct edition is that of R. Maffei, Venice, 1575, 8vo. 2. "Concordantiæ Morales Sacræ Scripturæ Prædicatoribus ad Virtutem commendandam utilissimæ," Rome, 1624; Paris, 1641; Cologne, 1647. 3. "Interpretatio Mystica in omnes fere Sacræ Scripturæ Libros," Paris, 1641, fol.; Lyon, 1653, fol.; Regensburg, 1739, fol. These three works are also printed in L. Wadding's edition of the works of St. Francis of Assisi (Antwerp, 1623, 4to.), and in the edition of the works by J. de la Haye (Paris, 1641, fol., reprinted at Lyon, 1653, fol.). In 1757, A. M. Azzoguidius published from a MS. in the Franciscan monastery at Bologna, some sermons entitled, "Sermones in Psalmos, ex Autographo nunc primum in lucem editi," in 2 vols. 4to. The MS. contains no author's name; but the editor was convinced, by the peculiar smell of the MS., that it was written by St. Antonio's own hand, and that the sermons were his work. This edition contains also a biography of the saint. His life has been often written, in all the languages of Europe, both in prose and in verse. (*Acta Sanctorum*, June 13.; Nicolaus Antonius, *Bibliotheca Hispana Vetus*, viii. c. 2.; Hamberger, *Zuverlässige Nachrichten*, iv. 365.) L. S.

ANTONIO DE PAPHIA (אַנְטוֹנִיּוֹ דִּי פַפְיָא), which Wolff interprets to mean de Pavia (Ticinensis). There was a folio manuscript in the library of Colbert, on the treatment of fevers, translated from the Latin of Antonio de Paphia into Hebrew by R. Solomon ben Moses the physician, but no notice is given of the time at which this author lived. (Wolfius, *Biblioth. Hebr.* iii. 130.) C. P. H.

ANTONIO, PEDRO, a Spanish historical painter, born at Cordova in 1614. He was the scholar of Antonio del Castillo, and painted several works, which, through the freshness of their colouring, attracted the applause of the vulgar at Cordova, where there are several of his works. The best are, a St. Rosa de Lima and a St. Thomas Aquinas, in the convent of St. Paul. He died at Cordova in 1675. (Bermudez, *Diccionario Historico*, &c.) R. N. W.

ANTONIO DA TRENTO. [TRENTO.]

ANTONIO DA TREVIGI painted at Trevigi about the beginning of the fifteenth century (1402—1414). In the church of S. Niccolo he executed with considerable skill a colossal figure of St. Christopher. (Federici, *Memorie Trevigiane su le Opere di Disegno*.) R. N. W.

ANTONIO VENEZIA'NO, one of the most eminent painters in fresco of the fourteenth century, was born, according to Vasari, in Venice in 1310, but Baldinucci has concluded, from certain documents which he discovered, that he was a Florentine. He studied at Florence with Angelo Gaddi, and painted much in his style. Antonio painted some frescoes in Venice for the signory, but was so badly rewarded that he left the place in disgust. His chief works, now nearly all destroyed, were painted in Florence and in Pisa, where in the Campo Santo and in other places he executed many works of extraordinary merit for the period, in the opinion of Vasari particularly, who praises the force of his colouring, and the truth and harmony of his chiaroscuro, in which he was scarcely equalled by any painter of his time. His design also was correct and graceful, and he was distinguished likewise for the choice of his attitudes, the elegance of his draperies, and the variety of his expression.

One of his most celebrated works was the Miracle of the Loaves and Fishes, painted in the convent of S. Spirito at Florence. Vasari says that his paintings in the Campo Santo were decidedly the best pictures there. He completed in this place the series commenced by Simone Memmi, of the life of San Ranieri: his own portrait is among the heads painted by him. These works are still extant.

Towards the end of his life he devoted himself to the study of medicine, and he became, says Vasari, no less skilful as a physician than he was diligent as a painter.

He died of the plague in Florence (A. D. 1384), in the seventy-fourth year of his age; a victim to his exertions to save the lives of others. Paolo Uccello and Gherardo Starnini were his scholars. (Vasari, *Vite de' Pittori*, &c.) R. N. W.

ANTONIO DE YEPES. [YEPES.]

ANTONIOTTI, GIORGIO, was born at Milan in 1692, and resided some time in Holland, where, in 1736, he published his first work, "Twelve Sonatas for the Violon-

cello or Viol di Gamba." He afterwards came to London, where he lived more than twenty years, without rising to eminence in any branch of his profession. His work "L'Arte Armonica," translated into English, was published by Johnson in 1760. It is partly historical and partly theoretical, but its intrinsic value is not great. (Fetis, *Biographie Universelle des Musiciens*; Antoniotti, *L'Arte Armonica*.) E. T.

ANTONISZE, KORNELIS, a good Dutch painter of cities, and apparently also a wood-cutter. He was born at Amsterdam about 1500. There is in the exchequer at Amsterdam a painting of that place executed in 1536 by Antonisze. He published also a view of the same place in a set of twelve woodcuts, dedicated to Charles V., which is very scarce. Antonisze was one of the sheriffs of Amsterdam, and in 1547 was elected a member of the city council. His name is sometimes written Teunissen; both forms signify the son of Antony or Antonius: and Sotzmann, "Ueber des Anton von Worms Abbildung der Stadt Cöln aus den Jahren 1531," conjectures that Antonisze may have been the son of Anton von Worms.

There was a HENRIK ANTONISZEN or ANTHEUNISZEN, who died at Antwerp in 1794, aged fifty-seven: he painted excellent landscapes in the style of Berghem. He had many good scholars. (Houbraken, *Groote Schouburgh der Nederlantsche Konstschilders*, &c.; Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

ANTONIUS. This name of a physician occurs several times in Galen's works, but whether all the passages refer to the same person or to several individuals it is impossible to say. If it refers to several individuals, they must all have lived in or before the second century after Christ. One is called "the herbalist," another "the druggist," and the prescriptions of both are quoted with apparent approbation. They may both perhaps be the same as Antonius Castor. A third is the person to whom the treatise "On the Pulse" (which is in the nineteenth volume of Kühn's edition of Galen's works, but which is generally considered to be a spurious compilation from his other works on the same subject) is addressed, and who is there styled "a lover of learning and a philosopher." The only reason for thinking him to have been a physician is the nature of the work addressed to him. An Epicurean philosopher, who was a contemporary of Galen, is added to this list by Fabricius, but the writer is not aware of there being any grounds for his so doing. He composed a philosophical work, entitled *Περὶ τῆς ἐν τοῖς ἰδίοις Πάθεσιν Ἐφεδρέας*, which probably means (for Galen himself notices the obscurity of the title) "On the guarding against one's own Affections," in answer to which Galen wrote his work "On knowing and curing the peculiar Affections

of each Man's Soul" (Περὶ Διαγνώσεως καὶ Θεραπείας τῶν ἐν τῇ ἐκάστου Ψυχῇ ἰδίῳ Παθῶν). Galen's treatise is still extant in the fifth volume of his works, but that of Antonius is lost. (Fabricius, *Biblioth. Græca*, vol. xiii. p. 65. ed. vet.) W. A. G.

ANTONIUS DE AGUILERA. [ANTONYUS CARTAGINENSIS.]

ANTONIUS, ATTICUS, a rhetorician mentioned by Marcus Seneca (*Suasoria*, 2.). A few words from one of his declamations are cited with high approbation by Seneca.

W. B. D.

ANTONIUS DE AZARO. [ANTONY OF PARMA.]

ANTONIUS, CAIUS, was the second son of M. Antonius Creticus, and brother of Antonius the Triumvir. He first appears in history in B. C. 54, when, in conjunction with his younger brother Lucius and C. Memmius, tribune of the people, he prosecuted Aulus Gabinius, consul in B. C. 58, for oppression and extortion in his government of Syria. In B. C. 51, Caius Antonius was quæstor to Q. Minucius Thermus, proprætor of Asia, to whom he was recommended by M. Cicero as his deputy in that province until the new proconsul arrived. Cicero's quarrel with the Antonii was subsequent to B. C. 51, and he described the three brothers as men of some eloquence and talents, whom it would be prudent in Minucius to conciliate, especially as they were certain of soon being tribunes of the people, and, in due time, consuls (*Ad Familiares*, ii. 18.). Caius Antonius, however, was never tribune. But at the breaking out of the civil wars in B. C. 49 he was sent as Cæsar's lieutenant to Illyricum, and was besieged in the island Coricta on the Illyrian coast by M. Octavius and L. Scribonius Libo, who commanded a squadron of the fleet of Cn. Pompeius. His provisions failed him, one of his centurions, T. Pulfio, proved treacherous, and he was compelled to surrender. His army—fifteen cohorts, according to Orosius (vi. 15.)—was incorporated with that of Pompeius, and Antonius remained a prisoner until after the battle of Pharsalus. He was appointed one of the pontifices by Julius Cæsar, and was city-prætor with M. Brutus in B. C. 44. In the same year his elder brother Marcus Antonius was consul, and his younger brother Lucius tribune of the people. As Marcus and the Cæsarian party had driven M. Brutus and his fellow-conspirators from Rome, Caius Antonius alone officiated as city-prætor. In this office he received Octavianus Cæsar's declaration that he meant to claim the estates of his late uncle, the dictator. The prætorian games which Caius Antonius exhibited on the 7th of July in the same year were anxiously awaited by both parties, since it was probable that the general feeling towards Cæsar's murderers would be manifested during their representation. The province of

Macedonia, which Cæsar had assigned to M. Brutus, after having been first transferred to Marcus Antonius, was finally, at his instigation, given by the senate to Caius. He landed at Apollonia in Illyricum late in the autumn of B. C. 44. But his province was already in possession of M. Brutus, and on every side a superior force was ready to attack him. He expected to have been joined at Apollonia by the troops of Vatinius and Hortensius. Vatinius, however, had opened the gates of Dyrracchium, and surrendered his three legions to Brutus: and Hortensius had acknowledged Brutus as the legitimate proconsul of Macedonia. Antonius had brought from Italy, according to Appian, a single legion, according to Cicero, only seven cohorts. His brother Marcus and Cornelius Dolabella had withdrawn five legions to their respective provinces of Cisalpine Gaul and Syria, and a sixth, under the command of Caius's own lieutenant, Lucius Piso, had yielded to Brutus: Caius, therefore, finding himself too weak to defend Apollonia, and suspecting the disposition of the townsmen, went to Buthrotus, but, on his march thither, three of his cohorts were cut off by Brutus. He was again defeated by the lieutenant of Brutus, the young Marcus Cicero, while attempting to seize some strong posts in the neighbourhood of Byllis: and shortly afterwards was overtaken on some marshy ground and surrounded by the cavalry of the enemy. About the middle of March, B. C. 43, his troops obliged him to surrender to Brutus, for his capture is mentioned by Cicero in his thirteenth Philippic oration, which was spoken in the senate on March the 20th. Although the expediency of putting him to death, in requital for the murder of Trebonius at Ephesus by Dolabella, was urged by Cicero and others, Antonius was at first allowed to retain his prætorian licitors and fasces. But his confinement was rigorous after the discovery of his attempts to excite the soldiers to mutiny. The proscription and murder of Decimus Brutus and Cicero by the second triumvirate at length determined M. Brutus to order the death of his prisoner. The execution of the order was entrusted to Q. Hortensius, late proconsul of Macedonia, on which account M. Antonius, after his victory at Philippi, caused Hortensius to be slain on the grave of his brother. The accounts of the death of C. Antonius and its attendant circumstances are, however, various. Dion Cassius says that he was put to death in Apollonia by one Caius Clodius, who guarded him, without any authority from Brutus, because he feared that the emissaries of the triumvir Marcus Antonius would effect his rescue. He mentions, however, the version of the story which Plutarch and Appian followed, and which attributes his execution to M. Brutus. Velleius Paterculus (ii. 71.) says that Q. Hortensius fell in the

action at Philippi. Livy (*Epitome*, exxiv.) leaves it undecided. Two medals are assigned to this Caius Antonius by Rasche, *Lexicon Rei Numariae*. One of them, a silver medal, has the legend "C. Antonius Procos." on the upper face, and the word "Pontifex" on the reverse. The other medal has on the reverse "Roma" and the head of Hercules. (Ernesti, *Clavis Ciceroniana*; Baier, *Onomasticon Tullianum*, "Caius Antonius;" the indices to Plutarch's Lives, Bryant's ed.; Dion Cassius; Appian, *Civil Wars*; Cæsar, *Bellum Gallicum*, iii. 4. 10. 67.; Florus, iv. 2. § 31.; Lucan, iv. 406.; Valerius Maximus, viii. 1. § 3.) W. B. D.

ANTONIUS, CAIUS HYBRIDA, was the younger of the two sons of M. Antonius the Orator, and uncle of the Triumvir. The origin and meaning of his surname, Hybrida, are uncertain. Pliny (*Hist. Nat.* viii. 79.), Valerius Maximus (viii. 6. § 4.), Horace, (*Satire*, vii. 2.), and Suetonius (*Octavius*, 19.), apply the word to one who is born of a Roman father and a foreign mother. The parents of Caius Antonius must, however, have been both of them Roman citizens, although it is remarkable that his mother's name is nowhere mentioned: for otherwise he himself would neither have ranked among the Antonii, nor been eligible to the magistracies. Like Creticus, therefore, Hybrida was probably a term of reproach, suitable to the low habits of one whom Cicero calls a gladiator, a robber, and a charioteer (*Oratio in Toga Candida*). In B. C. 87, as military tribune, he accompanied Sulla into Greece. But on the return of Sulla to Italy in B. C. 83, Antonius remained behind with a few troops of horse, and levied contributions on the province of Achaia. For this offence, on the petition of the provincials, Antonius was prosecuted by C. Julius Cæsar before M. Lucullus, the prætor peregrinus, B. C. 76. He was cited, but refused to appear, alleging some informality in the appointment of the judges, and for a time the prosecution was dropped. Six years afterwards, however, the censors L. Gellius and Cn. Cornelius Lentulus, B. C. 70, expelled him from the senate for his original offence, for disobeying the prætor's summons, and for squandering his own property. Cicero says that Antonius sold his herds of cattle and assigned over his pasture-lands, but kept his herdsmen, and threatened to employ them in a servile war. Antonius returned from Greece in time to profit by Sulla's proscription, and he was one of the Roman nobles who flattered the dictator by appearing in public as charioteers at his Circensian games, B. C. 81. At what time he regained his seat in the senate is unknown. Before his expulsion he had probably been tribune of the people (Orelli's *Inscriptions*, No. 3673.), and he was ædile between B. C. 69—66. At the games which he then exhibited, the proscenium and stage decorations

were plated with silver. (Pliny, *Hist. Nat.* xxxiii. 16.; Valerius Maximus, ii. 4. 6.) He was one of Cicero's colleagues in the prætorship, B. C. 66, and in the consulship, B. C. 63. At the prætorian comitia he was raised, through Cicero's interest with the people, from the lowest to the third place among the candidates. In canvassing for the consulship, Catiline and Antonius, secretly supported by Crassus and Cæsar, employed every means to prevent Cicero's election, and drew on themselves the orator's invective in his speech in "Toga Candida." Their replies were published, but turned chiefly on the obscurity of Cicero's family. They bribed so openly, that the severe penalties of the Calpurnian law against bribery were rendered more stringent on their account by the enactment, after much opposition in the senate, of the Lex Tullia de Ambitu. Antonius was at length declared Cicero's colleague by a small majority in the centuries over Catiline; and he owed it to the respect entertained for his father's memory that some men of character supported him. Once in the consulate, Antonius was formidable, and must be conciliated. He was the hope of Catiline and his party, and his debts and profligate habits made him desirous or heedless of a revolution. But he was also indolent and irresolute, and his position as consul perhaps inclined him to support the existing constitution. Cicero was thus enabled to purchase his neutrality, at least during their joint magistracy, by giving up to him, without awaiting the ballot for the provinces, Macedonia, the plunder of which would retrieve his broken fortunes. After the complete exposure of Catiline's designs, his personal interests kept Antonius true to the senate; but he never forgave or voluntarily seconded his colleague. Towards the end of B. C. 63, Antonius went into Etruria to assist the prætor Q. Metellus Celer in preventing Catiline's escape through the passes of the Apennines into Transpadane Gaul. With some lingering hope in his old associate, Catiline attacked the consul rather than the prætor, and a seasonable or a pretended fit of the gout saved Antonius from the regret or the shame of conquering his late confederate. His lieutenant, M. Petreius, destroyed Catiline and his army, and Antonius obtained the title of imperator. Triumphal honours had not yet been granted for victories in civil wars, yet Antonius travelled to Macedonia with laurel on his lieters' rods. Macedonia was the price of his adherence to the senate, and he exacted it to its full amount from the oppressed provincials. The appearance in his suite of one Hilarus, an accountant trained in the slave schools of Pomponius Atticus, and afterwards a freedman of Cicero's, gave rise to a report, which Antonius encouraged, that his late colleague's resignation of Macedonia had not been wholly disinterested.

Antonius seems to have told the provincials that he robbed on Cicero's account as well as his own. (Cicero, *Ad Atticum*, i. 12.) If he promised, however, he never performed; and in a letter to Antonius himself (*Ad Familiares*, v. 5.), Cicero makes heavy complaints of his former colleague's ingratitude. Antonius pillaged the barbarians on the frontiers as well as the subjects of his province. But the Dardanians, a tribe of Lower Mæsia, attacked him on his retreat, and while Antonius fled with the horse, cut off his infantry, and recovered the booty. He was defeated a second time in Upper Mæsia by the natives, assisted by the Bastarnæ, a Scythian tribe. His ill success, rather than his previous extortions, attracted the notice of the senate. He was threatened with a recall, and by Cneius Pompeius, then returning from the Mithridatic war, with prosecution for misgovernment. The interest of Cicero with the senate seems again to have been exerted in favour of Antonius, and he was quietly superseded in Macedonia by C. Octavius, the father of Augustus, B. c. 60. But in the following year, B. c. 59, the consulship of Cæsar and Bibulus, when Cicero was himself in imminent danger from Clodius, Antonius was prosecuted by M. Cælius for his share in Catiline's conspiracy, and at the same time by his future son-in-law C. Caninius Gallus, before the prætor Cn. Lentulus Clodianus, for malversation in his province. Although defended by Cicero, he was condemned, under the Cornelian laws against treason and malversation, to a pecuniary fine and banishment. He chose Cephallenia for his residence in exile, and his pretensions to act as governor of the island were convicted at. In B. c. 49 his nephew Marcus was tribune of the people and Cæsar's lieutenant in Italy. Yet Antonius was not allowed to return to Rome before B. c. 47, when his recall was the act, not of his nephew, but of the dictator himself. Cicero, indeed, hints that Marcus was in his uncle's debt, and since an exile had no civil rights, and could not enforce payment, he purposely deferred his uncle's recall. For the same reason he excluded him from a commission of seven who were appointed to divide lands in Campania: because to appoint him a commissioner involved the restoration of his civil rights. Antonius was a candidate for the censorship, probably about B. c. 45. His character made the attempt deplorable and ridiculous; but the general contempt was heightened by his nephew, who had urged him to become a candidate, and, on the day of election, abruptly closed the comitia. And when, in order to make room for his third wife, Fulvia, Marcus had ignominiously dismissed his cousin Antonia, he scrupled not to charge her with adultery in her father's presence, and before a full assembly of the senate. This insult was offered to Antonius on the 1st

of January, B. c. 44, and with the mention of it by Cicero (*Philippic*. ii. 38.) ends our knowledge of his life. He died probably in the same year. If by *Teueris* (Cicero, *Ad Atticum*, i. 12., xiii. 6., xiv. 7.) C. Antonius is meant, it increases the probability that the name *Hybrida* refers not to his parentage, but was really a nickname. ("C. Antonius Hybrida" in Ernesti, *Clavis Ciceroniana*; and Baier, *Onomasticon Tullianum*, where all the references for his history are given.)

W. B. D.

ANTONIUS CARTAGINENSIS, or DE CARTAGENA, was a physician and professor of medicine at Alcalá de Henarez. By the Emperor Charles V. he was appointed physician to the dauphin of France (afterwards Henry II.) and his brother, the Duke of Orleans, when, from 1528 to 1530, they were kept at Madrid as hostages for their father, Francis I. of France. He is described as a man of both learning and elegance. He wrote—1. "Libellus de Fascinatione." 2. "De Febre pestilentiali." 3. "De Signis Febrium, de Causa Dierum criticorum et ipsorum Notis," which were all published together at Alcalá de Henarez, in 1530, in folio. (Antonius Cartaginensis, *Works*.)

For distinction, two other physicians named Antonius may be here mentioned. ANTONIUS DE AGUILERA was a physician at Guadalaxara, and wrote—1. *Præclaræ Rudimentorum Medicinæ Libri Octo*, Alcalá de Henarez, 1571, folio; a system of medicine and therapeutics collected from the works of his predecessors. 2. "Exposicion sobre las Preparaciones de Mesue," Alcalá de Henarez, 1569, 8vo.

ANTONIUS DE VIANA, was at one time a surgeon in the Spanish navy, and afterwards was attached to the hospital founded at Seville by Cardinal Cervantes. He wrote a work entitled "Espejo de Chirurgia; primera Parte en Tres Exercitaciones de Theorica y Practica," Lisbon, 1631, 4to. (N. Antonius, *Bibliotheca Hispana Nova*.) J. P.

ANTONIUS CASTOR. [CASTOR, ANTONIUS.]

ANTONIUS CRETICUS, MARCUS, was the eldest son of Marcus Antonius the Orator, and father of Antonius the Triumvir. He was quæstor in B. c. 80, and prætor in B. c. 75. In the following year, through the influence of the consul, M. Aurelius Cotta, and of P. Cethegus, Antonius, with the title of prætor, received the command of the coasts of the Mediterranean, and of the whole fleet of Rome and her allies, with instructions to clear the seas of pirates. He made his commission—which was nearly as extensive as the similar powers conferred on Cneius Pompeius in B. c. 67—a pretext for plundering the provinces, especially Sicily; and his conduct in command was so incapable and unfortunate, that he was suspected of a secret understanding with the pirates. Some par-

ticulars of the conduct of Antonius Creticus in Sicily will be found in Cicero's orations against Verres (*Divinatio*. 55.; *Pseudo-Asconius in Divination*. p. 122., Orelli's ed., *Verrin*. ii. 8.) He attacked the Cretans, alleging that they had aided Mithridates VI., king of Pontus; but, although he commanded the fleet of the Greek maritime states, he was totally defeated, and the greater part of his armament destroyed. His own escape was believed to have been ignominiously purchased, and the surname Creticus was the lasting memorial of his disgrace. Antonius never returned to Rome; but died in Crete shortly afterwards. Sallust describes Antonius Creticus as one born to squander money, and heedless of every thing beyond the cares or pleasures of the moment. Plutarch describes him as of an easy and humorous disposition, but vicious from indecision of character. He was first married to Numitoria, daughter of Quintus Numitorius Pullus of Fregellæ, by whom he had no children. By his second wife, Julia, daughter of L. Julius Cæsar, consul in B. C. 90, he had three sons, Marcus, Caius, and Lucius, and a daughter married to P. Vatinius. (*Scholia Bobiensia in Oration. in Vatinius*, p. 321. Orelli's ed.; Plutarch, *Antonius*, 1.; Diodorus Siculus, *Fragment*. xxxviii., xxxix.; Cicero, *Verrin*. iii. 213.; Velleius Paterculus, ii. 21.; Sallust, *Hist*. iii. 39. ed. Gerlach.)

W. B. D.

ANTO'NIUS CYRUS. [ANTONY, SAINT.]

ANTO'NIUS DIO'GENES (Ἀντώνιος Διογένης) was the author of a fabulous voyage to Thule, in twenty-four books, of whom Porphyrius in his *Life of Pythagoras*, and Photius, alone make mention. Photius says that he cannot ascertain the age of Antonius Diogenes, but that he certainly preceded Damascius, Heliodorus, Achilles Tatius, and Lucian, since these writers obviously borrowed materials from him for their various works of fiction. If he were older than Lucian, Antonius must have lived before A. D. 122—200. Photius adds that a certain Antiphanes, whose age he does not mention, set Antonius the example of writing incredible travels. He commends Antonius for his clear style, his graceful descriptions, and for poetical justice—a singular merit in a writer of travels. The title of the work of Antonius was probably "The Incredible Things beyond Thule" (τὰ ὑπὲρ Θούλην ἀπίστα). It was in the form of a dialogue, rather than, as Photius says, of a drama, and is the story told by Deinias, an Arcadian, to his countryman Cymbas, who had been deputed to solicit his return from Tyre to the place of his birth. Deinias, who was advanced in life, declined the proposal, but sought to make Cymbas amends for his fruitless voyage to Phœnicia by relating some passages of his extraordinary travels.

Antonius tried to gain credit for his fictions by forging a letter from Balagrus, one of the least eminent of Alexander the Great's captains. In this epistle to his wife,—Phile, a daughter of Antipater,—resident in Macedonia, Balagrus relates that Alexander, after the sack of Tyre, was shown by a soldier certain coffins, under ground, made of stone, and containing several legible inscriptions. Among these inscriptions were the following:—"Deinias, the Arcadian, lived a hundred and twenty and five years:" "Mantinius, the son of Mnaso, lived forty and two years, and seven hundred and sixty nights:" "Dercyllis, the daughter of Mnaso, lived thirty and nine years, and seven hundred and sixty nights." The singular addition of nights to the sum of their years refers to the sleep in which they were cast by an Egyptian magician. In the crypt wherein the coffins were found was discovered also a casket of cypress-wood, on which were cut these words:—"Whoever thou art, O stranger, open this casket, and learn things worthy to be admired." Within the casket, inscribed on cypress tablets, were found the adventures of Deinias and Dercyllis.

Deinias related that, in company with his son Demochares and three other Arcadians, he left Greece in quest of knowledge; that he crossed the Euxine and the Caspian Seas, climbed the Riphæan mountains, visited the mouth of the Tanais, and the region of eternal snows, and sailed on the ocean that surrounds the earth from the rising sun to the western island of Thule. At Thule, where he long sojourned, he met with a noble Tyrian damsel of great beauty and accomplishments, who, like himself, had passed through surprising adventures. Her name was Dercyllis, and similar fortunes inspired Deinias and Dercyllis with mutual love. The story of Dercyllis is a counterpart for extravagance to that of Deinias. Through the machinations of Paapis, an Egyptian priest, she and her brother Mantinius had been obliged to quit their native Tyre. Paapis, who had been banished from Egypt, was hospitably entertained by the parents of Dercyllis. He proved, however, to be a magician, and prevailed on Mantinius and his sister to administer to their aged parents a potion, which he promised should restore their youth, but which threw them into a death-like slumber. To expiate this involuntary parricide they fled from Tyre, visited many lands, and beheld many wonders. At Leontini in Sicily they encountered Paapis, and took their revenge on him by stealing his books of magic, and his casket of medicated herbs. They fled to Metapontum in Italy, where they learned that Paapis was in pursuit of them. Their informer was the philosopher Astræus, a disciple of Pythagoras, and a companion of the Scythian sage Zamolxis. Astræus accompanied the fugitives to the banks of the

Tanais. Here they found Zamolxis, who was honoured by the Scythians as a god, and who predicted the adventures that afterwards befel them. By his advice they sailed to Thule, whither Paapis followed them, and by his enchantments threw them into a death-swoon by day, although they regularly revived at night. A native of Thule, however, who was enamoured of Dercyllis, supposing that Paapis had really killed her, slew the magician and then himself. The books, which they had taken from Paapis, prescribed the mode of disenchanting Mantinias and Dercyllis, and their parents.

Astræus also contributed his stock of marvellous accidents, and related to Dercyllis some particulars of the life of Pythagoras and his father Mnesarchus. Mantinias and Dercyllis returned to Tyre before Deinias quitted Thule. But he afterwards rejoined them, and Cymbas saw Dercyllis at Tyre, when he came as the delegate of the Arcadians to Deinias. After he had related his adventures, Deinias caused them to be inscribed on two tablets of cypress-wood by Erasinides, an Athenian, who accompanied Cymbas. One of these tablets he gave to Cymbas himself for the use of his countrymen, and the other he directed Dercyllis to place in his coffin after death.

Antonius Diogenes gave authorities for each of his stories, but showed little discrimination in constructing them. The astronomical phenomenon of the days and nights lengthening as the pole is approached, is noticed, as well as the spherical form of the earth. His geography is absurd. Although Thule gives its name to the work of Antonius, it is merely a halting place for travellers, and its position is not defined. He makes Deinias go through the Euxine Sea to the Caspian, and from the latter to the mountains called Riphæan, and the mouth of the Tanais, though it is possible that the words of Antonius may mean the source of the Tanais. The cold drives Deinias northwards to the Scythian Ocean, and from thence he gets to the Eastern Ocean, and finds himself where the sun rises. Whatever may have been the age of Antonius Diogenes, he certainly lived after Alexander the Great's conquests had thrown open to the Greeks the countries between the Tanais and the Indus, and probably after the revival of the Pythagorean philosophy in the second century of our æra. (Photius, *Codex*, clxvi., Bekker's edition; Porphyrius, *Vita Pythagoræ*, Amsterdam, 1707, 4to.) W. B. D.

ANTONIUS FELIX. [FELIX.]

ANTONIUS FLAMMA. [FLAMMA.]

ANTONIUS, ARCHBISHOP OF FLORENCE. [ANTONINUS, SAINT.]

ANTONIUS, FRANCISCUS. [ANTHONY, FRANCIS.]

ANTONIUS GODEFROY. [GODEFROY.]

ANTONIUS, IULUS, was the younger son of Marcus Antonius the Triumvir, and Fulvia, his third wife. His first name Iulus, or, as it is sometimes improperly written, Iulius, referred probably to the connexion of the plebeian Antonii with the patrician Iulii, the progeny of Venus and Anchises, through Æneas and Iulus, by the marriage of M. Antonius Creticus with Julia, daughter of L. Julius Cæsar, consul in B. C. 90. Iulus Antonius was too young to accompany his father into the east, and was brought up at Rome by his step-mother Octavia with her own children by M. Antonius. One of his instructors was L. Crassitius of Tarentum, a freedman, the author of a history or description of Smyrna, who changed his proper Greek name Pasicles into the Roman surname Pansa (Suetonius, *De Illustr. Grammatic.* 18.). After the death of the triumvir, Augustus provided for Iulus Antonius by compelling the freedmen of the Antonian house to pay down the legacies which the law obliged them severally to leave at their death to their common patron. At the request of his sister, Augustus gave his niece Marcella, Octavia's daughter by her first husband C. Marcellus, consul in B. C. 50, in marriage to Iulus Antonius, who thus became, after Julia and Agrippa's sons, presumptive heir to the empire. He appointed him pontifex and one of the prætors of B. C. 13, and procured for him the consulate with Q. Fabius Maximus in B. C. 10. In his prætorship Iulus Antonius celebrated the birth-day of Augustus by a banquet to the emperor and the senate in the capitol, besides the usual chariot races, and combats with wild beasts. A province, apparently Asia Minor, was assigned to Antonius after his consulship, and one of his edicts respecting the toleration of the Jewish worship in Asia is cited by Josephus (*Jewish Antiq.* xvi. 6, § 7.). But his adulterous intrigue with Julia, the daughter of Augustus, which was not without suspicion of political ends (Seneca, *De Brevitate Vitæ*, 5.; Dion Cassius, lv. 10.), was the cause of his being condemned to death in B. C. 2. Velleius Patereulus, who was his contemporary, says that Antonius anticipated the executioner by self-destruction. Iulus Antonius was the author of an epic poem entitled "Diomedeis," in twelve books. Horace addressed to him the second ode of his fourth book. (Dion Cassius, li. 15., liv. 26. 36.; Plutarch, *Antonius*, 87.; Tacitus, *Annals*, i. 10., iii. 18., iv. 44.; Pliny, *Hist. Nat.* vii. 46.)

LUCIUS ANTONIUS, the son of Iulus Antonius, by Marcella, after her divorce from M. Vipsanius Agrippa, was, on his father's death, although still very young, banished to Marsaille, and there detained, on pretence of pursuing his studies, until his death in A. D. 25. A place in the sepulchre of the Octavii was the only public honour granted to this

member of the illustrious and ill-fated family of the Antonii. (Tacitus, *Annals*, iv. 44.)

W. B. D.

ANTO'NIUS, JULIA'NUS, wrote a history of the Jewish nation, and is cited, together with Josephus, by Minucius Felix, *Octavius*.

W. B. D.

ANTO'NIUS LODOVICUS, was born at Lisbon, and was a doctor of medicine of Coimbra. His learning, not in medicine alone, but in Greek and Latin, obtained for him the professorship of medicine at Coimbra, and in 1547 he began to lecture on the works of Galen, Aristotle, and others. He died in 1565, at a very advanced age, and left the following works:—1. "Problematum Libri Quinque," Lisbon, 1539–40, folio. 2. "De Occultis Proprietatibus, Libri Quinque," Lisbon, 1540, folio. 3. "De Re medica Opera," Lisbon, 1540, folio. This consists of nine chapters, and contains commentaries on Galen's writings on crises, the soul, and the fœtus; on some of the aphorisms of Hippocrates and Avicenna; on the errors of Pietro di Abano in his expositions of the problems of Aristotle; and essays on respiration, the heart, and difficult breathing. (N. Antonius, *Bibliotheca Hispana Nova*; Antonius Lodovicus, *Works*.)

J. P.

ANTO'NIUS, LU'CIUS, was the youngest son of M. Antonius Creticus. In B. C. 54 he was associated with his brother Caius and the tribune C. Memmius in the impeachment of Aulus Gabinius, consul in B. C. 58, for misgovernment in his province of Syria. In B. C. 44 he was tribune of the plebs. His first act on entering office, in the preceding December, was to bring forward a law to empower the dictator Cæsar, who was then in the midst of his preparations for the Parthian war, to nominate the magistrates of the republic for some years to come, and thus to avoid, during his absence from Rome, the hazards of popular elections. After Cæsar's murder, in B. C. 44, the tribunitian powers of Lucius were highly serviceable to the designs of his brother Marcus, and, without giving entire credence to the invectives of Cicero, it is evident that Lucius was an unscrupulous partisan. As early as April in the same year, Marcus Antonius, with the aid of Lucius, proposed and carried an agrarian law, the object of which was to win the favour of the veterans and the people. The execution of this law was intrusted to seven commissioners, of whom Lucius Antonius was chief. These were the septemviri who so highly excited the fears and indignation of Cicero, although it does not appear that his estates suffered by their proceedings, but, on the contrary, Lucius sought to conciliate him. For his conduct as commissioner a gilt equestrian statue—"dedicated," as the inscription on its base stated, "by the thirty-five tribes to their patron"—was erected to Lucius on the left side of the Forum. Cicero says that this tribute to Lu-

cius was the more preposterous since he had deprived many members of the tribes of their right of voting. The power of the commissioners extended over all the Public land in Italy; Cicero adds, over private property also. This, however, was a rhetorical exaggeration; but from the honours assigned to Lucius we may infer what classes of citizens were benefited by the commission. The equestrian order erected a second statue to him as its patron: the military tribunes a third: the usurers a smaller one, with an inscription recording their gratitude to the patron of the "Middle Janus," the bankers' quarter in Rome. Marcus Antonius was absent from the city when Octavianus arrived in the beginning of May; but, with the concurrence of Lucius as tribune, he addressed the people, and undertook to discharge his late uncle's legacies. He was a more vehement opponent of the senate than even his brother the triumvir; and, on one occasion at Tibur (Tivoli), he is said by Cicero to have diverted by reproaches and threats Marcus Antonius from his purpose of conciliating the senate. He followed Marcus to the siege of Mutina with a newly raised legion; and on the 15th of April, B. C. 43, during the battle at Forum Gallorum (Castel Franco), took charge of the trenches around Mutina, and attempted to divide the enemy's forces by an assault on the camp of Octavianus. In common with his brothers, Lucius was declared a public enemy by the senate, before the final defeat of Marcus under the walls of Mutina was known at Rome. In the retreat to Transalpine Gaul he led the advanced guard, and drove Culleo, the lieutenant of M. Lepidus, before him, and successfully resisted the attempt of Munatius Plancus to dislodge him from the passes of the Alps near Forum Julii (Friuli). In the year B. C. 41, Lucius Antonius was consul with P. Servilius Isauricus, and on the 1st of January celebrated a triumph for a pretended, or at least an unknown victory over some of the Alpine mountaineers. There is a faint trace of his having been censor in the preceding year with P. Sulpicius, preserved in an inscription, but not mentioned by any historian. (Pighius, *Annales*, iii. 481.) The consulate of Lucius was distinguished by the Perusine war, which lasted from the summer of B. C. 41 to the spring of B. C. 40. Lucius, an able officer in subordinate commands, seems to have possessed little original character. His eldest brother's wife, Fulvia, was doubly aggrieved by the infidelities of her husband, who was now in Greece, and by Octavianus divorcing her daughter Clodia. To recall the one to Italy, and to avenge herself on the other, she laboured to effect a breach between the two principal triumvirs, and for this purpose Lucius was a fitting instrument. They inflamed the discontents of the veterans and of the citizens, whom the military colo-

nies had deprived of their lands. To the former they represented that Marcus Antonius was able to liquidate the arrears of their pay: the latter they assured of redress and protection. They inveighed against the triumvirate, and they insinuated or promised that Marcus would restore the ancient government. By these means Lucius and Fulvia collected in the spring of B.C. 41 a considerable force. Lucius, accompanied by his brother's children, travelled through Southern Italy; but, on the approach of the cavalry of Octavianus, he fled to his brother's colonies in Apulia, and placed himself and his nephews under the protection of the veterans. After a fruitless conference at Teanum in Apulia between the adherents of the two triumvirs, Lucius, on pretence that his life was in danger, retired to the strong fortress of Præneste (Palestrina). Octavianus made a second attempt at reconciliation, which was frustrated by Manius Rufus, Fulvia's agent. At length, during the absence of Octavianus in Umbria, Lucius, at the head of six newly raised legions, repaired to Rome, where he was welcomed by the citizens, although the third triumvir, M. Lepidus, was stationed in the city with two veteran legions. The lieutenants of Marcus Antonius, who were quartered in the more distant parts of Italy, did not, however, second the movements of Lucius, who, finding himself nearly surrounded by Octavianus and his generals, Salvidienus, Agrippa, Asinius Pollio, and Ventidius, retired to Perusia in Etruria. The strength of the town enabled Lucius to repel every enemy but famine. The "Perusian famine," however, became in after times a proverb for intense and protracted suffering; and Lucius, after earnest intercessions for his soldiers, surrendered himself unconditionally to Octavianus. The fate of the garrison and townsmen of Perusia is differently related by historians. Suetonius says that, according to some accounts, Octavianus slaughtered three hundred senators and knights on an altar raised to the manes of his uncle Julius. Appian asserts that he put to death only the senators of Perusia and a few of his most inveterate enemies, and that his soldiers constrained him to this cruelty. Lucius Antonius was sent into Spain with the honorary title, but without the power, of proconsul; and he probably died soon afterwards, since there is no further mention of him. The pretence that the war with Octavianus was undertaken in defence of his brother the triumvir's rights, procured for Lucius Antonius the honour of the inscription "Pietas" that appears on his medals. In Cicero's Philippic Orations and Epistles Lucius Antonius is represented as a ruffian and robber of the basest kind, who was born only that the world might have one worse man in it than the triumvir Marcus. Velleius Paterculus (ii. 74.) says that he had all the vices and none of the virtues of his

elder brother. The historian, however, was the panegyrist of Cæsar and Cæsar's household; and the orator was inflamed by personal fears as well as political hatred of the Antonii. We have therefore rejected their evidence wherever it extends beyond the mere facts of Lucius Antonius's life. There is a consular coin of Lucius Antonius with his head on one face, and that of his brother Marcus the Triumvir on the reverse. (Ernesti, *Clavis Ciceroniana*; Baiter, *Onomasticon Tullianum*, "Lucius Antonius;" Suetonius, *Octavianus*, 14, 15.; Dion Cassius, xlviii. 4—15.; Appian, *Civil Wars*, v. 19—50.; Velleius Paterculus, ii. 74.; Seneca, *De Clementia*, i. 11.; Lucan, *Pharsalia*, i. 41.; Rasche, *Lexicon Rei Numariæ*.) W. B. D.

ANTONIUS, MARCUS, the son of C. Antonius, and commonly called the ORATOR, was born B.C. 142, and was three years older than his illustrious contemporary Lucius Licinius Crassus, who was also a distinguished orator.

Marcus Antonius was quæstor of the Roman province of Asia in the year B.C. 113. A story is told by Valerius Maximus of a charge of a criminal intercourse with a Vestal being brought against him after he had left Rome for Asia; and it is added that he returned to Rome from Brundisium, where he received intelligence of the accusation, and successfully defended himself. In the year B.C. 104 he was prætor urbanus, and in the following year he had the government of the province of Cilicia with the title of proconsul, and the commission to act against the pirates in the Cilician seas. On his voyage to his province he spent some days at Athens in the schools of rhetoric and philosophy. Antonius had already obtained reputation as an orator, and his name was known at Athens. It was during his proconsulship also, as appears most probable, that he visited the school of Rhodes. The services of Antonius as proconsul are not particularly recorded, but he had a triumph in the year B.C. 102. His daughter Antonia was shortly after seized by pirates, apparently in Italy, and ransomed at a great price. In the year B.C. 100 he was employed with a force outside of the walls of Rome to put down the tumults which had been excited by the tribune L. Appuleius Saturninus; and in the year B.C. 99 he was consul with A. Postumius Albinus, and opposed the measures of the tribune Sext. Titius, who followed up the policy of Saturninus, and attempted to gain popular favour by an agrarian law. His defence of M. Aquilius, who, in his proconsulship, had terminated the Servile war in Sicily (B.C. 99), and was prosecuted for malversation (*pecuniæ repetundæ*), is commemorated by Cicero as a case in which the genuine feeling of Antonius for his client's cause made a corresponding impression on his audience. His censorship belongs to the year B.C. 97, in which he

adorned the rostra with the spoils taken in his Cilician campaign. During his censorial office he was prosecuted for bribery (*ambitus*) by M. Duronius; but nothing further is recorded of this affair. He held a command in the Marsic war, B. C. 91. Antonius belonged to the aristocratical party and adhered to Sulla. When Marius and Cinna (B. C. 87) got possession of Rome, Antonius hid himself in the house of a poor man of his acquaintance, who generously sheltered him. But he was unfortunately betrayed through the idle talk of one of the slaves, who being sent to buy some wine was very particular about the quality, and told the wine-merchant that his master was entertaining Marcus Antonius. The wine-merchant carried the news to Marius, who clapped his hands with joy, and sent the tribune P. Annins and some soldiers to bring him the head of Antonius. The soldiers who went into the room to execute their commission, while the tribune waited outside, were overpowered by the forcible appeal of the orator; but the tribune finding there was delay went up stairs and cut off his head. Marius received it with delight, and it was nailed up to the rostra. (Plutarch, *Marius*, 44.; Cicero, *De Oratore*, iii. 3.) Marcus left two sons, M. Antonius Creticus and C. Antonius Hybrida, and a daughter Antonia, already mentioned.

The public life of Marcus Antonius is not marked by any great events. It is to the place which he occupies in the history of Roman oratory that he owes his eminence; and his great powers are recorded by his admirer Cicero in his treatise "On the Orator" and his "Brutus" or the treatise on illustrious orators. In the opinion of Cicero, Marcus Antonius and L. Licinius Crassus were the first Roman orators who equalled the great orators of Greece. Antonius had a strong and ready memory, which enabled him to arrange every thing in its proper place. He had the air of appearing to speak without preparation; but he was so fully prepared at all points that his hearers were very apt to be thrown off their guard by him. He was not distinguished for any peculiar elegance of expression; yet he did not speak incorrectly, and he showed great judgment in the selection and collocation of appropriate words, in the construction of his sentences, and in the use of figures of speech. In action and in the management of his voice he was pre-eminent: all his gesture was in harmony with his discourse. His judicious remarks on the conduct of a cause, which are preserved by Cicero, (*De Orat.* ii. 72.) were probably derived from good authority, for Cicero heard much about Antonius from his uncle L. Cicero, who had accompanied Antonius into Cilicia, and when a young man, Cicero had often conversed with him. It was a popular error, says Cicero, to suppose that Antonius was not a well-informed man:

Cicero found him well versed in all the subjects on which he spoke with him. Antonius wished to render his oratory more effective among the Romans by making them believe that he had neither study nor preparation. In a passage in the first book on the Orator (c. 48.), Antonius is made to say that he never learned any art of oratory, but that he acquired his oratorical power by actual experience of business and his practice in legal cases; a statement by no means contradictory, as some suppose, to what Cicero, speaking in his own person, says of the acquirements of Antonius (*De Orat.* ii. 1). The definition of an orator which Cicero puts in the mouth of Antonius is this: "I consider him to be an orator who can employ words agreeable to the ear, and arguments adapted to convince in forensic and common causes. This I call an orator; and I further require him to be properly furnished with voice, and action, and a certain amount of pleasing manner" (*De Orat.* i. 49). This is said in reply to L. Licinius Crassus, one of the other chief interlocutors in the Dialogue on Oratory, who required an orator to have universal knowledge.

As a speaker Antonius must be placed among the first that have ever lived. The unwearied industry of the Romans in the study of oratory, and the frequent occasion for its exercise in the senate, in the popular assemblies, and on trials, enabled them to attain a degree of excellence which in our own times is never approached, for, though there are abundant occasions for the exercise of oratory in some modern states, the diligent study of the Roman is wanting.

Antonius left no written orations; and if he had, it is clear from what has been said that they would not have given an exact measure of his oratorical skill; for his pre-eminence was in speech. He wrote a small treatise on the "Principles of Speaking," which Cicero and Quintilian mention. (The chief authorities for Marcus Antonius are cited by Drumann, *Geschichte Roms*, vol. i.) G. L.

ANTONIUS, MARCUS, the TRIUMVIR, was the eldest son of Marcus Antonius Creticus and Julia, daughter of Lucius Julius Cæsar, consul in B. C. 90. He was born about B. C. 83, since, according to Appian, he was full forty years of age at the time of his meeting Cleopatra at Tarsus in B. C. 41, and, according to one account preserved by Plutarch, in his fifty-second year at his death in B. C. 30. (Appian, *Civil Wars*, v. 8.; Plutarch, *Antonius*, 86.) After his father's death [ANTONIUS CRETICUS, MARCUS], and when Marcus was about nine years old, his mother married Publius Cornelius Lentulus Sura, who was put to death in B. C. 63, as an accomplice in Catiline's conspiracy. Antonius was carefully educated by his mother: one of his instructors in eloquence was the rhetorician Epidius, who numbered also among his pupils

Octavianus Cæsar; and this branch of his education Antonius certainly cultivated with diligence, and practised declamation even in the midst of his campaigns. But the loose morals and the restless disposition that marked his later life displayed themselves early, and effectually counteracted the care of his mother and instructors. From his step-father Lentulus he could learn nothing good. His fine person, popular manners, and skill in martial exercises rendered his society agreeable to the young nobles of Rome; and since his father left him no estate, his poverty made him in some measure dependent on their favour. The most notorious of his early associates was the younger Curio. Common rumour affixed a scandalous imputation on their intimacy, which was at length dissolved through the interference of Cicero, but not until Curio's father had paid, as the price of its dissolution, more than forty-six thousand pounds in discharge of Antonius's debts. The mediation of Cicero on this occasion, and the active part he took as consul in the conviction and execution of Lentulus in B. C. 63, were probably the origin of the feud between Antonius and Cicero. In the year B. C. 51, however, Cicero, in a letter to Quintus Minucius Thermus, proprætor of Asia, speaks of the Antonii, Marcus, Caius, and Lucius, as three able, popular, and not ineloquent men, whose interest was worth cultivating. The open rupture of Cicero and Antonius was therefore of later date. The disposition of Antonius to set the laws at defiance showed itself early, for soon after his assumption of the manly gown he took his seat on the equestrian benches in the theatre, although he had not the property required by the law of Roscius Otho, one of the tribunes of the people, in B. C. 63. Antonius seconded for a short time the acts of Publius Clodius in his turbulent tribunate of B. C. 58; but an intrigue with Fulvia, the tribune's wife, produced a rupture between them. In the same year Antonius withdrew from his creditors at Rome to the schools and gymnasia of Greece. Since his after-life afforded few opportunities for study, he probably acquired at this time his knowledge of eloquence as an art, although, consistently with his bold and irregular genius, he preferred the ornate style of rhetoric, which was entitled the Asiatic, to the severer manner of the great masters of Roman oratory. But his studies in Greece were soon interrupted by the arrival of Aulus Gabinius, proconsul of Syria, who appointed Antonius to the command of his cavalry in his war in Palestine with Aristobulus, the younger son of Alexander Janæus (Josephus, *Jewish Antiq.*, xiii. § 1.), B. C. 57, and afterwards in his expedition to Egypt in B. C. 56—55, to restore Ptolemæus Auletes to the throne. Antonius greatly distinguished himself in both these campaigns. The defeat and capture of Alexander, son of

Aristobulus, and the seizure of Pelusium on the most eastern branch of the Nile, were owing principally to Antonius; and the bold and generous spirit with which he conducted the war gained for him the esteem of the conquered as well as the applause of the Roman people. The war in Egypt was, however, undertaken in opposition to the command of the senate, and Antonius had been its prime instigator. On the return therefore of Gabinius to Rome in B. C. 54, Antonius, dreading equally the censure of the senate and the claims of his creditors, repaired to C. Julius Cæsar, then proconsul of Gaul, who had just returned from his second expedition to Britain. In B. C. 53, he came to Rome as a candidate for the quæstorship with money and recommendations from Cæsar to the principal senators, and to Cicero especially, who employed his interest in Antonius's behalf. This obligation he repaid by attacking with an armed force in the forum Cicero's implacable enemy, Publius Clodius. As soon as his election was secure, Antonius, without waiting for its confirmation by the senate, returned to Gaul, took part in the summer campaign of B. C. 52 against Vercingetorix, and, during Cæsar's absence in the latter end of the same year, commanded the winter-camp at Bibracte (Autun). In Antonius Cæsar possessed an able officer, and a willing and unscrupulous instrument, and the suspected designs of the great proconsul secured the devotion of Antonius. Antonius was attached to Cæsar's person for the greater part of B. C. 51, and after the army had retired into winter-quarters, he compelled Commius, prince of the Atrebatæ (Pays d'Artois), to surrender. In B. C. 50, through Cæsar's interest and the efforts of the tribune Caius Curio, Antonius was elected augur in place of Q. Hortensius the orator, who died about July in that year. At the end of the same year he was chosen one of the tribunes of the plebs, and by these two offices—one of which enabled him to manage the auspices, the other to bring any measure before the tribes—he became an important auxiliary to Cæsar in his revolutionary projects. On the 23rd of December Antonius in a speech to the people exposed the hollow and specious conduct of Cneius Pompeius, who had just left Rome, throughout his whole political life. On the 1st of January, B. C. 49, Antonius and his colleague in the tribunate Quintus Cassius, demanded that Cæsar's letters, containing his proposals of accommodation, should be read in the senate. According to Plutarch, Cæsar offered in these letters to resign his government, and dismiss his army, if Cneius Pompeius would do the like. He proposed also, according to Appian and Suetonius, to dismiss immediately eight of his legions, and to quit Transalpine Gaul, retaining only two legions and Cisalpine

Gaul, or one legion with Cisalpine Gaul and Illyricum, until he should be again elected to the consulship. All these overtures were rejected, and Antonius then proposed that Pompeius should be ordered to his province, the proconsulate of Spain. On the 7th of January, after an ineffectual attempt to put their veto on the proceedings of the senate, the tribunes Antonius and Cassius were threatened, and, according to Appian, expelled the senate-house, and the consuls were directed to take care that the commonwealth received no detriment—a decree never resorted to except in times of the most urgent danger, and which in fact placed the republic under military law. In the afternoon of the same day the tribunes quitted the city in a hired chariot and habited as slaves, and in that condition presented themselves before Cæsar at Ariminum (Rimini). Their ignominious flight and appearance were alleged by Cæsar as a proof that the tribunitian office, which even Sulla had respected, had been violated by the Pompeians, and urged as a motive for marching upon Rome. For his conduct on this occasion Cicero, some years afterwards, charged Antonius with being the cause of the civil war, as much as Helen had been of the Trojan. After the passage of the Rubicon, Antonius, as Cæsar's lieutenant, at the head of five cohorts, drove Scribonius Libo out of Arretium, was received into Sulmo, and by the end of March had resumed his tribunitian functions at Rome. On the 1st of April Antonius and Cassius summoned the senate without the walls of the city in order that Cæsar, without a breach of law, might be present: and, subsequently, they presented him to an assembly of the people. During Cæsar's first Spanish campaign Antonius, with the title of proprætor, governed Italy. Although apparently immersed in pleasure, he betrayed no want of either vigour or vigilance in his administration. The Pompeians who stayed behind in Italy, and those senators who affected neutrality were rigidly watched; the good-will of the army was secured; and the coasts and internal communication of Italy were carefully superintended by him; and his correspondence with Cicero at this period shows that he could temper strictness with discretion, and even with courtesy. In other respects, however, his government was prejudicial to Cæsar's reputation. His contempt of decorum, in appearing in public intoxicated or surrounded by players and buffoons, his connexion with the dancer Cytheris, and his disregard of the laws, rendered him, and through him Cæsar, hateful to the better order of citizens. His excesses, however, were unreprieved by Cæsar on his return from Spain, for Antonius was, in spite of them, his most serviceable adherent. At the beginning of B. C. 48, he conveyed from Brundisium to Apollonia and Dyrrachium, in

the face of the superior fleet of Scribonius Libo, and in tempestuous weather, the five legions which Cæsar had left in Italy. He distinguished himself in the various encounters between Cæsar and Pompeius at Dyrrachium, beating, on one occasion, the Pompeians with great loss to their trenches, and on another, rescuing the Cæsarians from imminent rout. At the battle of Pharsalia, which was fought on the 9th of August, Antonius commanded the left wing; but his troops, which had suffered severely at Dyrrachium, were held in reserve, and hardly came into action. While Cæsar, after his victory, pursued Pompeius, Antonius was sent back to Italy with a detachment of the army, and with the same commission he had held in the year preceding. He remained for some months at Brundisium, watching the movements of the still formidable fleet of the Pompeians, and distributing troops and stores among the cities on the eastern coast of Italy. During his second sojourn at Brundisium his correspondence with Marcus Cicero, who had returned thither after the defeat at Pharsalia, was renewed. In B. C. 49 Antonius had recommended Cicero to remain in Italy; but his advice was disregarded. He had now returned without permission from either Cæsar or his representative. Antonius, however, while he pressed upon Cicero the strictness of Cæsar's order respecting absentees, behaved towards him with a forbearance that showed little of his later implacable enmity. Cytheris and her train were, however, at Brundisium also: the excesses of the former year were renewed, and the dissoluteness of Antonius rendered the power of Cæsar again the object of suspicion and dread to the worthier members of the opposite party.

In B. C. 47 began the first annual dictatorship of Cæsar, and Antonius was appointed his master of the horse. He now occupied at Rome the house of Marcus Piso, appropriated the estates and country houses of friends or foes at pleasure, turned day into night in revels with his associates Cytheris and the players Hippias and Sergius, and harnessed lions to his chariot. A mutiny in the army, and disturbances in the city, occasioned by the tribune, P. Cornelius Dolabella, aroused him from his pleasures, and his political quarrel was inflamed by an alleged intrigue of Dolabella with his wife Antonia, the elder daughter of Antonius Hybrida, from whom he divorced himself in this year. In B. C. 46, he married Fulvia, the widow of Publius Clodius and C. Curio,—a woman whose imperious temper gave occasion some years afterwards to Cleopatra's remark, that Antonius was easy to manage, Fulvia had so well broken him in. In Cæsar's third dictatorship (B. C. 46), M. Æmilius Lepidus was his master of the horse, and from about this period to within a few months of Cæsar's

murder, Antonius and his patron were upon indifferent terms. While occupying the house of Marcus Piso, Antonius, towards the end of B.C. 47, had purchased at Cæsar's auction the magnificent dwelling and gardens of Cneius Pompeius on the Carine, but refused or was unable from his debts and extravagance to pay the purchase-money, which Cæsar, as they were state property, demanded for the treasury. Lucius Plancus, city-prætor, was therefore ordered by the dictator to put the estate up to sale again. But, although a portion of it was sold, Antonius managed to keep the house of Pompeius in his own hands, and Cæsar finally connived at his retaining it. The secret cause of their disagreement was probably, however, the lawless conduct of Antonius as Cæsar's representative in Italy. The Romans witnessed daily the excesses of a military despotism, and they attributed to the dictator himself the extravagances of his lieutenant. Antonius, on his part, complained that his services, being too great for recompense, were neglected, and put on a level with those of C. Curio and P. Dolabella. But, although displeased, Antonius seems to have never wavered in his fidelity to Cæsar: and when at Narbo, whither they had gone to meet the dictator after his second Spanish war, Caius Trebonius, in August, B.C. 45, sounded him on the subject of a conspiracy against Cæsar, Antonius gave him no encouragement, although he did not betray him. Shortly after this communication from Caius Trebonius, Cæsar, having employment for Antonius in his projected Parthian war more suited to his character than civil government, restored him fully to favour. He travelled in the dictator's own litter, and was quartered in his tent during their journey from Narbo to Rome. Cicero, indeed, says it was Cæsar's practice to take for his associates the neediest and most worthless men he could find. But it is more probable that these intimate and secret conferences were devoted to plans of the approaching Gothic and Parthian wars on the Danube and Euphrates, and to the dictator's schemes for the future government of the Roman people. While awaiting Cæsar at Narbo, Antonius was guilty of one of those indiscretions that rendered him so unwelcome to the graver portion of his countrymen. The city-prætor, Lucius Plancus, renewed his claims on Antonius or his sureties for the price of the Pompeian estate. Antonius hurried to Rome, disguised as a courier, and was introduced into Fulvia's apartment as the bearer of a letter from himself. The letter professed contrition for their past disagreements, promises to abandon the dancer Cytheris, and other matters that caused even his turbulent consort to weep. On this Antonius discovered himself, and surprised Fulvia by suddenly embracing her in his courier's habit. The frolic, however, was regarded

the next morning in another light at Rome. Cæsar was known to be highly incensed by the protracted resistance of the Pompeians in Spain, and the hasty arrival of Antonius in the city was thought to be the signal for a proscription. It required all the efforts of the dictator's more prudent friends C. Oppius and L. Balbus to allay the general alarm, which did not entirely subside so long as Antonius remained in Rome. In B.C. 44, Antonius was nominated to the consulship, at first with Cæsar, and afterwards with Publius Cornelius Dolabella. The senate and equestrian order now vied with each other in heaping honours on Cæsar; and Antonius, although with less inconsistency, was among the foremost in servility, at once disgraceful to those who offered, and dangerous to him who received it. A temple, an altar, and a priest, were assigned him as to a "new Jupiter," and Antonius was appointed flamen dialis, the chief priest of this mortal deity. A new college of Luperci was established in honour of Cæsar, and styled by his name, and at the next celebration of the Lupercalia, February 15th, B.C. 44, Antonius offered him, as he beheld the foot-races from the rostra, a kingly diadem. On the Ides of March, Antonius narrowly escaped sharing Cæsar's fate. The conspirators were greatly divided in their opinions. Cassius and the majority strongly recommended the assassination of Antonius, but both Decimus and Marcus Brutus opposed what they termed unnecessary bloodshed; and their opinion finally prevailed. With a strange ignorance of Antonius's character and abilities they argued that, if Cæsar were once removed, Antonius would be inefficient, and easily reconciled to a constitutional republic. He was withdrawn by C. Trebonius from the senate-house just before the attack on Cæsar commenced; and during the tumult that ensued, fled in the disguise of a slave to his own house, which he began to fortify, and where he remained concealed during the remainder of that day. It required, however, less penetration than he possessed to discover, within a few hours from Cæsar's murder, that the conspirators stood nearly alone, and he promptly availed himself of his patron's death, and of the uncertainty and disorganisation of the persons and circumstances around him, to establish his own fortunes on a loftier and firmer basis than ever. His own position was, in itself, especially favourable, and was aided by many fortunate accidents. He was consul at the time of Cæsar's assassination; and he was also one of the augurs. His brother Caius was city-prætor; his younger brother Lucius was tribune of the plebs. Between the 15th and 17th of March, Calpurnia, Cæsar's widow, consigned to him the money, the personal property, and the papers of her late husband; and he seized the public treasures which were laid up in the temple

of Ops. He was, therefore, fully prepared to meet the senate and the conspirators, on the 17th of March, although they met in the Temple of Earth within the precincts of the Capitol, and guarded every avenue of approach with the gladiators of Decimus Brutus. At this meeting Antonius proposed the confirmation of Cæsar's acts, and gave weight to his proposal by an insidious and dextrous appeal to the personal interests of the senators and conspirators. "If," he said, "you decree Cæsar a tyrant, you nullify his acts, and with his acts your own appointments to civil, provincial, and military offices under him." Cæsar's acts were, therefore, declared valid, without any strict definition of their dates or nature: an amnesty was published: Antonius placed his son Marcus, afterwards known as Antyllus [ANTYLLUS], as a hostage in the conspirators' custody, and the deliberations of the senate closed with the conspirators descending from their fortress the Capitol, and the entertainment at supper of Brutus by M. Æmilius Lepidus, Cæsar's master of the horse, and of Cassius by Antonius himself. A public funeral was also decreed to Cæsar's body, although, but a few hours before, the conspirators had talked of throwing it into the Tiber. Appian has given the fullest account of the speech of Antonius at Cæsar's funeral. It seems to have been a dramatic exhibition, from which nothing was omitted that could arouse and point the indignation of the audience. With earnest demeanour, in grave, and sometimes vehement, language, attended by the senators, the equites, and the magistrates of the republic, and addressing a dense multitude of various speech and lineage, among whom the veterans of the Gaulish wars were conspicuous, Antonius recited the triumphs, the titles, and the offices of the late dictator. He contrasted the decree that declared his person sacred and inviolable, and the voluntary oath by which the senate had bound themselves to defend his life with their own, with the act of the Ides of March, and with the bloody garments, and body that lay before him. The pauses of his address were filled up by the music of funeral hymns, or recitations of appropriate scenes from the "Electra" of Attilius and Pacuvius. The houses of Brutus and his associates were attacked by the mob, and hardly saved from conflagration by the efforts of their friends, clients, and armed gladiators, nor until the conspirators had quitted Rome did Antonius exert himself to put down the tumult. After their flight Antonius resumed his professions of moderation; and alternately dropped or wore the mask, until he had deprived the opposite party of every resource, except an appeal to arms. He proposed an act, which the senate passed by acclamation, to abolish for ever the name and office of dictator; but he refused the conspirators a guard for their safety, and sent

Marcus Æmilius Lepidus into Northern Italy to watch over both Cisalpine and Transalpine Gaul. He had previously secured the adherence of Lepidus, by allowing him to seize without election the office of pontifex maximus, and by giving his eldest daughter Antonia in marriage to Lepidus's son Marcus. While he affected to speak with the greatest respect of Brutus and Cassius, he deprived them of their provinces of Macedonia and Syria, which the late dictator had assigned them respectively, and gave them instead a commission to purchase corn for the public granaries in Asia and Sicily. He procured for them an exemption from the laws which forbade the city-prætors to be absent for more than ten days from Rome, and at the same time he declined to guarantee their safety within the walls. He put down the tumults excited in Rome by Ananius or Herophilus, the pretended Marius [AMATIUS]; but he availed himself of these disturbances to obtain from the senate a decree empowering him to raise a body-guard, which he speedily augmented from a few hundred to six thousand men. The most effective implements in his hands, however, were the papers and memoranda of the late dictator. By Calpurnia's hasty confidence he was their sole depository. The senate had declared all Cæsar's acts, prior to the Ides of March, B. C. 44, valid: and Antonius had the assistance of Cæsar's private secretary, Faberius, in inserting in the same handwriting whatever it suited him to introduce into these documents. At first he proceeded with some reserve, and followed out the late dictator's known intentions. But speedily the imposture became gross and palpable. Exiles were recalled, immunities sold to countries, cities, princes, and private men, on pretence that Cæsar had registered them in his acts. The freedom of Rome was granted to all Sicily in pursuance of a decree of which no one had ever heard. The chief cities of Crete were declared independent, and the island, on the expiration of the next proconsulship, was to become a province. Deiotarus, king of Armenia Minor, recovered all the territory of which Cæsar had deprived him, for the sum of ten millions of sesterces, although it was notorious that if Cæsar hated any one especially it was this monarch. No account was made of the decree restricting the date of Cæsar's acts to the Ides of March, and the memoranda frequently contained entries of laws or privileges subsequent to the dictator's death. Nor was Fulvia less diligent than her husband in disposing of the rights and immunities of the commonwealth to a motley crowd of purchasers. Their house on the Carinæ was a public market in which the dominions and power of Rome were exposed to sale; and, although, at the time of Cæsar's death, Antonius owed, according to Cicero's statement, forty millions of sesterces (322,916*l.*), within a fortnight after,

his creditors were paid. These profitable occupations were scarcely interrupted by a progress of Antonius through Campania and Southern Italy for the purpose of visiting the quarters and settlements of Cæsar's veterans, and of organising a military force. On leaving Rome he appointed a meeting of the senate on the 1st of June, and allowed his colleague in the consulship, Cornelius Dolabella, to govern Rome in his absence. Antonius had opposed Cæsar's nomination of Dolabella to the consulship of B. C. 44. But it was now his interest to conciliate him, and the payment of Dolabella's debts, together with the promise of the rich province of Syria, effaced their public and private enmity.

The arrival of Octavianus Cæsar at Rome in the beginning of May, B. C. 44, checked for a while the prosperous course of Antonius. Octavianus was Cæsar's kinsman by birth, his son by adoption, and the principal heir under his will, and on all these accounts therefore a formidable rival. The claims of Antonius on the favour of the Cæsarians, the people, and the legions, were feeble in comparison. The effects and papers which Calpurnia had consigned to him were the youthful Cæsar's property; and if, as a collateral member of the Julian house, he had some pretensions to avenge Cæsar, the claims of the direct relative were much stronger. From their first meeting after Antonius returned from Southern Italy, they parted with mutual anger. Antonius treated Octavianus as a boy, and dismissed him after a brief audience with a recommendation to seek things more becoming his years than the inheritance and executorship of Cæsar. Octavianus reiterated the demand which he had just registered at the tribunal of Caius Antonius, the city-prætor, to be put in possession of Cæsar's personal property and estates. Antonius, probably through his brother Lucius the tribune's veto, prevented a *lex curiata* being passed to confirm Octavianus's adoption, and impeded his election to a tribuneship of the plebs, void by the death of Helvius Cinna. Octavianus, on the other hand, courted the favour of the senate by affected indifference; of the people by promises of discharging Cæsar's legacies; and of the soldiers by his real or assumed eagerness to avenge his uncle's murder. Of the two competitors Octavianus was the more successful in conciliating all these classes. Antonius lost much of the advantage which his station and authority gave him by rejecting all compromise, and by his efforts to oppress a stripling who was at first almost without protectors. He committed another false step by obstructing Octavianus in the celebration of the games in honour of Venus Genetrix, the divine ancestress of the late dictator and the Julian Gens. His conduct towards the senate was neither firm nor conciliating. He had brought with him from Campania and Southern Italy to the neigh-

bourhood of Rome a number of Cæsar's veterans, whose open menaces against all who were suspected of favouring the conspirators kept many of the most illustrious senators, such as Marcus Cicero and Marcus Varro, away from Rome. With these and other members of the Pompeian party, not involved in the conspiracy, Octavianus for a time made common cause. The invectives of Cicero, of which the series began on the 2d of September, B. C. 44, demolished the reputation of Antonius. His reply to Cicero, which he delivered in the senate on the 19th of the same month, and which he had carefully elaborated at Scipio's villa at Tibur (Tivoli), was degrading only to its author, nor, although undoubtedly eloquent in the forum and the camp, was Antonius at any time a successful speaker in the senate. About the end of September Antonius again left Rome. He had recently thrown off all reserve, published several threatening edicts against the conspirators, and set up in the rostra a statue of the late dictator, inscribed "To the Best Parent." On the 8th of October he was at Brundisium. Four of the legions designed for the Parthian war had by his orders re-crossed the Adriatic, and were encamped without the walls. Antonius believed himself sure of their allegiance, and offered a donative of only four hundred sesterces to each common soldier. His offer was rejected with derision, for the agents of Octavianus had already promised a much larger sum. His anger fell on the centurions, of whom and of seditious privates three hundred were executed in his own and Fulvia's presence. Of the four legions encamped at Brundisium one only, the Gaulish Alaudæ or the Larks, followed Antonius to Rome. There he again issued some extravagant proclamations, in which the Ciceros, Marcus and his nephew Quintus, were denounced; Octavianus was styled "Spartacus;" and three of the tribunes were interdicted from appearing in the senate. He summoned the senate for the 24th of November, and threatened to punish absence severely, yet neglected to be present himself. The meeting was adjourned to the 28th, but although a bill to declare Octavianus a public enemy was generally expected, Antonius produced only a supplication or honorary vote to M. Æmilius Lepidus, a measure which no one regarded or opposed. But Antonius had learned as he entered the senate-house, that two of the legions from Brundisium, the Fourth and the Martial, had formed a camp at Alba, within a few miles of Rome, and declared openly for Octavianus. He therefore abruptly dismissed the senate, and, on the evening of the same day, exchanged his consular robe for a military garb, and hastened to his Gaulish legion and cavalry at Tibur. A few days before, Antonius, while halting at Tibur on his march from Brundisium, meditated, according to Cicero, an accommodation with the senate,

but was diverted from his purpose by the remonstrances and threats of his brother Lucius. But it was now too late for conciliation. The senate, united with Octavianus, possessed a considerable army: the consuls elect of B. C. 43, Aulus Hirtius and Caius Vibius Pansa, were hostile to Antonius; and Decimus Brutus [BRUTUS, JUNIUS DECIMUS], one of the conspirators, occupied Cisalpine Gaul, which province, as it commanded the passes from Italy to the Transalpine provinces, Antonius had wrested from the senate in lieu of Macedonia. After an unsuccessful assault on the camp at Alba, Antonius remained for a few days at Tibur to collect his detached parties before he advanced upon Cisalpine Gaul. Having tried without effect to bring Decimus Brutus to an engagement, and secured the towns of Bononia (Bologna) and Claterna (Quaderna), Antonius formed the siege of Mutina (Modena) before the end of B. C. 44. He remained before Mutina until the middle of April, B. C. 43. Two deputations sent by the senate with orders to Antonius to abandon the siege were followed by the joint armies of the consuls Hirtius and Pansa, and of Octavianus. Between the 15th and the 29th of April, Mutina was relieved after two engagements, in both of which Antonius was finally defeated, but the two consuls were slain. Antonius, with his cavalry, made a rapid and difficult march through the passes of the Cottian Alps into Gaul. During his retreat himself and his officers were constrained to feed on horse flesh, on the unpalatable roots and lichens of the mountain region, and the pounded bark of trees. He was closely pursued by Decimus Brutus, and he appeared rushing on certain destruction, since M. Æmilius Lepidus had not declared in his favour, and Asinius Pollio, the proconsul of Spain, and Munatius Plancus, the proconsul of the Further Gaul, were engaged to the senate to attack him. On his retreat from Mutina, Antonius had been joined by Publius Ventidius. By the 29th of May the troops of Lepidus admitted him into their camp: Pollio, and subsequently Plancus, abandoned the cause of the senate; and within three months after his defeat at Mutina, Antonius re-passed the Alps with seventeen legions and ten thousand cavalry. Octavianus had in the mean time deserted the cause of the senate, and in the autumn of B. C. 43 marched into Cisalpine Gaul, whither also Antonius and Lepidus were leading their combined legions. On the 27th of November, upon a small island in the channel of the Rhenus, about two miles from Bononia, a triumvirate was formed, after three days' secret conference, of which the principal conditions were — a partition of the empire among the three associates; a proscription of the opposite party; war with the conspirators; money for the legions; and at least a temporary suspension

of the elective and legislative functions of the senate and people of Rome. The lists of proscription, the easiest article of the new arrangement to execute, were subscribed by Octavianus, Antonius, and Lepidus, and sent to the consul Quintus Pedius at Rome. After Cicero's murder, Antonius, devoid of steadiness in either good or evil, became the most lenient, the most capricious, or the most venal of the triumvirs. In the fresh partition of the provinces the whole of Gaul on each side the Alps, with the exception of Narbonne, which was allotted to Lepidus, fell to his share. The principal burden of the war with the conspirators devolved on Antonius. The victory at Philippi over Brutus and Cassius towards the end of B. C. 42, was due to his skilful dispositions and personal valour; and, after the battle was over, his conduct to the vanquished was humane and even magnanimous. He protected the friends and clients, and allowed funeral honours to the body of Marcus Brutus. In a second division of the provinces, Achaia, Asia, and the East generally, with the charge of raising supplies for the legions, were allotted to Antonius.

From Philippi he went to Athens, where he affected the studies and even the dress of a philosopher, was initiated into the Mysteries, and with his wonted versatility led a simple and sober life. At Ephesus, whither he next proceeded with eight legions, he resumed his ordinary habits of licence, and was entertained by the courtly Asiatic Greeks as the god Bacchus. Neither Athens nor Ephesus, however, could avert by adulation the enormous imposts which the treasury required, and which with heedless profusion he lavished indifferently on his soldiers and his buffoons. A cook who had pleased his taste was remunerated with the estate of an opulent Magnesians; a favourite player collected the tribute of four cities. He directed the taxes of ten years to be paid in two; and it was remarked that if his demands continued, he must order more summers and harvests in the year. Yet of the enormous sums extracted by Antonius in B. C. 41 from the lesser Asia, no portion was sent to Italy or applied to the objects of his commission. As some recompense for the calamities he inflicted, Antonius granted to many of the Asiatic cities valuable immunities, especially to Xanthus, Laodicea, Tarsus, and the island of Rhodes, all of which had suffered severely from the exactions of Brutus and Cassius. During his stay at Ephesus, Antonius decided many questions of territory and succession between the kings and tetrarchs on each side of the river Halys. Thus he awarded Galatia to Amyntas, and Cappadocia to Ariarathes VII. But of these royal appellants by far the most celebrated was Cleopatra, daughter of Ptolemæus Auletes, and the last monarch of Egypt. Cleopatra had sent both ships and troops to the triumvirs, but Serapion, her

legate in Cyprus, had aided Cassius ; and for this offence she was cited to Tarsus in Cilicia. [CLEOPATRA.] Antonius had seen Cleopatra in Egypt, when he was legate to Gabinius in B. c. 55, and probably at Rome also in B. c. 44, when she dwelt in Cæsar's house. Her sojourn at Tarsus, however, began that inseparable and fatal connexion which ended only with the death of Antonius and herself. A hurried progress through Syria brought Antonius to Egypt, and, during the whole of B. c. 41, he remained at Alexandria absorbed by the pleasures of that voluptuous court and city. At length in B. c. 41-40 the Perusine war, which had been kindled by the levity of his brother Lucius [ANTONIUS, LUCIUS; AGRIPPA, MARCUS VIPSANIUS] and the jealousy of Fulvia, who wished to separate her husband from Cleopatra, recalled Antonius to Italy. On his way thither he found Fulvia and his mother Julia at Athens accompanied by many exiles, who sought to embroil him with Octavianus. Fulvia's death at Sicyon, however, in the summer of B. c. 40, removed a principal impediment to peace, and by the intervention of Mæcenas, Cocceius Nerva, and other mutual friends, the triumvirs were reconciled, and their reconciliation strengthened by the marriage of Antonius with Octavia, sister of Octavianus and widow of C. Marcellus, consul in B. c. 50. At the same time a fresh division of the state was agreed upon, and Antonius obtained for his share the provinces between Codropolis in Illyricum and the Euphrates, with the superintendence of the Parthian war. In B. c. 39, a treaty was concluded at Misenum on the Campanian coast between the triumvirs and Sextus Pompeius, second son of Cneius Pompeius, who, with the remnants of the Pompeian navy, had long swept the Mediterranean and plundered the coasts of Italy. Antonius passed the winter of this year with Octavia at Athens, having previously dispatched his lieutenant, Publius Ventidius, to drive the Parthians from Syria. In B. c. 38, Ventidius defeated the Parthians, whose king, Pacorus, was slain in an action on the 9th of June (*Orosius*, vi. 18.). He then proceeded to punish the allies and subjects of Rome who had aided or submitted to the Parthians. He had nearly reduced Samosata, the capital of Antiochus I., king of Commagene, when Antonius arrived, and took on himself the conduct of the siege. He succeeded so ill, however, that although Antiochus had offered the lieutenant a thousand talents as the ransom of himself and his capital, he treated with the triumvir on much easier terms. In the same year Caius Sosius, another of the legates of Antonius and præfect of Syria and Cilicia, took Jerusalem. Antonius, however, regarded the achievements of his lieutenants with jealousy, and removed them from their commands. In the winter of B. c. 37 he was again in Italy, and the tri-

umvirate, which had expired in the preceding December, was renewed for a second period of five years.

At this period the intercession of Octavia prevented an open rupture between her brother and husband. Octavianus had recently completed his preparations for a naval war with Sextus Pompeius, when Antonius appeared with a fleet of three hundred ships off Brundisium. His presence and participation in the approaching war with Pompeius was in conformity with the conditions of the triumvirate, which bound its members to aid one another by land and sea. But the arrival of his colleague was unwelcome to Octavianus, and Antonius was denied admission into the harbour of Brundisium. He therefore sailed round to Tarentum, where Octavia, who accompanied him, landed, and sought an interview with her brother. Her intercessions prevailed with Octavianus to meet his brother-triumvir between Metapontum and Tarentum, and their reconciliation was once more cemented by a marriage. Antyllus, the eldest son of Antonius by Fulvia, was betrothed to Julia, the daughter of Octavianus by Scribonia, although the bride was not three years old ; and Antonia, the infant daughter of Antonius and Octavia, was at the same time contracted to Lucius Domitius Ahenobarbus [AHENOBARBUS, LUCIUS DOMITIUS, IX.]. Octavianus, who wanted ships, received from his colleague a hundred war-galleys : and Antonius, who required soldiers for his Parthian war, borrowed two legions from Octavianus. And besides this exchange of forces Octavia obtained for her husband a thousand soldiers, and for her brother twenty light brigantines called Myoparones. After these mutual concessions the triumvirs parted with apparent good will : but Octavia accompanied Antonius only as far as Coreyra, from whence he dismissed her to Italy, and proceeded himself to Laodicea in Syria, whither he had invited Cleopatra to meet him. The queen of Egypt was conducted by Fonteius Capito to Antonius, whose evil genius was now again in the ascendant. The revels of Alexandria were repeated at Laodicea. Alexander and Cleopatra, Cleopatra's twin children by Antonius, received respectively the surnames of the Sun and the Moon. The fairest portions of Roman Asia were annexed to the kingdom of Egypt. The time which barely sufficed for the preparations of a war so remote and formidable as the Parthian was wasted in adjusting at Cleopatra's pleasure the feuds of the kings and tetrarchs of Syria, and the tribute which was again extorted from the impoverished provinces of Achaia and Asia Minor was diverted by a thousand channels from the equipment of the legions. The invasion of the Parthian empire was accordingly a series of disasters. Antonius, after dismissing Cleopatra to Egypt, took the field too early in the year ; his army was nearly unprovided with

magazines; he narrowly escaped captivity; and the selfish precipitation of his retreat, that he might rejoin Cleopatra at Alexandria instead of wintering securely among his allies in Armenia, destroyed as many of his soldiers as the arrows of the enemy.

According to Florus (iv. 10.) a third only of his army, which before it entered Media amounted to more than 120,000 men, returned to Syria. Antonius called his escape a victory, and while he forwarded to the senate at Rome a pompous account of his expedition, he awaited at a fort called Leucoma, somewhere between Sidon and Berytus, the arrival of Cleopatra from Alexandria. He sought to forget his recent disasters in intemperance, yet frequently started from table and hurried to the beach to catch the first glimpse of a sail from Egypt. The year B. C. 35 was passed by Antonius in Egypt. Sextus Pompeius, who had long balanced the power of Octavianus in the west, died in this year. M. Æmilius Lepidus had been ejected from the triumvirate three years before [POMPEIUS, SEXTUS; LEPIDUS, MARCUS ÆMILIUS], and the indiscreet and passionate Antonius was no match for Octavianus in their contest for undivided empire. In B. C. 35 Antonius inflicted a fresh insult on Octavia and Octavianus. Octavia was bringing to him from Italy clothing, money, and recruits for his shattered Parthian troops. But he sent her orders to proceed no further than Athens, and finally, in compliance with Cleopatra's entreaties, directed her to return to Rome. In B. C. 34 Antonius was consul for the second and last time. He invaded Armenia in the spring of this year, took captive Artavasdes, the Armenian king, and gratified the Alexandrians with the spectacle of a Roman triumph. About the same time, in a public assembly in the gymnasium at Alexandria, Antonius declared Cleopatra his lawful wife, and proclaimed her queen of Egypt, Libya, Cyprus, and Cæle-Syria. Cæsarion, Cleopatra's son by Julius Cæsar, was named her colleague, an appointment that affected the adoption of Octavianus. To Alexander and Ptolemæus, his own and Cleopatra's sons, he assigned some of the richest provinces of the East, and kingdoms which were not even within the dominion of Rome. At this solemnity, which was followed by a yet more extravagant banquet, Antonius appeared in the dress of Bacchus, and Cleopatra in that of Isis. These extravagances attracted the more notice from the contrast they presented to Octavia's patience in desertion, and to the care with which she educated Antonius's children, and watched over his interests in Rome. In B. C. 33 Antonius, on pretence of aiding Artavasdes, king of Armenia, in an attack on Phraates, the Parthian monarch, repaired to the banks of the Araxes. But he advanced no further, for his real object was to negotiate an ex-

change of Roman infantry for Median horse. He had recently felt the superiority of the eastern cavalry, and wished to engage a body of them for his approaching conflict with Octavianus. In the same year he visited Ionia and Greece for the purpose of raising recruits and supplies. The year B. C. 32 was employed by Octavianus and Antonius in preparations for war. Caius Sosius and Cneius Domitius Ahenobarbus [AHENOBARBUS, CNEIUS DOMITIUS, VIII.], the consuls of that year, were friends of Antonius, and pleaded his cause, but ineffectually and injudiciously, in the senate. Antonius, at the same time, sent a bill of divorce to Octavia, ordered her to quit his house at Rome, and unblushingly avowed that he had been nine years married to Cleopatra, and that his children by her were consequently legitimate. Octavianus had reproached him with his bondage to the queen of Egypt, with appropriating the whole tribute of the eastern provinces, with his treatment of the king of Armenia, and with the whole tenour of his eastern administration since the battle of Philippi. Antonius, on his part, alleged against Octavianus his divorce of Scribonia, his marriage with Livia, the wife of Tiberius Nero, his ejection of Lepidus from the triumvirate, and his cowardice at the battles of Mutina and Philippi. A taunt of Octavianus at the issue of the Parthian war was, however, the immediate cause of Antonius's declaring open war. He appointed the city of Ephesus for the head-quarters of his land and sea forces, whither, in company with Cleopatra, he speedily followed from Alexandria his legate Canidius and his sixteen legions. At Ephesus the consuls C. Sosius and Cneius Domitius, who had been compelled to leave Rome, joined Antonius, reported to him the state of his affairs in the West, and earnestly solicited him to send back Cleopatra to her own kingdom. Her arts prevailed with him to reject their entreaties, and she persuaded him to leave Ephesus for the neighbouring island of Samos, where she engrossed him with a ceaseless round of festivities. The kings, princes, and tetrarchs of the eastern provinces from Illyricum to Armenia conducted or sent to Ephesus their soldiers, their ships, and their apportioned tribute, and the city was for some months the centre of a camp. Greece, Asia, and Egypt sent to Samos a motley crew of musicians, dancers, and players, and the island presented the appearance of a theatre. The disorders and incapacity of Antonius, at this crisis of his fortunes, dismayed his friends, and alienated his less attached adherents. At Rome Caius Asinius Pollio abandoned him, without, however, joining the party of his rival. Lucius Munatius Plancus, late his most servile flatterer, and Titius, nephew of Plancus, deserted him at Ephesus, and Titius revealed to Octavianus the contents of the will which Anto-

nus had deposited with the Vestals at Rome. This document was read to the senate by Octavianus, and none of Antonius's acts of indiscretion alienated so entirely the affections of the Roman people. In it Antonius reassured Cæsarion's legitimacy; bequeathed to Cleopatra or his children by her the fairest portions of the East; and directed that if he died during his absence from Egypt, his body should be transported to Alexandria, and interred by Cleopatra. This offensive clause was rendered more intolerable to Roman prejudices by a contemporary rumour that Antonius intended, after conquering Octavianus, to make Italy an Egyptian province, and Alexandria the capital of the empire. To counteract, if possible, the effect of this disclosure of his will, Geminius, one of Antonius's most active partisans, was sent from Rome to Samos, to remonstrate with him in the name of his remaining friends. The mission of Geminius was to Antonius alone; but he could not elude the suspicions of Cleopatra, who baffled his mediation. Antonius at Samos confirmed every unfavourable rumour by appearing in the flowing robes and with the diadem of an eastern monarch, while Cleopatra was attended by a Roman guard, and boasted of the laws which she would dictate at Rome. The portraits or statues of Antonius at this time represented him adorned with the symbols of Osiris; Cleopatra was painted or sculptured as Isis. In the autumn of B. C. 32 Antonius moved his whole armament from Ephesus to Corcyra. On their way thither he stopped with Cleopatra at Athens, where he obtained a decree of extraordinary honours to the queen of Egypt, and presented it himself in the character of a private Athenian citizen, the chief of a deputation. His fleet, both in number and in the size of the galleys, was greatly superior to that of Octavianus; his land forces were not much more numerous; but both his legions and his naval armament were inferior in discipline, and ill provided with magazines. He retired early into winter quarters at Patræ (Patras) at the mouth of the Gulf of Corinth, and a disorderly winter increased the disorganisation of his forces. His galleys rotted in port, a third part of his best seamen, the Phœnicians and Egyptians, deserted or died of hunger, and in the spring their place was hastily filled by the peasants of Elis and Achaia, many of whom had never handled an oar. Before Antonius left Patræ in B. C. 31, M. Vipsanius Agrippa, the commander of Octavianus's fleet [AGRIPPA, MARCUS VIPSANIUS], had intercepted his convoys, and cut off his outposts, and had nearly surprised him in the Gulf of Ambracia. Antonius displayed some of his former skill in extricating his fleet from Agrippa, and, for some months, the competitors for empire lay opposite to each other, Octavianus at Brundisium, Antonius within the Ambracian Gulf. At this time

Amyntas, tetrarch of Galatia, king Deiotarus, and Cn. Domitius Ahenobarbus went over to Octavianus. The battle of Actium, which was fought on the 2nd of September, determined the fortunes of Antonius. Cleopatra, who was in the battle, fled while victory was yet doubtful, and Antonius, suspecting treachery, or overcome by his passion for her, followed her retreating galleys. Yet even with his army alone Antonius might have long contested the Roman world with Octavianus, whom want of money and the unquiet state of Italy disabled from a protracted war. But the return of Antonius to Alexandria broke up his partisans and dependents, and dissolved the allegiance of his soldiers, who, after vainly waiting for his re-appearance, dispersed or surrendered to Octavianus. After the loss of his fleet and army Antonius abandoned himself to profound melancholy. In a house near the Pharos, and within the great harbour of Alexandria, he secluded himself even from Cleopatra. His dwelling he called the Timonium, and he professed the misanthropy of Timon the Athenian. During an interval of fruitless sorrow, his friends, allies, and subjects fell away from him, and grief and solitude were embittered by suspicions of Cleopatra. He allowed Octavianus to take Parætonium and Pelusium, the keys of Egypt on the respective frontiers of Cyrene and Arabia Petræa, and to blockade the outer port of Alexandria. Antonius, however, quitted his abode in the Timonium to invest Cæsarion and his own son Antyllus with the manly gown. He resumed his wonted valour and protracted the siege by vigorous assaults on the besiegers: and again sought to bury remorse and shame in intemperance. To his challenge to single combat Octavianus replied, "Antonius had many other ways to die." In his last sally from Alexandria he beheld his cavalry and fleet desert him, and he re-entered the city with the purpose of revenging himself on Cleopatra. The queen fled to a tomb of great strength and difficult access, which she had built near the temple of Isis, and caused a rumour of her death to reach Antonius. Impatient equally of anger and grief Antonius laid aside his armour, and bade his freedman Eros, whom he had engaged by oath to kill him, remember his engagement. Eros eluded his oath by slaying himself, and Antonius was constrained to be his own executioner. He fell by his own sword in August, B. C. 30, in the fifty-second year of his age. The wound, though mortal, was not instantly fatal, and Antonius was conveyed into the tomb, and expired in the arms of Cleopatra. With his dying breath he enjoined Cleopatra to trust Proculeius alone among the followers of Octavianus; reverted to the illustrious part he had so long sustained on the world's stage, and added that he now died not ingloriously, "a Roman by a Roman valiantly vanquished."

The wish recorded in his will was fulfilled ; and, although at Rome his statues were thrown down, his birth-day declared unfortunate, and his prænomen Marcus forbidden to the Antonii, his remains were granted to Cleopatra, and reposed beside hers in the same tomb. Antonius was married four times, without reckoning his connexion with Cleopatra. By his first wife Fadia, daughter of Quintus Fadius, a freedman, he had children, but they probably died young, as their names have not been preserved. His second wife was his first cousin, Antonia, daughter of his uncle Caius Antonius Hybrida, by whom he had one daughter, Antonia, married to Marcus Lepidus, a son of Lepidus the triumvir. She probably died before her father, since she is not included by Plutarch among the seven children who survived him. His third wife was Fulvia, daughter of Marcus Fulvius Bambalio of Tusculum, and widow successively of Caius Curio and Publius Clodius. By Fulvia he had two sons, Marcus Antonius, more usually denominated by his Greek name Antyllus, who was put to death by Octavianus in B. C. 30 after the fall of Alexandria, and Iulus Antonius. [ANTONIUS, IULUS.] By his fourth wife, Octavia, sister of Octavianus, he had two daughters, Antonia major and Antonia minor. [OCTAVIA; ANTONIA.] By Cleopatra he had two sons and a daughter. [CLEOPATRA.]

The medals of M. Antonius the triumvir are numerous. There is a gold medal which contains on one face the head of Antonius with the legend Antonius Imp. (Antonius Imperator), and on the other the head of Octavianus with the legend Caesar Imp. There are also silver medals with the head of Antonius on one face and that of Cleopatra on the other with Greek legends : the legend of Antonius gives him the title of autoerator and commemorates his third triumvirate ; and that of Cleopatra gives her the title of queen and younger goddess (Ἰσὴ νεωτέρα). The character of the face of Antonius is well preserved on all the medals, which are also characterised by his aquiline nose, mentioned by Plutarch. (Plutarch, *Antonius* ; Appian, *Civil Wars*, ii. iii. iv. v. ; Dion Cassius, xl.—lii. ; Ernesti, *Clavis Ciceroniana* ; Baiter, *Onomasticon Tullianum* ; and the indices to Cæsar's *Gallie Wars* and *Civil Wars*, to Velleius Paterculus, and to Suetonius, *Julius and Octavianus* ; Rasche, *Lexicon Rei Numariae*, "Antonia Gens" and "Antonius.")

W. B. D

ANTO'NIUS, MARCUS. [ANTYLLUS.]

ANTONIUS, MARCUS GNIPHO, was a native of Gaul, born of free parents about B. C. 114, but abandoned by them at his birth. He was, however, rescued from perishing by some person unknown, and, after being carefully educated at Alexandria, was manumitted by his preserver. In what year Antonius Gniphos came to Rome is uncertain. He

gave lectures in grammar, which comprised logic and criticism at first in the house of C. Julius Cæsar, probably under the protection of Aurelia, Cæsar's mother, and afterwards on both grammar and rhetoric in his own. He explained daily the rules of eloquence and composition, and every eighth day he declaimed. He numbered among his pupils some of the most illustrious men of Rome, including Julius Cæsar and Marcus Cicero, who, even after he had been prætor, and had established his reputation as an orator, frequented, either for the sake of practice, or from respect to his old instructor, the school of Gniphos. The urbanity and good humour of Gniphos conciliated general esteem ; he was well versed in both the Greek and Latin tongues ; his singular memory rendered him one of the most learned of the grammarians ; and his liberal dealings with his pupils, from whom he required no certain stipend, procured for him, in return, both wealth and honour. He died in the fiftieth year of his age. Of the many writings attributed to Antonius Gniphos none have been preserved. Their genuineness is indeed doubtful, for according to Atteius, surnamed the Philologist, who was one of his pupils, Antonius left only a treatise "De Latino Sermone," in two volumes. From this work, probably, Quintilian (*Institution. Orator.* i. 6. § 23.), cites. Many treatises, however, written by his scholars, and perhaps revised by him, went under his name. The treatise entitled "Libri quatuor Rhetoricorum ad C. Herennium," and usually prefixed to Cicero's rhetorical works, is ascribed to Antonius Gniphos by Schütz (*Prolegomena ad Ciceronis Rhetoricam*, p. lviii. ff.), on grounds of internal evidence alone. His opinion, which is supported with great ability, is refuted by Orelli in his edition of Cicero, p. 102., at the end of the fourth book, "Ad Herennium," and by a writer in Ersch and Gruber's *Encyclopædie*, xvii. 208. (Suetonius, *De Illustr. Grammaticis*, § 7., § 10. ; Macrobius, *Saturnalia*, iii. 12.)

W. B. D.

ANTONIUS (Ἀντώνιος), surnamed MELISSA (μέλισσα, a bee), to indicate the care with which he collected the materials for his work, which is still extant. He was probably a Greek monk, but the time at which he lived is uncertain. Cave infers, from the fact of Theophylact being mentioned by Antonius, that he lived about the middle of the twelfth century. But as there is nothing that would lead us to believe that this Theophylact is the archbishop of the Bulgarians, it may with equal reason be said that he is the Theophylact who was surnamed Simocatta, and lived in the seventh century of our æra, during the latter part of the reign of Heraclius. As Antonius is also called a disciple of Joannes Damascenus, who lived about the middle of the eighth century, it seems most probable that the period of Antonius is the end of the eighth

century. His work is a collection of moral sentences (*loci communes*) gathered from the early Greek writers and the ecclesiastical fathers. It is a work of the same kind as the *Sermones* of Stobæus; it consists of two books, and all the materials are arranged under one hundred and seventy-six titles, which, with a list of the authors from whom the sentences are taken, are given by Fabricius in his "*Bibliotheca Græca*." The work is printed at the end of some editions of Stobæus, as in those of Frankfurt (1581) and Geneva (1609). The editio princeps is that of Conrad Gesner (Zürich, 1546, fol.), in which the "*Loci Communes*" of Antonius are printed with the works of Theophilus, Tatian, and Maximus. They are also printed in the "*Bibliotheca Patrum*," v. 878. &c. ed. Paris. (Cave, *Scriptorum Ecclesiasticorum Historia Literaria*, i. 666. ed. London; Fabricius, *Biblioth. Græca*, ix. 744—757.) L. S.

ANTONIUS MUSA. [MUSA, ANTONIUS.]

ANTONIUS NASO. [NASO.]

ANTONIUS NATALIS. [NATALIS.]

ANTONIUS NEBRISSENSIS, or ANTONIO DE LEBRIXA, a celebrated Spanish historian, was born in Andalusia in 1444. He was probably a native of Nebrixa or Lebrixa, the ancient Nebrissa, whence he was named "*Nebrissensis*." Nothing is known of his parents, except that they were land proprietors, though poor. After making the usual studies at the university of Salamanca, Antonius left Spain at the age of nineteen, and proceeded to Italy to complete his education at the university of Bologna. He returned to Spain in 1473, richly stored with classical learning, and the liberal arts that were then taught in the flourishing schools of Italy. Soon after his arrival he was appointed to the two chairs of grammar and poetry, and lectured at the same time in these distinct departments, a thing unprecedented in the university of Salamanca. He was subsequently promoted by Cardinal Ximenez to a professorship in his newly-founded university of Alcalá de Henares, where he enjoyed the entire confidence of his distinguished patron, who employed him in various literary works, and consulted him on all matters relating to the institution. He continued delivering lectures and expounding the ancient classics to a crowded audience till the advanced age of seventy-eight, when he was carried off by an attack of apoplexy. Antonius is justly considered by the Spaniards as one of their most eminent writers. What the labours of the great Italian scholars of the fifteenth century did for classical literature in Italy, Antonius is generally acknowledged to have effected in Spain by his instruction and his learning. For many years the anniversary of his death was commemorated by public services, and a funeral panegyric in the university of Alcalá. Antonius Nebrissensis wrote

several works, principally on philology, grammar, and the ancient classics. The following are the titles of some of them — "*Dictionarium Latino-Hispanum et Hispano-Latinum*," Alcalá, 1532, fol., afterwards reprinted; "*Gramatica sobre la Lengua Castellana*," or a Grammar of the Castilian Language, Salamanca, 1492, 4to. Alcalá, 1517, 4to. and elsewhere; "*Aulii Persii Satyræ, cum Interpretatione Hispana*," Logroño, 1529, 8vo.; "*Aurelii Prudentii Clementis Libelli cum Commento*," Logroño, 1512, 4to.; "*De Protectione Regum ad Compostellam*," Granada, 1534, and Antequera, 1577, 4to.; (this is an account of Ferdinand and Isabella's pilgrimage to St. James of Compostella;) "*Artis Rhetoricæ compendiosa Copiatio ex Aristotele, Cicerone et Quintiliano*," Alcalá, 1529, 8vo., and several others, the list of which may be seen in Nicolas Antonio. Antonius Nebrissensis is, however, best known as the author of a Latin chronicle of Ferdinand and Isabella. The circumstances attending the composition of this work are singular enough. Carvajal, a contemporary writer, says that he gave Antonius the Spanish chronicle of Hernando del Pulgar, after that writer's death, for the purpose of having it translated into Latin. Antonius undertook it, and proceeded in his task as far as the year 1486. This unfinished performance being found among Antonius' papers after his decease, with a preface, in which there was not a word of acknowledgment to Pulgar, it was naturally thought to be a work of his own composition, and was accordingly published as such by his son Sancho, under the following title — "*Rerum in Hispania gestarum Decades*," Granada, 1545, fol., together with the Latin chronicle of Rodericus Toletanus. Twenty years after, the first edition of Pulgar's chronicle was published at Valladolid, from the copy which belonged to Antonius, by his grandson Antonio; and, strange to say, this edition also appeared as the work of Antonius. Copies, however, of Pulgar's chronicles were preserved in various libraries; and two years after, 1567, a new edition was published at Saragossa, bearing the real name of its author. Antonius' reputation has sustained some injury from this transaction, though unjustly. In the first place, his history can hardly be called a translation; for, although it adopts the same mode of treatment, it is diversified by many new ideas and original facts. And secondly, it is probable that he adopted Pulgar's text as the basis of his own, intending to continue his history to his own times. (N. Antonio, *Biblioth. Hisp. Vetus*, ii. 132.; Prescott, *Ferdinand and Isabella of Spain*, vol. i. p. 456.) P. de G.

ANTONIUS, NICOLA'US. [ANTONIO, NICOLAS.]

ANTONIUS NOVELLUS. [NOVELLUS.]

ANTONIUS DE PARMA or PAR-
MENSIS. [ANTONY OF PARMA.]

ANTONIUS POLEMO (Ἀντώνιος Πολεμῶν), a Sophist, was born in the reign of Hadrian, and died in that of Antoninus Pius, who became emperor A. D. 138. Polemo was a native of Laodicea in Phrygia (Ladik), but he resided mostly at Smyrna. After attending for four years the lectures of Timocrates of Heraclea in Pontus, and of Scopelianus at Smyrna, he went to Bithynia, to study under the Sophist Dion. On his return to Smyrna he found a singular feud prevailing among the students. Timocrates was an eager disputant, and, while proposing or refuting syllogisms, his hair and beard, both of which he carefully cherished, bristled up like a lion's mane. Scopelianus, on the contrary, shaved his beard and cropped his hair, and since he and Timocrates were rival teachers, their respective pupils formed two parties—the *hirsute* and the *shorn*. Polemo embraced the hirsute faction. Besides attracting students from Asia, Greece, and the intervening islands—and from the high fees demanded by him for his lectures, his pupils must have been of wealthy families—the residence of Polemo at Smyrna was highly beneficial to that city. He was the general arbiter in the civil suits and the political feuds of the Smyrnæans; their ambassador when an address or petition was to be sent to the emperor, and the cause and channel of Hadrian's bounty to Smyrna, which had formerly been bestowed rather on Ephesus. Nor did Polemo neglect his native city Laodicea, but frequently visited his family, and employed his influence with the emperors and the senate in behalf of his birth-place. The favours he received from successive emperors must, as his biographer Philostratus remarks, have been owing not only to his talents, but also to a conviction of his worth. Trajan allowed him the use of the public posts when he travelled, a convenience which the younger Pliny apologises for granting, on the most urgent business, to his wife (*Epistol.* x. 121, 122.), and gratuitous lodging in the towns he passed through. Hadrian extended this privilege to Polemo's attendants, and gave him a pension from the funds of the library of Alexandria. He appointed him also to pronounce the inaugural discourse at the dedication of the temple of the Olympian Jupiter at Athens, of which the foundations were laid by Pisistratus in the sixth century B. C., but which the wealth of republican Greece was unable to complete. Antoninus, afterwards surnamed Pius, and emperor of Rome, was, under Hadrian, proconsul of Asia. On a progress through his province, he came to Smyrna, and, as the custom was, took for his quarters during his stay one of the best houses in the city. The house was Polemo's, who was absent from Smyrna at the time of the proconsul's arrival. On his return, how-

ever, far from regarding the visit as an honour, he complained loudly of the intrusion, and obliged Antoninus to seek some more hospitable roof. Hadrian took no notice of the affront put upon his representative, and Antoninus, when emperor, remembered it only as a subject of mirthful allusion. When Polemo afterwards visited him at Rome, Antoninus embraced him, and said to his attendants, "Prepare a lodging for Polemo, and take care that no one turns him out of it." A player had given some offence to Polemo, who was president of the Olympian games established by Hadrian at Smyrna, and was forbidden by him to act. The player complained to Antoninus that Polemo had expelled him from the stage. "At what time of the day," inquired the emperor, "did he expel you?" "At midday." "He expelled me," rejoined Antoninus, "at midnight, yet I have never appealed against him." The Smyrnæans, in return for the benefits they owed to Polemo, conferred on him the highest honours in their gift—the perpetual presidency of their Olympian festival, and a seat in their sacred galley, which yearly, with the high priest of Dionysus for its pilot, sailed from the open sea into the inner harbour. This distinction was so highly esteemed, that on the cenotaph of Polemo, at Smyrna, was a bas-relief, representing the Sophist seated in the sacred galley. At times, however, Polemo and the Smyrnæans quarrelled. They accused him of applying to his own uses money sent by Hadrian for the repair and embellishment of their city. Hadrian defended Polemo, saying that he had accounted for the money; and, on another occasion, at Rome, granted him a large sum without asking why he wanted it, or requiring any account of it afterwards. It is impossible, however, to acquit Polemo of avarice, for which his splendid manner of life afforded some pretext. A Thracian prince, who wished to become his pupil, was rejected by him, until he himself brought to Polemo's house a purse of ten talents (387*l.* 10*s.*); and when, for a single extemporary discourse, Herodes Atticus sent him 15,000 sesterces (about 60*l.*), he returned them, but accepted 25,000 (about 104*l.*), which Herodes gave him at the suggestion of another Sophist, Munatius Plutarchus, who said that Polemo dreamed of 25,000. On his journeys Polemo rode in an embossed chariot or litter, with silver furniture and harness, accompanied by a crowd of slaves and horses, and a variety of hounds for the chase. His demeanour was answerable to the pomp and luxury of his habits. With the people, says his biographer, he was lofty, with princes an equal, before the gods undismayed. Even Herodes Atticus, although præfect of the free cities of Asia, and the general patron of the Sophists, Polemo treated with a mixture of pride and reverence. In his youth, however,

his means were scanty, and he borrowed money from Varo, a rich young Sophist of Smyrna, who exacted attendance on his lectures as part of the interest on his loans. For his non-attendance, Polemo was threatened by Varo with a writ, and was at length induced to sit out a declamation full of solecisms and absurdities, until his patience was exhausted, and he cried out "Varo, send the writ." Polemo's eloquence, like that of his master Timocrates, was fervid and intense; and he copied the energetic gestures of his other teacher Scopelianus, striking his hips, and even leaping from his chair or platform in the ardour of discussion. His utterance was elaborate; his voice clear and sonorous, like the trumpet, says his biographer Philostratus, at the Olympian games. He entered upon a debate or lecture with a cheerful, and even careless, air. In the statement of his argument he was earnest, in its illustration full of action and emotion, but in his perorations often lax and purposely remiss, as one already confident of victory. His periods were moulded on those of Demosthenes. He was never unprepared for debate, or rather the ceaseless study of his art gave him the power of extemporary speaking. Herodes Atticus, in his first interview with Polemo, begged him to appoint a day for declaiming. "To-day, directly," was the reply, and he led the way to the schools, where he delivered an oration in praise of Herodes himself. Herodes has transmitted some of the topics on which Polemo declaimed before him. They were the ordinary sophistical themes—a defence of Demosthenes against the charge of taking bribes from Harpalus—the reconstitution of the Athenian republic after the battle at Ægospotami—the destruction of the Greek trophies at the close of the Peloponnesian war, &c. "I heard Polemo declaim thrice," Herodes wrote to one Barbarus; "the first time as a critic; the next as a lover; the last time with unmingled wonder at his powers." And, although himself one of the most eminent declaimers of his age, Herodes left Smyrna privately that he might avoid competition with Polemo. On his return to Athens, Herodes declaimed on one of the theses he had heard argued by Polemo. "A second Demosthenes," shouted his audience as he ended. "Nay," he replied, "a second Phrygian," in allusion to Polemo's birth-place, Laodicea, which was then annexed to the prefecture of Phrygia. "What thought you of Polemo?" inquired the emperor Marcus Aurelius. "His eloquence," answered Herodes, "was as the sound of rushing chariots."

Some examples of Polemo's wit have been preserved by his biographer, Philostratus. A proconsul was at a loss for a punishment sufficiently severe for some notorious robber: "Make him learn by heart a foolish speech," was Polemo's suggestion. Seeing a gladiator

trembling and perspiring with dread, he said, "One would suppose, friend, you were going to declaim." "Favorinus is very fluent," observed Timocrates: "So," replied Polemo, "is many an old woman." Seeing a brother Sophist at market buying sausages and coarse vegetables, he told him, "You will never speak like Xerxes or Darius, if you do not live better." And once at Pergamus, when he dreamed that Æsculapius bade him avoid cold drink, since he was afflicted with gout, "I marvel," he said, when relating his dream, "what the god would prescribe for a gouty ox." Gout, indeed, undermined Polemo's constitution, and he died of its effects in the fifty-sixth year of his age. "When I would eat," he wrote to Herodes Atticus, "I have no hands; when I would walk, I have no feet; but when I am in pain, I have both hands and feet." He was buried at Laodicea, near the Syrian gate, among the tombs of his ancestors; but a monument was erected to him at Smyrna. The Sophist Hermocrates was his great-grandson.

Polemo's influence survived him. The privileges of the temples at Smyrna were disputed, and Polemo was commissioned to appeal in behalf of the city to the emperor at Rome. He died, however, before the appeal could be presented, and the deputies intrusted with it mismanaged it. "Was not Polemo," inquired the emperor Marcus Aurelius, "originally employed in this affair? Let his speech be sought for, and when it is found, we will make our decision." The speech was brought from Smyrna, and read by the emperor, who pronounced in favour of the Smyrnæans; and thus, adds Philostratus, they had once more cause to rejoice in their illustrious townsman. (Philostratus, *De Vitis Sophistarum*, i. 25., ii. 25.; Suidas, Πόλεμων.) W. B. D.

ANTONIUS PRIMUS, MARCUS, was born at Tolosa (Toulouse) about A. D. 20. In his native city he was called Becco, or the Hook-nosed. Nothing further is known of him until A. D. 62, the eighth year of Nero's reign, when he was banished under the Cornelian law *De Falsis* or *Testamentaria*, for having with Valerius Fabianus and others forged a will. He was, however, restored to his senatorian rank by Galba, and promoted by him to the command of the seventh legion, the Galbian, which was then stationed in Pannonia. Antonius, notwithstanding his obligations to Galba, was said to have proposed to Otho to serve as his commander-in-chief in the rebellion of A. D. 69. His overtures were, however, neglected; and Antonius took no part in the civil wars of that year, until after the defeat and death of Otho. The election of Vitellius by the legions of the Rhine had excited the indignation of the army generally, and especially of the troops in Pannonia and Mœsia, who were further incensed by their recent defeat at Be-

driacum. The tribunes of the Mæsan and Dalmatian legions repaired to the winter-camp of the Pannonian troops, to concert with them the means of supporting Flavius Vespasianus, whom the Syrian legions, a large portion of the fleet, and the eastern provinces had proclaimed emperor. While some of the tribunes proposed awaiting the Syrian legions under Licinius Mucianus, præfect of Syria, and Vespasian's lieutenant, Antonius persuaded the majority to attack Vitellius at once; and to confide to him a detachment of cavalry, and a picked company of infantry, the vexillarii of the three camps, with which he immediately marched through the passes of the Julian Alps to Italy. Aquileia, Opitergium (Oderzo, on the right bank of the Piave), and Altinum speedily submitted to him. Their submission was followed by that of Patavium and Ateste (Este); and at Forum Allieni (Ferrara) he defeated a detachment of the Vitellian army. The infantry of two of the Pannonian legions had in the mean time reached Patavium. At this station Antonius had the address or the good fortune to turn to his own advantage a serious mutiny of the soldiers, by rescuing from their fury, and dismissing unharmed to Vespasian, Minucius Justus, camp-præfect of the seventh legion, who had incensed them by his strict discipline. Verona was the next object of attack; the wide plains around the city were well adapted to the operations of cavalry, hitherto the most efficient portion of Antonius's army. Vicentia (Vicenza) yielded to him on his march thither. Under the walls of Verona, a second mutiny of the legions enabled Antonius to dismiss from the camp T. Ampius Flavianus and Aponius Saturninus, respectively the legate of the Pannonian army and the commander of the seventh Claudian legion, and thus to remain without a rival in command, although he was neither appointed by Vespasian nor formally chosen by the troops. The arrival of two more legions, the third and the eighth, and the indecision or treachery of Cæcina, the lieutenant of Vitellius, who treated with an enemy whom he might have crushed, enabled Antonius to take the field, although his numbers were still inferior to those of the Vitellians. He had previously acquired some popularity for Vespasian's cause by restoring in all the towns in his possession the statues of Galba which had been removed during the late war. Verona, however, was not taken by Antonius, who on the intelligence that fresh dissensions had broken out in the camp of the Vitellians, and that Fabius Valens, the successor of the feeble or treacherous Cæcina, was advancing with six legions, determined on striking a decisive blow before the dissensions were healed, or the reinforcements that Vitellius had summoned from the Danube and the western provinces could arrive. Having established a chain of posts from the foot of the Rætian

Alps to Verona, and leaving a garrison at Altinum to watch the movements of the Ravenna fleet, he moved from Verona to Bedriacum, and occupied nearly the same ground that the Vitellians held previous to their last battle with Otho. A second battle at Bedriacum, which began with mutual attacks and defeats of the foragers on both sides, terminated, after two days fighting, in the defeat of the Vitellian legions. After the first day's engagement, Antonius was re-inforced by the junction of his main army, the reserve of the Pannonian and Mæsan legions, from Patavium; and his second day's victory was owing as much to the absence of any regular command among the Vitellians, as to the superior discipline of his own forces. Antonius, however, performed at Bedriacum the part of a soldier as well as of an able general: his entreaties, his commands, his example, stayed the fugitives; and he bore into the heart of the enemy's ranks a standard whose flying bearer he had slain with his own hands. The second battle at Bedriacum began about two hours after midnight, while it was still dark; but the rising of the moon, which was in the rear of Antonius, favoured his soldiers, and perplexed their opponents. After the defeat of the Vitellians, the troops of Antonius demanded to be led against Cremona. He represented in vain that they were weary, unprovided with the means of assault, while Cremona was strongly fortified and garrisoned, and surrounded by an entrenched camp. Cremona yielded after a murderous assault of a few hours; and for four days its inhabitants, whose numbers were swollen by the influx of the country people to a market or fair within its walls, suffered all the horrors of war. The blame of its destruction was laid on Antonius, and the accusation derived colour from some careless or purposed words he uttered shortly after his entrance into the city. He had gone to the baths, and complained that the water had not been sufficiently heated; "but," he was said to have added, "it will soon be hot enough." Sensible of the detestation he had incurred, Antonius issued an order, after the city was in ashes and the citizens were slain or captive, that no inhabitant of Cremona should remain a slave. The prohibition was however rendered fruitless by the determination of the Italians universally to purchase no Cremonese prisoner; and it was subsequently withdrawn because the soldiers, finding their captives worthless, began to murder them. After the fall of Cremona, Antonius was said to have relaxed his efforts in behalf of Vespasian, and to have listened to overtures from Vitellius, who promised him rank, wealth, and his daughter in marriage. He gave himself over for a while to pleasure; and relaxed the discipline by allowing his soldiers to elect their own centurions in the place of those who had fallen, while he him-

self assumed a superiority over the legates and tribunes of his army which they could not brook.

His conduct was, however, in some measure owing to the doubtful orders and the ill-concealed jealousy of Mucianus. Throughout his expedition, Antonius had received the most contradictory orders from the præfect of Syria. He was at one time urged to press forward to Rome; at another directed to remain in Cisalpine Gaul until the legions from the East could arrive. The tribunes, also, whom the arrogance of Antonius had offended, were in correspondence with Mucianus, and both to him and Vespasian represented their leader in the most unfavourable light. Nor did Antonius disarm their misrepresentations by his own prudence. To the præfect of Syria he wrote haughtily: to Vespasian confidently, claiming for himself the whole merit of the war in Italy. On intelligence, however, that the party of Vitellius was reviving in central Italy and at Rome, he shook off his indolence; appeared suddenly on the western side of the Apennines, and within a few hours' march of Rome. But he arrived too late to prevent the burning of the Capitol and the execution of Flavius Sabinus, Vespasian's brother, and præfect of the city. Yet the skill and promptness of his dispositions, the steadiness with which he rejected all proposals of accommodation, and his final victory at the gates of Rome, refuted the rumour of his having listened to the offers of Vitellius. Antonius treated Rome as a conquered city; appropriating to himself, or dividing among his favourites, the estates, the houses, and the wealth of the nobility. On the arrival of Mucianus, however, his influence speedily declined. He was at first received with applause and distinction, and even invested with the ornaments of a consular senator. But his friends and followers soon deserted him, Mucianus treated him with marked neglect, refused him a place among the personal attendants of Domitian, and threatened him with an inquiry into his conduct at Rome and Cremona. From Rome Antonius repaired to Alexandria, but his reception from Vespasian did not equal his expectations, and he probably withdrew soon afterwards to his native city, where he devoted himself to literature, and was the early patron of the poet Martial, whose description of his calm and blameless life is singularly at variance with the character of the bold and unscrupulous partisan soldier delineated by Tacitus and Dion Cassius. At what age Antonius died is unknown: but he certainly survived his sixtieth year. (Suetonius, *Vitellius*, 18.; Tacitus, *Annals*, xiv. 40., *History*, ii. 86., iii. 2—78., iv. 2—80.; Dion Cassius, lxx. 9.; Martial, *Epigrammata*, ix. 100., x. 23, 32.)

W. B. D.

ANTO'NIUS, RU'FUS, a poet contemporary with Ovid, and mentioned by him.

(*Epistol. ex Ponto*, iv. 16—30.; Wernsdorf, *Homeristæ Latini eorumque Fragmenta in Poett. Lat. Minor.*, tom. iv. p. 585. f.)

W. B. D.

ANTO'NIUS, SAINT. [ANTONINUS, SAINT.]

ANTO'NIUS, SAINT. [ANTONY, SAINT.]

ANTO'NIUS SATURNINUS. [SATURNINUS.]

ANTO'NIUS TAURUS. [TAURUS.]

ANTO'NIUS THALLUS. [THALLUS.]

ANTO'NIUS DE VIANA. [ANTONIUS CARTAGINENSIS.]

ANTO'NIUS DE ZAMORA. [ZAMORA, ANTONIUS DE.]

ANTONY BEEK. [BEEK.]

ANTONY OF BOURBON. [ANTOINE DE BOURBON.]

A'NTONY, CHARLES and THOMAS, brothers, English seal-engravers of the time of James I. Charles Antony was graver to King James at the beginning of his reign, and probably until 1620. Vertue supposes he made the medal, in 1604, struck in commemoration of the peace with Spain. In the second year of James's reign he was paid forty pounds for the metal and for graving an offering piece of gold. Thomas Antony was curator monetæ et sigillorum regis. Vertue found a warrant to him of the date 1617. Walpole had in his possession a thin plate of silver, larger than a crown piece, representing James I. on his throne, of very neat workmanship, and he concluded it was the work of Charles Antony. (Walpole, *Anecdotes of Painting in England*.)

R. N. W.

ANTONY of PARMA (ANTONIUS DE PARMA or PARMENSIS). A volume of sermons bearing this title, "Incipit Postilla notabilis F. Antonii de Parma super Evangelia Dominicalia quæ leguntur per circulum anni," was printed in fol. Cologne, 1482. A second edition with the title "Medulla Sermonum recognita et emendata per F. F. Joannem Lancelli et Joannem Nocart ejusdem Ordinis," appeared in Svo. Paris, 1515. The authorship of these sermons is claimed by Echard, on the authority of several manuscripts, for Antonius de Azaro, a Dominican monk of Parma, who probably lived early in the fourteenth century. Others have ascribed them to Antonius de Parma, said to have been general of the Camaldolite order from 1410 to 1419, to have been an excellent Latin and Greek scholar, to have assisted at the council of Constance (A. D. 1414—1419), and to have been bishop of Ferrara after 1419. Echard has shown that some particulars of this account are either plainly incorrect, or at least doubtful; and that at any rate there is no sufficient ground for ascribing the above-mentioned sermons to him. (Echard, *Scriptores Ordinis Prædicatorum*.)

J. C. M.

ANTONY or ANTONIUS, SAINT, a

disciple and biographer of St. Symeon or Simeon the Stylite. It is supposed that Evagrius Scholasticus refers to Antony when speaking of Symeon, he says, "his miracles were related by one of those who were eye witnesses." (*Eccles. Hist.* book i. chap. 13.) There are two lives of Symeon extant, professing to be written by Antony: they are given by Bolland. The first written in Greek, and translated by Gulielmus Gratius, a Jesuit of Bruges, is perhaps genuine. The other, which is longer, is thought to have been formed from the narrative of Antony, with the addition of particulars derived from other sources. Antony lived in the fifth century. (Bollandus, *Acta Sanctorum*, 5to *Januarii de Scto. Simeone Stylita*, tom. i.; G. J. Vossius, *De Historicis Latinis*, lib. ii. c. 18.)

J. C. M.

ANTONY or ANTONIUS, SAINT, of Lerins (sometimes called Antonius Cyrus), was born in Valeria, a subdivision of Pannonia, near the junction of the Drave and the Danube. Having lost his father Secundinus when only eight years of age, he was placed under the care of St. Severinus, the apostle of Noricum or Austria, and after his death under the care of Constantius, a bishop, his paternal uncle, who brought him up in great strictness. The death of Constantius, and the devastation of Pannonia by the barbarians of the north, compelled Antony to flee into the Valteline, where he remained for a time with a priest, Marius, but afterwards withdrew to pursue a life of seclusion, not far from the tomb of St. Felix the Martyr, on a lofty mountain near the Lake Larius or Lake of Como. Here he met with two old men, hermits like himself, one of whom died soon after Antony joined them. Becoming known through the district for his sanctity, and wishing to avoid those who resorted to him, he retired to a more remote solitude, where he lived many years alone; but this retreat becoming known and frequented he left, and went to the monastery of Lerins, where he died two years after his arrival. The anniversary of his death is kept on the 28th December. The year of his death is not known. He was contemporary with his biographer Ennodius, who died at the age of forty-eight in A. D. 521. (Ennodius of Ticinum, *Vita Beati Antonii Monachi*.)

J. C. M.

ANTONY, SAINT, a martyr, put to death by Olgerd, great duke of Lithuania, at Wilna, A. D. 1328. His festival, with that of St. John and St. Eustachius or Eustace, is kept by the Roman Catholic church on the 14th April. Antony and John were brothers, of noble family, attached to the court of Olgerd. They were converted from idolatry by Nestorius, a priest, and were baptized by him. They concealed their conversion for a time, but were discovered; and on their

refusal to renounce Christianity were imprisoned. After a year's confinement John agreed to renounce Christianity, and so obtained his own and his brother's release. Antony, however, still continued to profess his belief in Christ, and was re-committed to prison; and John, ashamed of his apostasy, again avowed himself a Christian, and was also imprisoned. Both were hung; Antony some weeks before his brother. Eustachius, who was quite young, and, like the others, was of noble family and attached to the court of Olgerd, was also hung, after being cruelly tortured, some months after John, but apparently in the same year. (Bollandus, *Acta Sanctorum*, 14^o *Aprilis*.) J. C. M.

ANTONY or ANTONIUS, SAINT, in Greek Ἀντώνιος, one of the Christian fathers, commonly celebrated as the founder of monasticism, though his title to be so regarded is matter of dispute. He was of an Egyptian family, and was born A. D. 251, during the reign of the Roman emperor Decius, in the neighbourhood, as we gather, of Heracleopolis the Great, on the west bank of the Nile. His parents were of noble lineage and considerable wealth: they were Christians; and Antony in his earliest years was brought up in the Christian faith, and in great privacy, so that he formed no acquaintance beyond his father's household. His love of solitude showed itself early, for "in his boyhood, as he was growing up, he refused," says Athanasius, "to be instructed in literature, because he wished to avoid the society of boys." It is probable that his refusal to study related not to the mere elements of knowledge, but to the secular studies which were pursued in the public places of education: for Athanasius has recorded that he "gave attention to reading" (τοῖς ἀναγνώσμασι προσέχων), an expression which is more naturally interpreted of his own reading than of his attending to what was read by others. It appears that he never learned Greek.

When he was eighteen or twenty years old (about A. D. 270) he lost his parents; and by their death he was left in charge of their household, and of an only sister, then a very little girl. About six months after this, as he was going, according to his custom, to public worship, he was thinking of the sacrifices made by the apostles and others of the first disciples of Christ; and when he entered the church the words of Christ to the rich young ruler, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matt. xix. 21.), struck his ear, being part of the gospel read that day. Regarding this as a divine admonition to himself, he gave up his paternal estate, which was considerable, to the people of his native village; and having sold his movable property, distributed it to the poor, except a small portion which he reserved as a provi-

sion for his sister. This portion also he soon after distributed, on hearing in church the words "Take no thought for the morrow" (Matt. vi. 34.), and gave his sister in charge to a community of virgins of good repute, that she might be brought up by them. According to the account in the Egyptian martyrology, Antony was baptized when he was about twenty years of age; and it is not improbable that the surrender of his worldly goods was the result of the feelings connected with that ordinance.

He now gave himself up to ascetic exercises, without, however, quitting his native village. The practice of retiring far into the wilderness had not yet been introduced; though it had been for a long time common to pursue a secluded and ascetic life. He laboured with his own hands, influenced by the declaration of the apostle Paul (2 Thes. iii. 10.) "that if any would not work, neither should he eat;" with part of his earnings he supported himself, part he distributed to the poor.

The commencement of his solitary life was not unaccompanied with a severe inward struggle. The remembrance of the wealth which he had given up, anxiety for his sister, the desire of intercourse with his friends, and a longing for the indulgences of an easier life, tempted him to give up his purpose; but in vain. Athanasius, who ascribes the occurrence of these trials to the malice of the devil, proceeds to describe the further temptations and assaults to which the evil one proceeded. He sought to excite him to lasciviousness; but Antony met these new trials by increased austerities: he often passed the whole night in watching; or if he slept, it was on straw or rushes, or the bare ground; he fasted daily till sunset, contenting himself with bread, salt, and water; and frequently going for two or even four days without food. After a time he withdrew to a burial-ground at a distance from the village, and having arranged with a friend to supply him at long intervals with food, made his abode in one of the sepulchres. Here, we are told, when he was about thirty-five years of age (about A. D. 286), new temptations of another kind awaited him: he was assaulted by dæmons, and beaten almost to death, and beset with horrid forms of lions, bears, wolves, bulls, and serpents, which threatened to assail him. In the midst of this sore trial, he remained unterrified, defying the power of the devil, until he beheld the roof of the sepulchre open, and a ray of light descend as it were from heaven to visit him: the dæmons who assailed him then took to flight; and a heavenly voice cheered him with the assurance of support so long as he continued faithful, and with the promise of a reputation which should fill the earth. The pain of his bruises was healed, and his strength restored and even increased. He now withdrew further into the wilderness,

and took up his abode in a deserted fort filled with reptiles, who fled on his approach; and in this dismal place he remained twenty years, never quitting his retreat, and rarely, if ever, seeing any of those who came to the place, having a store of bread conveyed to him twice a year, and finding water within the fort. His friends who resorted to him were never allowed to enter; but they heard the noise of his conflicts with evil spirits, the reproaches which they uttered, and the hymns with which the saint sustained his faith or expressed his exultation at his victories. The locality of this long solitude of Antony was probably in the desert on the western or Libyan side of the Nile, at no great distance from Heracleopolis.

At the end of his twenty years' sojourn, about A. D. 306, when he was fifty-five years of age, the eagerness of his friends, who broke down the doors of his retreat, compelled him to come forth; and, to the astonishment of all, he appeared unaltered in person by his long confinement. His reputation had spread far and wide, and many came to see him. These he addressed with great effect, consoling the mourners, reconciling enemies, and persuading so many to enter on a solitary life, that the desert was filled with anchorites, by whom Antony was regarded as a father. He is said also to have healed the sick, and cast out evil spirits. The district of Faïoum and the desert adjacent to it appear to have been the scene of these events. A Greek version of a long discourse which he delivered in the Egyptian (*i.e.* Sahidic) language to the solitaries who had assembled to him is preserved by Athanasius. It gives a curious picture of the mind of Antony, and of the current opinions of the Christians of Egypt of that time. He dwells chiefly on the importance of an ascetic life, the necessity of constant self-mortification, and the number and malignity of the dæmons to whose hostility ascetics were exposed: he relates the fall of these dæmons from heaven, the forms they assume, and the deceits they practise: he enforces the value of the sign of the cross as a means of defence against dæmons; teaches how to distinguish between good and evil spirits, and between heavenly and infernal visions; and illustrates his subject by instances drawn from his own experience. The discourse produced a great impression; and Athanasius rapturously describes the state of the wilderness, peopled by such a multitude of holy men, "as if it were the peculiar residence of piety and righteousness." These tenants of the wilderness were hermits rather than monks, living not in communities but commonly alone; although they had occasional intercourse, more or less frequent, with each other.

In the persecution under Maximin (about A. D. 310), some of the solitaries appear to have been led from the wilderness to Alex-

andria to martyrdom, and Antony followed them, saying, "Let us go also ; that, if called upon, we may share their sufferings ; if not, that we may behold them." He visited the sufferers in the dungeons and the mines to which they were condemned ; attended them before the judgment seat, encouraging them to suffer willingly ; and followed them to the place of execution : until the judge, seeing his fearlessness, and that of his companions, prohibited any of the solitaries from entering the judgment-hall, or even remaining in the city. Antony openly disobeyed the command, hoping to obtain the crown of martyrdom ; but to his mortification, no notice was taken of his contumacy. After the persecution had ceased, he returned to the wilderness, and pursued his ascetic practices more rigorously than ever.

Troubled by the resort of many persons to him who desired to be healed of their diseases, and fearing lest the wonders which were performed by him should inflame his pride, or induce others to think too highly of him, he left his accustomed dwelling and retired further into the desert, to the foot of a lofty mountain, where was a spring of clear cold water, and a few palm trees. Here he fixed his abode. At first he was furnished with bread by the Saracens, or Arabs of the desert, who, struck with reverence for him, made a point of passing that way, and leaving him a supply. Afterwards his friends, the solitaries of Faioum, hearing of his retreat, sent bread to him. But as he was unwilling to burden others, he cultivated a small spot of ground near his habitation, and so raised a supply for himself, and for some persons who, even in this remote place, resorted to him. He also employed himself in making baskets, which he gave to those who brought him any thing. The wild creatures of the desert at first injured his crop : but this disturbed not the saint's equanimity. Having caught one of the plunderers, he addressed the whole herd of them, "Why do ye hurt me who have never hurt you ? Depart, and in the name of the Lord, never come hither again." And from that time, adds Athanasius, "as if they revered the prohibition, they never approached that place again." Jerome, in his life of Hilarion, has given a somewhat different account of the same miracle ; he adds that the intruders were wild asses, and that the saint, before he dismissed his captive, belaboured him well with his staff, which may sufficiently account for their subsequent desertion of the place.

In this solitude Antony was again exercised with the assaults of dæmons, who assumed all manner of hideous forms to terrify him, but in vain. After remaining a while in this solitude he was intreated to visit his former friends at Faioum ; and he was received with the greatest joy ; and had the satisfaction of finding that his sister had grown old in a state of

virginity, and was now the leader of other virgins. He had a great reverence for those who led a solitary life, and Jerome has given an account of a visit which he paid to Paul the Hermit, when he was ninety years old, and Paul a hundred and thirteen, more than ninety of which he had spent in seclusion. Paul died shortly after, and, at his own request, was buried by Antony. Antony had the greatest abhorrence of heretics, and was most indignant when some of the Arians claimed him as holding their views. In order to refute the charge, and influenced by the desire of the Egyptian bishops and solitaries, he visited Alexandria, and preached against Arianism, which he declared to be the last heresy and the forerunner of Antichrist. His orthodox zeal delighted the people of Alexandria, who flocked to see the man of God. Even the heathens and their priests partook of the general curiosity, and crowded to the church, thinking to derive some benefit from merely touching so holy a person. "Certainly," says Athanasius, "as many became Christians in those few days as one may commonly see converted in a year." This visit is placed by Bolland in the year 330 ; by the Benedictine editors of Athanasius between A. D. 326 and 335, and by Tillemont (who gives his reasons in a judicious note) in the year 355, just before the death of Antony.

The fame of Antony extended to Constantinople ; and the Emperor Constantine, and his sons, Constans and Constantius, "wrote to him as a father," and desired to receive letters from him in return. Antony was by no means elated with the distinction. He at first refused to receive their letters, saying he knew not how to answer them ; however, at the entreaty of his companions, who urged that the princes were Christians, and that they would be hurt by his neglect, he did answer them. Antony wrote to Constantine in behalf of Athanasius when in banishment, and received a courteous, though unfavourable, reply. Even in the wilderness, the Arian controversy seems to have occupied the greater part of his thoughts. He had a vision, which was understood to portend the injuries resulting to the church by the temporary triumph of Arianism. He wrote to remonstrate with Gregory, patriarch of Alexandria, whom the Arians had sent to succeed Athanasius, when he was deposed from the patriarchate ; and forewarned Balacius, an Arian noble, charged with persecuting the Christians, of the divine judgment, by which in a few days he was overtaken.

He died, as is computed, on the 17th Jan., 356, aged a hundred and five years. On his dying bed he warned his two companions, Amatus and Macarius, whom he had allowed, on account of his infirmities, to live with him the last fifteen years, against any communication with the Arians ; charged them to bury him, and keep secret the place of his interment ; and bequeathed his garments, as tokens

of remembrance, to his friends, Athanasius, and Sarapion, an Egyptian bishop. He retained his sight to the last; nor had he lost one of his teeth, though they were all worn down to his gums, through extreme old age.

The place of Antony's interment was kept secret, according to his desire. But nearly two centuries after his death, in the reign of Justinian, when the relics of saints were eagerly sought after, a body said to be that of Antony, discovered by a revelation from heaven, was brought to Alexandria, and interred with great solemnity in the church of St. John the Baptist. When the Saracens took possession of Egypt, the relics of the saint were transferred to Constantinople; and from thence the greater part of them were again transferred in the tenth century to a convent near Vienne in Dauphiné, while various parts, real or supposed, were deposited in different churches at Rome and in Germany, the Netherlands, &c.

The celebrity of Antony, both in his own and subsequent ages, and the impulse which his example gave to the growing spirit of monasticism, impart interest to his history. That he was the originator of the monastic system is a common supposition, but by no means a correct one: he led the life of an anchorite or hermit, rather than of a monk: but there were anchorites before him; and the origin of religious communities is due rather to St. Pachomius than to St. Antony, who does not appear to have instituted or joined any community, unless we consider that he and the two disciples who lived with him, and attended on him in his extreme old age, formed one. The extent of his celebrity, and of his influence, was due to the earnestness of his devotion, and to the benevolence and forbearance of his character, some interesting anecdotes of which are preserved by his biographers. The sincerity of his piety there is no ground to question, though some circumstances indicate that he was influenced also by the love of human praise, in the austerities he practised. His bigotry may find some palliation in the spirit of the age, and the fierceness of the theological and ecclesiastical contests then going on, as well as in the earnestness and depth of his own convictions; and in the tendency of a solitary life, and of the deference so generally paid to him, to inspire or strengthen a dogmatic temper.

His works are few and unimportant. Greek versions of some of his discourses, and the substance of his letters to the Emperor Constantine and his sons, and to the Arian noble Balacius, have been preserved by Athanasius; and Jerome informs us (*De Viris Illustribus*, or *De Scriptoribus Ecclesiasticis*, c. lxxxviii.) that he wrote seven letters in the Egyptian, *i.e.* Sahidic, language to different "Monasteries," of which the most important was "ad Arsinôitas," *i.e.*, "to those of the Nomos Arsi-

noïtes," or district of Faioum. These letters had been in Jerome's time translated into Greek, and were afterwards translated from the Greek into Latin, in which language they were first printed at Paris in the year 1515, and afterwards in other places; they are found in the 4th vol. of La Bigne's "*Bibliotheca Patrum*" (edition of Lyon, 1677), where they are all inscribed "ad Arsinôitas," though Jerome speaks of only one as being so addressed: it is supposed that the second epistle, according to the arrangement in the *Bibliotheca*, is the one specified by Jerome. A short letter, or rather a Greek version of a letter, from Antony to Theodore of Tabenna, in the upper part of the Thebaid, is preserved by Ammon, an Egyptian bishop, in his letter to Theophilus of Alexandria (Bollandus, *Acta Sanctorum*, Maii, tom. iii.); and some fragments in the Sahidic language, of two letters of Antony, one to Theodore of Tabenna, the other to Athanasius, are given by Mingarelli, in his "*Ægyptiorum Codicum reliquæ*," 4to. Bologna, 1785.

A discourse "De Vanitate Mundi, et de Resurrectione Mortuorum," ("On the Vanity of the World, and the Resurrection of the Dead,") is subjoined to the epistles of Antony in the "*Bibliotheca Patrum*"; but its genuineness is very doubtful. Abraham Ecchellensis, a Maronite, professor of Syriac and Arabic, at Paris, published, in 1641, twenty letters, ascribed to Antony, translated from the Arabic; seven of these letters are the same as those given in the "*Bibliotheca Patrum*"; the genuineness of the rest is doubtful. Ecchellensis also published, in 1646, a small volume containing several pieces from the Arabic, ascribed to St. Antony, *viz.*, his "Rule" for his Monks; twenty short discourses delivered to his Monks; several of his sayings, with an exposition by one of his disciples; and his answers to various questions. To these were added, three notices of the Saint, one from a book entitled, "The Key of the Gate of Paradise," another from the Egyptian Martyrology, and a third from the Martyrology of the Maronites. The pieces ascribed to Antony are all of doubtful genuineness, to say the least: the notice from "The Key of the Gate of Paradise" is worthless: it contains an absurd story of St. Antony curing a litter of blind pigs by the sign of the cross, which has given rise to the fancy of some painters of representing the Saint accompanied by a pig; the notice from the Egyptian Martyrology is a more trust-worthy piece, and is indeed the most valuable in the collection. The pieces published as Antony's in this volume of Ecchellensis are given in the "*Bibliotheca Patrum*" of Gallandius. In some editions of Trithemius, a work in two books, called "Melissa," ("The Bee,") is ascribed to St. Antony, but is of a much later date. There are (or were) among the Syriac MSS., in the King's Library, at Paris, two

works ascribed to St. Antony, one entitled "Officium Schematis Sancti," the other, "Antonii Monita Discipulis Testamenti Loco relicta."

Antony received the highest eulogiums from the most eminent fathers of the church. Beside Athanasius, Augustin, and Jerome, he is mentioned by Chrysostom (8th Homily on St. Matthew) with the highest praise; and is noticed, though incidentally, by Gregory Nazianzen (in his twenty-first oration), and by Socrates (book i. c. 21.), and Sozomen (book i. c. 13.), the ecclesiastical historians, not to mention others of less note. He is commonly called "the Great." In proportion, however, as the credit of monasticism has declined, the reputation of St. Antony has declined also.

His history is so connected with the records of supernatural events, that it would be almost impossible to separate them. Many of the miracles recorded of him, such as his conflicts with dæmons, and his visions of glorified spirits, may be resolved into the delusions of a diseased imagination, aggravated by a life of unnatural seclusion. The cures he wrought were probably owing, in many cases, to the effect of imagination in the patients. For those miracles which do not admit of this explanation, it is in vain at this period of time to attempt to account.

The two monastic orders of St. Antony originated long after the time of the Saint; one, a branch of the Augustinians, commenced in Dauphiné in the eleventh century, when the people were imploring the intercession of St. Antony, that they might be delivered from erysipelas, by which many were afflicted, and which then acquired the name of St. Antony's Fire; the other, a military order, was instituted in Hainault in 1382 by Count Albert of Bavaria. It existed only a short time.

The chief authority for this article is the life of Antony by Athanasius. Among modern writers Bolland and his partners in the *Acta Sanctorum* (17th Jan.); Tillemont, *Mémoires*, &c., tom. vii.; Ceillier, *Auteurs Sacrés*, tom. iv.; Dupin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*; and Baronius, *Annales Ecclesiastici*, may be referred to. See also, for his works, Fabricius, *Bibliotheca Græca*, ed. Harles, tom. ix. J. C. M.

ANTONY, THOMAS. [ANTONY, CHARLES.]

ANTO'RIDES, a Greek painter, contemporary with Euphranor; he lived thereabout B.C. 360. (Pliny, *Hist. Nat.* xxxv. 36.)

R. N. W.

ANTRAIQUES. [ENTRAIGUES.]

ANTWERPEN. [ANVERSA.]

ANTYLLUS or ANTILLUS (**Ἀντυλλος* or **Ἀντίλλος*), or, as his name has been corrupted in the Latin translations of the Arabic physicians, ANTILES and ANTILIS, an eminent ancient physician and surgeon, of

whose life no particulars are known, and of whose works only a few fragments remain, which have been preserved by Oribasius, Aëtius, and others. His precise date is unknown; but, as Oribasius is the earliest writer who mentions him, and as he was apparently unknown to Galen, he may probably be placed between the end of the second century after Christ and the end of the fourth. The most interesting fragment of his writings that remains is one preserved by Paulus Ægineta, which contains the earliest practical directions that we possess for performing the operation of tracheotomy. "The best surgeons," says Paulus, "have described this operation also, Antyllus particularly in the following manner:—'In cases of synanche (*ἐπὶ τῶν συναγκικῶν*) we think the operation ought not to be attempted, as the division [of the trachea] is useless in cases where all the bronchia (*ἀρτηρίαι*) and the lungs are affected; but in those cases where the inflammation is about the mouth and chin, or the tonsils which cover the top of the trachea* (*βρόγχου*), while the trachea itself (*ἀρτηρίας*) is unaffected, the operation of tracheotomy (*φαρυγγοτομία*) is very rational, in order to avoid the danger of suffocation. When we proceed to perform it, we must, about the third or fourth ring below the larynx (*κεφαλῇς τοῦ βρόγχου*), cut through some part of the trachea (*ἀρτηρίας*), for to divide it entirely would be dangerous. This place is the most suitable, because it is not covered by any muscle, and because there are no vessels near the divided part. Therefore, bending back the patient's head, so that the trachea (*βρόγχος*) may come more forward to the view, we must make the division transversely between two of the rings, so that not the cartilage, but only the membrane which unites the cartilages together, may be cut through. If, however, the operator be a little fearful, he may first extend the skin with a hook and divide it; and then, proceeding to the trachea (*φάρυγγι*) itself, and putting aside the vessels, (if any are in the way,) he may make the section.' Thus far Antyllus," continues Paulus; "who thought of cutting through the trachea (*βρόγχου*) from observing [when it was, I suppose, cut by accident,] that the air rushed through the wound with some degree of violence, and also that the voice was interrupted. When the danger of suffocation is over, we must pare (*νεαροποιήσαντες*) the lips of the wound, and unite them by sutures, taking care to sew the skin only, and not the cartilage: we must then apply proper vulnerary medicines, and, if the lips of the

* In the following extract not less than three words (*σάεονξ*, *βρόγχος*, and *σφαγία*) are used to designate the trachea, each of which bears, in modern anatomical writings, quite a different meaning: the various significations of the three words are explained in the Notes to the Oxford edition of Theophilus, *De Corp. Hum. Fabr.* 8vo. 1842.

wound do not agglutinate, we must make use of an incarnant. We must follow the same plan of treatment if we should meet with any one who has cut his throat with the design of committing suicide." His works seem to have been numerous, and he probably enjoyed a great reputation, as, besides being frequently quoted by Oribasius and Rhazes, he is mentioned in the list of eminent physicians in a Greek extract from Cyril's Lexicon given in the fourth volume of Cramer's "*Anecdota Græca Parisiensia*." One of his works (quoted by Oribasius in the fourth volume of Angelo Mai's "*Classici Auctores e Vaticanis Codicibus editi*," Rome, 8vo. 1831) was a treatise on surgery entitled *Τὰ Χειρουργούμενα*, and consisting of at least two books, from which work it is probable that all the extracts in Mai's Oribasius are taken. Another of his works, from which are taken the fragments quoted in Matthæi's Oribasius (contained in his "*XXI. Veterum et Clarorum Medicorum Græcorum Varia Opuscula*," Moscow, 4to. 1808) appears to be named differently in different passages; nor is it quite certain whether the works entitled *Περὶ Βοηθημάτων* *Ἐξωθεν Προσπιπτόντων*, *Περὶ τῶν Ποιουμένων Βοηθημάτων*, and *Περὶ τῶν Κενουμένων Βοηθημάτων*, were so many different treatises, or only different portions of one great work entitled *Περὶ Βοηθημάτων*, "On Remedies." Almost all these quotations come from the second book, but in one passage (if the text be sound) the thirtieth book is quoted (p. 106. ed. Matth.), and in another the seventy-sixth (p. 66. ed. Mai.). All the fragments and extracts of the writings of Antyllus that were to be found in works published up to the end of the last century were collected by Kurt Sprengel, and published at Halle in 1799, 4to., as an inaugural dissertation with the title "*Antylli, Veteris Chirurgi, τὰ Λείψανα Ventilanda exhibit Panagiotæ Nicolaidēs, Præsides Curtio Sprengel*." The collection, however, might now be much enlarged, and, if re-published, would be useful and interesting, as it contains some of the most valuable surgical observations that have come down to us from antiquity. (A further account of the opinions of Antyllus is given in Freind's *Hist. of Physic*; Haller's *Biblioth. Chirurg.*, and *Biblioth. Medic. Pract.*; and Sprengel's *Hist. de la Méd.*)

W. A. G.
ANTYLLUS (*Ἄντυλλος*), was the eldest son of Marcus Antonius, the triumvir, and Fulvia. He received his father's name, Marcus, but is more commonly styled Antyllus by Dion Cassius, Plutarch, and the Greek historians of Rome. When the triumvir, after Cæsar's murder, invited the conspirators to descend from the Capitol and assemble in the temple of the Earth, Antyllus, then a child, was sent by his father as a hostage for their security. During the siege of Mutina and the retreat and return of the triumvir,

b.c. 43, Antyllus remained with his mother, Fulvia, at Rome, and was protected from his father's opponents, the senate, Octavianus, and Cicero, by Titus Pomponius Atticus. He accompanied his father, in b.c. 42, to Philippi, and during his subsequent journey through Asia Minor and Syria to Egypt. Antyllus was present at the congress of the triumvirs at Tarentum in b.c. 37, when he was contracted to Julia, the infant daughter of Octavianus by Scribonia, a political marriage which was never completed. Antyllus is mentioned in a story which Plutarch relates, on the authority of his grandfather Lamprias, of the profusion of the triumvir's household at Alexandria. A certain physician had annoyed the company at supper time by his logical tricks and sophisms, and Philotas, another physician, silenced him at last with this syllogism — "Cold water is good for a certain fever; but every one who has a fever has a certain fever; therefore cold water is good for all fevers." Antyllus, who was at table, was so pleased at the silencing the impertinent physician that, pointing to a sideboard covered with costly bowls and goblets of silver, he said to Philotas, "I give you all these." Philotas acknowledged his kind intention, but deemed that a lad was unauthorised to make such a present. One of the attendants, however, presently asked Philotas to seal the chest in which the cups were deposited, that it might be sent to his house. But as Philotas still scrupled to accept them, the attendant said to him, "Why are you so nice; know you not that the giver is son of Antonius, and that even if the cups were of gold he is competent to give them. In your place, however, I would take their value in money, since his father may miss some of these cups, which are indeed antique and of most curious workmanship." In b.c. 30 Antyllus was invested with the manly gown at Alexandria at the same time with Cæsarion, Cleopatra's son by C. Julius Cæsar. As this ceremony was generally performed at the expiration of the fourteenth year, it may afford some clue to the age of Antyllus. His mother married the triumvir Antonius in b.c. 46. Antyllus therefore may have been fifteen at the time of his investiture with the manly gown in b.c. 30, and a few months older at the time of his death after the surrender of Alexandria in the autumn of the same year. During the siege of Alexandria Antyllus was sent to the camp of Octavianus to negotiate, and he was the bearer of a large sum of money, which was probably designed to purchase the principal officers of the besiegers — Procu-leius, Gallus, and Dolabella. His mission however failed; and after the capture of the city Antyllus was betrayed to Octavianus by his tutor Theodorus, and put to death in the temple of Julius Cæsar, to whose statue he had fled for refuge. Theodorus reaped little

benefit from his perfidy ; for being detected in stealing from the neck of his unfortunate pupil a jewel of great value, he was impaled. There is only one medal of Antyllus extant. On the upper face it has the bare head of a youth, with the legend "M. ANTONIUS. M. F.," and on the reverse the bare head of M. Antonius, the triumvir. (Eckhel, *Numismat. Veterum Doctrina*, vi. 68.; Plutarch, *Antonius*, 28. 57. 71. 81. 87.; Dion Cassius, xlviii. 54., li. 6. 15.; Suetonius, *Octavianus*, 17.)

W. B. D.

ANUND, or AMUND, or ÖRNUND, a king of Sweden, the son and successor of Yngvar, the father and predecessor of Ingiald, is supposed by Dalin to have ascended the throne about A. D. 725, and to have died about 760. He obtained the name of Braut-Anund from the numerous brauts or roads that he made through his dominions ; and he was also called Eistra-Dolgi, or the Foe of the Easterlings, from the vigour with which he revenged on the Estonians the death of his father Yngvar. He perished with his brother Hedin and many of his train by the fall of an avalanche of snow mingled with gravel and clay, as he was riding through a mountain-pass in Westmanland, and his tumulus is still shown in the neighbourhood of the town of Kungsära. He was one of the most celebrated kings of the heathen times in Sweden, and his celebrity was entirely owing to peaceful improvements. (Snorro Sturlason, *Heimskringla, Ynglinga-Saga*, cap. 37—39. Schöning's ed. i. 45—48.; Dalin, *Svea Rikes Historia*, i. 394—397.)

T. W.

ANUND, or AMUND, or EMUND, king of Sweden, the successor of Biörn, king of that country, is supposed by Dalin to have been the brother of Biörn and son of Håkan Ring, and to have ascended the throne about A. D. 830. The preceding reign had been signalised by the introduction of Christianity into Sweden, under the auspices of St. Anscarius, the first bishop of Hamburg, often called the Apostle of the North. Anund was driven from the throne, according to Vastovius and Hvidfeldt, for persecuting the Christians ; according to Wilde and Dalin for protecting them. The former would seem the more probable, if, as Dalin conjectures, a fleet of pirates which soon after burned and plundered Hamburg was commanded by Anund, who is known to have become a sea-king. According to Messenius, he carried his incursions as far as England, where he met and defeated in a great sea fight, Ethelwulf, king of the West Saxons. He afterwards returned to Sweden and besieged the capital Sigtuna, but allowed it to be ransomed for a sum of silver, and was finally slain in battle by his brother Sivard. The accounts respecting him are so contradictory that every step of his career presents a question to solve. Joannes Magnus calls him Bratmundus, thus confounding

him with the very different person Braut-Anund ; and it is singular that the field of battle in Nerike where he lost his life is called Anunda-bröt. (Örnhjälmar or Arrhenius, *Historia Sveonum Gothorumque Ecclesiastica*, p. 95. &c.; Messenius, *Scandia illustrata*, i. 65., &c.; Joannes Magnus, *De omnibus Gothorum Sveonumque Regibus*, p. 543.; Dalin, *Svea Rikes Historia*, i. 491.)

T. W.

ANUND JACOB, son and successor of Olof Skötkonung, the first Christian king of Sweden, was born about the year 1012, on St. James's day, and baptized Jacob or James. In 1025, when the Swedes, who were discontented with Olof, associated his son, then a boy of thirteen, with him in the government, they were dissatisfied with his Christian name of Jacob, and changed it to that of Anund, as more suitable for a Swedish king. The most conspicuous event in the reign of Anund is the part that he took with his brother-in-law Olof Haraldsson, king of Norway, in a war in defence of Norway against Canute the Great, king of England and Denmark, who wished to add it to his dominions. Anund and Olof inflicted a signal defeat on Canute by a singular stratagem : they dammed up all but a small portion of Helge-å, a river in Scania, in which his fleet took refuge, then suddenly letting loose the accumulated volume of waters, overwhelmed some of his ships, and drowned many of his men. Anund afterwards abandoned the cause of Olof, who was driven from Norway in 1028, and on his return in 1030 was defeated and killed by some insurgents at the battle of Stiklarstad, after which he was canonised. He is known in England as St. Olave, and is recorded by Sturlason to have worked miracles at his church by London Bridge about 1060, though the earliest mention Stow could discover of that church was two hundred and twenty-one years later. The aid of Anund was given to his nephew Magnus the Good, the son of St. Olave, who recovered Norway principally through his assistance in 1034. It is stated in the "Biographie Universelle" that, according to Joannes Gothus and Loccenius, Anund perished in a battle against King Canute in 1035 ; but in fact neither of these historians makes any such statement, though they both mention a report that Anund died of grief at the death of St. Olave, which the researches of later historians show to have been without foundation. Anund appears to have died in 1055, without issue, and was succeeded by his elder brother Anund or Emund hin Gamla, or the Old, who had been passed over till then because inferior in birth by the mother's side. With the death of Anund hin Gamla in 1059 terminated the line of Sigurd, founded by Sigurd Ring about 750, after the famous battle of Bråvalla heath.

Anund Jacob was called Kolbränna ac-

cording to some from a secondary punishment which he instituted of burning the houses of criminals; according to others, from a law which he made that incendiaries should be burned alive. The Christian religion made a slow but steady progress in Sweden during his reign; and the strength of the Heathen party is conjectured by Lagerbring to have been the fortunate cause that its introduction was not disgraced by such violence and persecution as in Norway under St. Olave. (Snorro Sturlason, *Heimskringla, Saga af Olafi hinom Helga*, cap. 141. 159, &c., Schönning's ed. ii. 216. 269. &c.; *Saga af Haralldi Hardrada*, cap. 39., Schönning's ed. iii. 116.; Joannes Magnus, *De omnibus Gothorum Sveonumque Regibus*, p. 576.; Loccenius, *Historiæ Suecane Libri IX.*, p. 65, &c.; Dalin, *Svea Rikes Historia*, i. 645—660.; Bring, afterwards Lagerbring, *Svea Rikes Historia*, i. 244, &c.) T. W.

ANUŠHĪRWĀN. [NAUSHĪRWĀN.]

ANVERS, CALEB D'. [AMHURST, NICHOLAS.]

ANVERSA, D', a surname given by Italian writers, Vasari and others, to several Flemish artists.

HUGO D'ANVERSA, or of Antwerp, was one of the earliest oil painters. In the time of Baldinucci there was a painting by him in the church of Santa Maria Nuova. He is probably the same as Hugo Van der Goes, of Brugge, according to Van Mander.

In a work published in 1800 by J. Morelli, at Bassano, entitled "Notizia d' Opere di disegno Scritta da un Anonimo," there is mention of a Lievino d'Anversa, otherwise unknown. He painted, together with Hans Hemling and Gerard of Ghent, one hundred and twenty-five miniatures in a beautiful manuscript which is now in the library of St. Mark at Venice. (Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

ANVILLE, JEAN-BAPTISTE BOURGUIGNON D', eldest son of Hubert Bourguignon and Charlotte Vaugon, was born at Paris on the 11th of July, 1697. The bent of his mind carried him at an early age into those pursuits, perseverance in which was to make him the first of modern geographers. A map which fell into his hands by accident in the course of his twelfth year excited his imitative propensities, and the employment was so congenial to his tastes and talent that the accident decided the occupation of his future life. A map of Greece which he constructed between his twelfth and fifteenth year has been preserved by M. de Manne and published together with the first volume of his edition of the works of D'Anville.

Hubert Bourguignon, though engaged in trade, was ambitious of introducing his sons to a more elevated career, and with this view Jean-Baptiste and his second brother Hubert (about a year and a half his junior) were sent early to a private academy, and thence

transferred to the university of Paris (Collège des Quatre Nations). Hubert (afterwards better known as the able engraver Gravelot), [GRAVELOT], who was of a more mercurial temperament, quitted college in the third year, but Jean-Baptiste completed the usual course to the satisfaction of his teachers. The classical knowledge he acquired at the college of the Four Nations accounts for the marked taste he evinced through life for the inquiries of comparative geography. Indeed these inquiries seem to have been the sole source of any interest he took in the classics, for of their artistical beauties he appears not to have had the most distant suspicion. In so far as the mathematical sciences are concerned his education appears to have been neglected, and he continued to the last deficient in this branch of knowledge.

D'Anville's peculiar studies procured for him, soon after he left college, the acquaintance of the Abbé de Longuerue. With a view to his future career he could not have contracted a more useful acquaintance. The abbé was not only a man of extensive learning, he was exacting and hypercritical in his estimate of the works of others. The severe censure De Longuerue was accustomed to lavish upon the inaccuracies of others had a beneficial effect upon D'Anville, whose unimaginative and unsusceptible temperament seldom led him out of the beaten track, and whose rarely equalled powers of continuous labour made the laborious search after accuracy comparatively easy.

The earliest published works of D'Anville known to exist are:—"France Ancienne;" "France et les Pays voisins jusqu'à l'Etendue de la Gaule Ancienne;" "Ile de France, Champagne, &c.;" "Auvergne, Limosin, &c.;" "Lyonnais, Bourbon, &c.;" "Les Pays Bas;" "Lorraine, Alsace;" and "Suisse, Savoie," compiled for the historical and geographical description of France ancient and modern by the Abbé de Longuerue. About the time that these maps were published, D'Anville received his "Brevet de Géographe du Roi." A map of the kingdom of Aragon, compiled from a memoir of the Abbé de Vairac, some topographical maps of M. Reussel, Ingénieur du Roi, and notices gleaned from Spanish authors, belongs to this epoch. D'Anville was himself dissatisfied with this work, and unwilling that it should be published, but the regent, Duke of Orleans, ordered it to be engraved. This is the first intimation we have met with of the connection with the house of Orleans, which appears to have continued unbroken till the death of D'Anville.

His next works were his maps of Africa, prepared for Father Labat's account of Western Africa. They consist of: a general map of Africa; a map of Western Africa from Arguim to Sierra Leone; a map of the concession of Senegal; and a map of the

course of the Senegal. These appeared in 1727; and in the same year D'Anville completed a map of Eastern Africa from Cape Guardafui to the Cape of Good Hope, for Legrand's translation of Jerome Lobo's account of Abyssinia. In 1729 he constructed the maps destined to illustrate Labat's account of Desmarchais' "Travels in Guinea and Cayenne;" and those which accompanied Charlevoix's account of St. Domingo, and Father Le Quien's "Oriens Christianus." D'Anville's reputation as a cartographer was now completely established. It was in the year 1729 that the king communicated to him the map of Egypt, prepared by Sicard, at Cairo, in 1722, with permission to take a copy of it. And it was in the same year that the Jesuits selected him to prepare for publication the maps of the Chinese provinces, compiled by their missionaries, and destined to accompany M. Duhalde's account of China. The maps constructed by D'Anville for this work are twenty-four in number: they constitute the collection known by the name of "Atlas de la Chine de M. D'Anville." The fifteen special maps of Chinese provinces, the special maps of Chinese Tartary, of Tibet and Corea, are mere copies of those transmitted by the missionaries. Four of the maps ("Carte la plus générale, qui comprend la Chine, la Tartarie Chinoise, et le Tibet;" "Carte générale de la Chine;" "Carte générale de la Tartarie Chinoise;" and "Carte générale du Tibet") are original maps by D'Anville. In them he corrected the data of the special maps by the astronomical observations transmitted by some of the missionaries, and added information derived from other sources; as, for example, a chart of the course of the Kastricom, on a scale of rather more than two inches to a degree. The corrections which this chart emboldened him to make on the coast line of Chinese Tartary as laid down by the missionaries, involved D'Anville in a controversy with the Jesuits, which led to his publishing in 1737 a letter to Father Castel.

Previously to this, however, the information collected by D'Anville in the course of preparing the maps of China had tempted him to rush into print. He published in 1735 a small volume, entitled, "Proposed Measurement of the Earth, showing a considerable Diminution in the Circumference of the Parallels," ("Proposition d'une Mesure de la Terre dont il résulte une Diminution considérable sur les Parallèles"); and in 1736 "A conjectural Estimate of the Earth's Circumference at the Equator deduced from the Extent of the South Sea," ("Mesure conjecturale de la Terre sur l'Equateur, en conséquence de l'Etendue de la Mer du Sud"). These were not exactly his first attempts at authorship. He drew up for the Bishop of Lisieux in 1830, and for the Bishop of Blois in 1832, instructions to enable the curés to

prepare such maps and memoirs of their respective parishes as would furnish adequate materials for maps of the two dioceses. Both sets of instructions appear to have been printed: the one for the curés of the diocese of Lisieux appears to have been lost; that for the curés of the diocese of Blois was re-printed in the first volume of De Manne's collection of D'Anville's works.

It is from the "Mesure conjecturale de la Terre sur l'Equateur," that we learn approximately the date of D'Anville's appointment to superintend the geographical studies of Louis Philippe, duc de Chartres, and after the death of his father in 1752, duc d'Orléans. In the work referred to, the author states that it was suggested by a map of the world drawn by the Duc de Chartres in his eleventh year, which, as the duke was born in 1725, must have been in 1736. The map was drawn by the young prince, it is said, in consequence of his governor, the Marquis de Ballerai, having given directions that he should draw the maps of the four quarters of the globe as the best means of impressing geographical facts upon his memory. This geographical exercise of the young prince was the original suggestion of a still more important undertaking by D'Anville—his General Atlas. In the preface to his "Analyse géographique d'Italie" he mentions that the Duke of Orleans having discovered that the maps prepared by D'Anville for his son to copy differed in several points from those in general use, encouraged the author to compile a collection of general maps, and promised to be at the expense of their publication. The fruit of this liberal support was an Atlas on a larger scale, and prepared with more exactness than any that had preceded it. The maps were published not in the order in which they follow each other in the completed work, but as each could be got ready. The author proposed that each should be accompanied with a memoir, assigning the reasons for the adoption of principal positions and other points that might appear to require explanation or defence. This intention was carried into effect in the case of a good many. Some of the memoirs (as for example the "Analyse géographique d'Italie" already alluded to) formed volumes of considerable size, and are still among the most valuable dissertations we possess both in positive and comparative geography.

From 1738 to 1745 D'Anville appears to have been principally engaged upon the maps which he prepared for the Ancient History of Rollin, and the Roman History of Rollin and Crevier. The memoir on ancient geography incorporated into the sixth volume of the first four editions of Rollin is from the pen of D'Anville. But this employment did not entirely divert his attention from the Atlas. The modern maps were in a great

measure completed in the course of fifteen years from the time that the publication was first announced. As during the earlier part of these years he was engaged simultaneously upon ancient maps for Rollin and Crevier; so in the latter part he was engaged upon ancient maps for Crevier's History of the Roman Emperors and Martin's History of the Gauls. The "Notice de l'Ancienne Gaule, tirée des Monumens Romains," published in 1760, was the fruit of inquiries suggested by the Abbé Bille's "Eclaircissements Géographiques sur l'Ancienne Gaule," communicated to D'Anville in 1741, and by him published in that year together with his "Traité des Mesures itinéraires."

The intimate acquaintance with ancient geography which he derived from these tastes suggested the composition of his "Géographie Ancienne abrégée," a compendium of ancient geography, published at Paris in 1768, 3 vols. 12mo., and next year in one large folio volume. The same maps of the world and its principal regions, as known to the ancients, to which this work more especially relates, had been published in the course of the years 1762 to 1765.

D'Anville's connection with the Académie des Inscriptions et Belles Lettres appears to have commenced about the year 1754; it continued uninterrupted till the close of his life. His first contribution to their Memoirs was an answer to a question regarding the difference between the paces of an ancient Roman and modern French soldier. Between the 9th of July, 1754, on which this paper was read, and the 20th of August, 1773, when his Memoir on the Names of Peoples and Towns in a fragment of the ninety-first book of Livy, found in the Vatican, was read, D'Anville contributed to the Transactions of that Society no less than thirty-eight papers on points of geography calculated to throw important lights on ancient history.

The compendium of ancient geography was followed, in 1771, by a work entitled "Etats formés en Europe après la Chute de l'Empire Romain en Occident." The object of this book was to connect ancient (or classical) geography with modern, by delineating the gradual introduction of the modern divisions of Europe, and their nomenclature. In 1772, two small volumes on the rise and progress of the Russian and Turkish empires completed this introduction to the geography of modern Europe, by supplying the outlines of the two states which lie entirely beyond the limits of the western empire.

In 1773 D'Anville was elected to fill the only chair in the Académie des Sciences reserved for a geographer; and in the same year he was appointed, without solicitation on his part, first geographer to the king. His contributions to the Académie des Sciences were, in 1773, "Mémoire pour corriger les Cartes de la Géographie sur la

Latitude de la Mesopotamie entre l'Euphrate et le Tigre;" in 1774, "Mémoire sur la Mer Caspienne." The former was subsequently expanded into his classical work, "L'Euphrate et le Tigre," published in 1779.

In 1775 D'Anville published "Antiquité Géographique de l'Inde et de plusieurs autres Contrées de la Haute Asie." This was the fruit of many years' laborious investigation. In 1752, at the request of the Company of the Indies, he constructed a map in two sheets, of India, from the eastern coast of the Bay of Bengal westward. It was with much reluctance he undertook the task, feeling that the materials were very inadequate. His representations on this head were the means of procuring for him valuable contributions from M. de Bussy, Law of Lauiston, and English navigators. A memoir which he composed upon these materials was hastily printed at the royal press, and the few copies thrown off soon disappeared. Meanwhile the author continued to contribute from time to time memoirs on special points of Indian geography to the learned societies of which he was a member. The communications mentioned, combined with the materials placed in his hands by the Jesuits, for the geography of China, enabled him to give a new and more satisfactory form to the map of India; and the results of the investigations by which he was enabled to do this are embodied in the "Antiquité Géographique de l'Inde."

D'Anville's latest publication appeared in 1777: it is entitled "Considérations générales sur l'Etude et les Connoissances que demande la Composition des Ouvrages Géographiques." It is a plain, sensible, recapitulation of the principal branches of knowledge that the geographer requires to be familiar with. It contains also some hints for the literary biography of the author. It may be considered as his last testament to future geographers; for at the time it was composed he was almost blind; and soon after it was completed he sunk into a state of dotage, in which he continued till his death, on the 28th of January, 1782.

D'Anville married in 1730, Charlotte Testard, by whom he had two daughters. The elder took the veil; the younger married M. de Hauteclair, treasurer of France. Madame d'Anville died a few years before her husband, but he was already incapable of feeling his loss.

D'Anville's constitution was naturally delicate, but his extreme temperance and the regularity of his habits enabled him to persevere from youth to an advanced age in working fifteen hours every day. His taste was defective; he was insensible to the beauties of finished composition, as well as to those of sentiment and imagination. His scientific acquirements were inconsiderable. The source of his superiority as a geographer

was the instinctive tact with which he divined the meaning of the frequently vague statements of travellers, and his power of eliciting truth by comparing and contrasting a number of imperfect accounts. These natural talents, a perseverance which the most protracted investigations could not weaken, and perfect self-possession when beset by a multitude of contradictory assertions, enabled him to give a new form to geography. It was between 1720 and 1780, the extreme limits of D'Anville's active life, that the great outlines, and many of the details of geographical science assumed the form they still in a great measure retain. To this the investigations of the Académie des Sciences, the Royal Society, and other associations of scientific men, and also the voyages of Anson, Bougainville, Cook, and others, in a great measure contributed. But it was D'Anville who availed himself of their discoveries to approximate maps more nearly to an exact representation of the outlines of seas and continents than they had ever been before; and his researches in comparative geography, and respecting the proportions of ancient and modern standards of measurement, are still models. He was the first who made geography an exact science.

A complete list of the publications of D'Anville would far exceed the limits of a biographical dictionary. His maps and books were purchased by the king towards the close of 1779, and are now national property. A tolerably complete catalogue of his works was published in 1802 by M. de Manne, conservator of the royal library. That gentleman announced a complete edition of D'Anville's works. So far as we have been able to learn, only two volumes of the publication have appeared, both since M. de Manne's death. The most important works have been noticed in tracing the progress of D'Anville's geographical studies. (*Eloge de M. d'Anville par M. Dacier, dans les Mémoires de l'Académie des Inscriptions et Belles Lettres*, vol. xlv.; *Eloge de M. d'Anville par M. Condorcet, dans l'Histoire de l'Académie Royale des Sciences*, année 1782; *Notice des Ouvrages de M. d'Anville, précédée de son Eloge*, Paris, 1802; *Œuvres de D'Anville, publiées par M. de Manne*, vols. i. and ii., Paris, 1834; *Eloge de M. Gravelot, dans le Necrologe des Hommes célèbres de France*, Paris, 1774; and the various publications of D'Anville in the library of the British Museum.) W. W.

ANVILLE, NICOLAS DE LA ROCHEFOUCAULD, DUC D', was born at the commencement of the eighteenth century, entered the French naval service early in life, and was distinguished no less for the elegance of his manners than for his talents as an officer. In 1745, having then attained to the rank of admiral, he was appointed to the command of a naval armament

intended for the attack of the English colonies in America, which was the largest that ever left the shores of the Old World for those of the New. It consisted of seventy sail, eleven of which were ships of the line and twenty of the rest frigates, not only manned with strong crews, but carrying three thousand one hundred and fifty disciplined troops, and the whole of the force, military as well as naval, was under the command of D'Anville. His instructions were to retake from the English and dismantle Louisbourg, to take and garrison Annapolis Royal, to destroy Boston, to range along the coast of North America, and finally to pay a visit to the West India Islands. This voyage was one of the most unpropitious on record. Before reaching Nova Scotia D'Anville was obliged to order one of his ships, which had been injured by the weather, to be burned; off the isle of Sable he lost a transport and fireship; two ships of sixty-four guns were so much damaged that they put back for Brest, which they never reached, being taken by the English off the coast of France; and finally, after a voyage of ninety days, during which the fleet had parted company, he reached Chebucto harbour, the place where four years afterwards the city of Halifax was founded, with his own ship and three transports only. This disappointment of the high expectations which he knew the armament had raised in France so preyed on D'Anville's mind that on the fourth day after his arrival he died suddenly, according to the French of apoplexy, and according to the English of poison. This event took place about the middle of September, 1745. It is singular that his Vice-Admiral Destournelles, who entered Chebucto harbour with three or four ships of the line on the afternoon after D'Anville's death, was also so affected at being overruled in a council of war which decided on the 18th of September on attacking Annapolis in opposition to his proposal to return to France, that he fell into delirium and in that condition committed suicide. The attack on Annapolis finally proved successful, and conferred much honour on the French arms. (*Biographie Universelle*, new ed. 1843, ii. 97; Haliburton, *Account of Nova Scotia*, i. 126, &c.) T. W.

ANWANDER, JOHANN, a Bavarian oil and fresco painter, born at Landsberg in the beginning of the eighteenth century. He lived several years at Bamberg, and executed many works there. His fresco are superior to his oil paintings. (*Jäck, Leben und Werke der Künstler Bambergers*.) R. N. W.

ANWARI (Awhad-ud-dín), one of the most celebrated of the lyric poets of Persia. He was born in the district of Abiward in Khorásán, in the early portion of the twelfth century of our æra. Like many a distinguished scholar, Anwari had to struggle against poverty and destitution at the com-

mencement of his career. He was admitted a student at the Mansúriah college in the city of Tús; but whilst he ranked highest of all for his proficiency in the various sciences there taught, he was often at a loss for food sufficient to support existence. One day, when seated at the gate of his college, a man richly dressed rode by him on a fine Arabian horse with a numerous train of attendants. Anwari inquired who this distinguished personage might be; and on being told that it was the chief poet of Sultan Sanjar's court, he exclaimed, "O heavens, if such high rank is open to knowledge, why should I be poor? I vow to God that from this day forward I will devote myself to poetry!"

On that very night Anwari composed one of his finest odes, addressed to Sultan Sanjar. Next morning the poor student quitted his college and proceeded on foot to the city of Merw, the capital of Sultan Sanjar. This monarch, whose enlightened reign is distinguished for justice and liberality, received the young poet's offering with kindness and courtesy. Sanjar, who was himself an accomplished scholar and a great admirer of the fine arts, was so struck with the merits of Anwari's ode that he immediately invited the poet to reside in his palace; and in time he raised him to the highest honours of the state. About A.D. 1148 Sultan Sanjar was defeated and taken prisoner in an engagement with the Turkoman tribe called Ghuz, a ferocious horde, who had up to that period been his tributaries. These savages, having got possession of the monarch, soon overran his country, which they devoted to plunder and outrage. The unfortunate Sanjar was at first treated with a show of respect, but ultimately confined to an iron cage. During this period, which extended to nearly four years, the fair region of Khorásán presented one scene of desolation, doomed to every species of cruelty and oppression. The miserable inhabitants sent a mission to the Prince of Samarkand to implore his aid, and among the letters which the ambassador carried to that monarch was a poetical appeal from Anwari, entitled the "Tears of Khorásán." This poem is deservedly ranked as one of the finest compositions in the Persian language. It consists of upwards of seventy couplets, and has been beautifully paraphrased into English by Captain W. Kirkpatrick, and published with the original in the "Asiatic Miscellany," Calcutta, 1785. Captain Kirkpatrick's version however conveys but a very faint idea of the terse and unaffected beauty of the original. For example, the following couplet, literally translated, contains a perfect picture of a country overrun by a ruthless foe. "You will not see a man joyful, except at the gate of death; you will not find a female unviolated, except the infant unborn." Captain K.'s paraphrase is considerably amplified as to words;

whether the idea be more forcibly expressed is doubtful.

"Is there, where ruin reigns in dreadful state,
Whom fortune smiles on, or whom joys await?
'Tis yonder corpse descending to the tomb;
Is there a spotless female to be found
Where deeds of diabolic lust abound?
'Tis yonder infant issuing from the womb."

Although Sultan Sanjar succeeded in effecting his escape from the Turkomans, yet the deplorable situation in which he found his territories so preyed on his spirits that he at last sunk under the burden of his afflictions in the year 1157. Anwari long survived the death of his patron—a period which his biographers pass over in silence. We find, however, a few anecdotes of him mentioned by the historians, which may be here briefly stated on account of their singularity. It appears that the poet was a great proficient in astrology—"the science of the stars"—for it would be absurd to call it astronomy, as the event will show. It happened in the first year of the reign of Toghrul II., the last king of the Seljúkian dynasty, A.D. 1185, that a conjunction of the "seven planets" (speaking astrologically) occurred in the sign Libra. Anwari being asked what might be the result of so extraordinary a conjunction, predicted that on a certain night, which he named, a whirlwind would sweep over the earth sufficient to destroy the whole human race, and tear up the mountains from their foundation. The whole country was in the utmost dismay, and the good Moslems "even when wrapped in the mantle of patience," looked forward with anxiety to this awful visitation. At length the ominous evening came, calm, clear, and serene, without one breath of wind stirring. As the night advanced the people took courage, and one man most maliciously took a lighted candle to the top of a mosque, where it continued to burn till eclipsed by the rays of the sun. The next day Anwari was summoned before the king and upbraided as an impostor; and as he had many enemies at the court of Toghrul he found it necessary to withdraw to the city of Balkh, where he spent the remainder of his life. The admirers of Anwari's astrological talents however maintain that his prophecy was amply verified, for it was at that very period that the formidable Jenghiz Khán became the sovereign of the different tribes of his own nation, and commenced that overwhelming career of conquest which nearly annihilated all the sovereign powers of Asia. It might be an interesting investigation for a good astronomer to ascertain whether such a conjunction of the heavenly bodies really took place in A.D. 1185. The seven planets or wandering bodies alluded to are Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. The histories of most authority among the Persians, such as the Rozat-us-safa, the Habib-

us-Siyar, and the Labb-ul-tawarikh explicitly state that the conjunction took place in the 3d degree of Libra; hence, if true, it must have happened a few days after the autumnal equinox, and at the time of new moon. Now we happen to know from a table of dates that the Mohammedan year 581 began on the 3d of April, 1185, which must have been a day or two after the new moon; hence the sixth new moon from that period would really take place about the 25th of September. Thus we get the sun and moon in conjunction very near the time and place specified by the historians, and we leave it to the astronomers to ascertain whether the other five wanderers assisted at that famous meeting.

Ferishta, in his history, relates an anecdote of Anwari which shows that he was sometimes successful in his predictions. The king of the day (Ferishta says Sabak-tagin, a gross anachronism, as that king lived two hundred years before), in order to test Anwari's skill, took him to a summer-house with twelve doors, and commanded him to foretell by which of these twelve doors he would go out. Anwari, having consulted his astrolabe, wrote the result on a piece of paper and placed it under a pillow. The king then ordered a portion of the wall to be thrown down, whereby he made his exit. On examining the paper he found, to his great vexation, that Anwari had anticipated his project. In his rage he ordered the poet to be imprisoned, but he afterwards relented, and restored him into high favour. This story does not prove that Anwari was gifted with the power of prophecy: it shows that he had a readiness in drawing conclusions which served the same purpose. The period of Anwari's death is uncertain; perhaps the best authority is that of Captain Kirkpatrick, who says in a note to his "Tears of Khorásán:"—"Anwari lived to see the empire of his first patron, Sanjar, pass into the hands of the Khorasanians, and died A. H. 597, or A. D. 1200." It would appear that in most copies of Daulatsháh, the period of Anwari's death is given A. H. 547 by mistake for 597. This erroneous date (A. H. 547, or A. D. 1152) is followed even by Von Hammer (*Redekünste Persiens*, p. 89), although several of the extracts from the poet's works translated by Von Hammer must have been written long after, particularly the ode addressed to Toghrul.

The poems of Anwari are still held in the highest estimation among the Persians, and the manuscripts of them are not rare even in our own country. They consist of lyric pieces on almost all subjects; and in a beautiful MS. in the possession of the author of this article, written at Shiraz A. H. 1023, or A. D. 1614, they are arranged as follows:—First, a book of kasídahs, or long odes; second, a book of mukat'át, or fragments of a miscellaneous kind; and lastly, a book of ghazals, or the diwán. He is said to have

written many works on his favourite subject of astrology, but we are not aware whether any of these be now extant. It would be endless to mention the many eulogies bestowed on Anwari by later writers: suffice it here to state the sentiments of the author of the "A'tash Kadah," who says, "There have been four men who carried off the ball of eloquence from their contemporaries; and until the present time their equal has not appeared. The first was Abú-l-kásim Firdausi of Tús; the second, Shaikh Nizámi of Kum; the third, Shaikh Sa'dí of Shiraz; and the fourth, Awhad-ud-din Anwari of Abiward." (*Daulatsháh, Persian Poets; A'tash Kadah; Habib-us-Siyar; Asiatic Miscellany*, Calcutta, 1785; Ferishta, *History*.) D. F.

AN'YSIS (Ἀνύσις), a king of Egypt who succeeded Asychis. Anysis was blind. During his reign Sabacos, king of Æthiopia, invaded Egypt, which he occupied for fifty years. Anysis fled to the marshes of Egypt, where he lived during the fifty years and occupied himself with making an island of the earth which the Egyptians brought him at his request, whenever they came to him with food. This island, which Herodotus calls Elbo, measured ten stadia in length and breadth, and it was not discovered till about seven hundred years after the time of Anysis, during the reign of Amyrtæus. When Sabacos withdrew from Egypt, Anysis returned from the marshes and resumed the government.

If the flight of Amyrtæus to the island in the marshes took place about B.C. 456, this fixes the time of Anysis approximately in the twelfth century B.C.; but the statements of Herodotus about this king are obviously of little value. [AMYRTÆUS.] (Herodotus, ii. 137. 140.) G. L.

ANY'SIUS, JA'NUS. [ANISIO, GIOVANNI.]

AN'YTE (Ἀνύτη), of Tegea, a Greek poetess, who was connected with the temple of Æsculapius at Epidaurus, and made the oracular verses of the god. Antipater of Thessalonica called her the female Homer, a name which is commonly explained by the supposition of a resemblance between the simple and antique style of her poetry and that of Homer; but it is more probable that it was simply because Anyte also wrote epic poetry, as Pausanias says. The Alexandrine grammarians included Anyte in their canon of the nine Greek poetesses, whom they compared to the nine muses. The Greek Anthology contains upwards of twenty epigrams which are usually ascribed to Anyte of Tegea. Her time is generally placed about B.C. 300; but the date commonly assigned to her is a mere inference from the fact that, according to Tatian, two artists, Euthyrates and Cephalodotus, who lived about the third century B.C., made a statue of Anyte. It is uncertain whether the Anyte mentioned by Tatian is the poetess of Tegea, or some other person

of the same name. But even admitting that it is the poetess, it does not by any means follow that she must have been a contemporary of those artists. The antique character of some of the epigrams attributed to her, both in form and thought, would lead us to assign to her a much earlier date; and there is one among her epigrams (viii. No. 308. ed. Tauchnitz) which seems to decide the question. This epigram is an inscription for a monument erected to the horse of Damis, which had been killed in battle. Now we know of no historical person of the name of Damis except the person who succeeded Aristodemus as commander of the Messenians in their first war against the Lacedæmonians, and who therefore lived about B. C. 723. If, then, Anyte was a contemporary of Damis, the date usually assigned to her is more than three centuries too late. There are, it is true, some of the epigrams bearing the name of Anyte, which unquestionably belong to the period commonly assigned to her; but one of them (vii. 492.) is expressly ascribed to a different person, Anyte of Mitylene; and as it is a common thing in the Greek anthology to give merely the names of the authors without any further characteristic, we may fairly conclude that those epigrams which bear marks of a later date belong to Anyte of Mitylene, and those which do not, belong to the more ancient poetess of Tegea. (Pausanias, x. 38. § 7., iv. 10. § 4., 13. § 3.; Julius Pollux, v. 48.; Stephanus Byzantius, sub voc. Τέγεια; Tatian, *Adversos Græcos*, p. 114. ed. Paris; Jacobs, *Ad Anthologiam Græcam*, xiii. 852., &c.) L. S.

ANYTUS (Ἄνυτος), a son of Anthemion, a wealthy tanner of Athens, who, by his talent and skill, was raised to the highest honours of the state. His name does not appear in the history of Athens till the latter part of the Peloponnesian war, and however great his power as a demagogue may have been, there is scarcely anything in his conduct and character, so far as we know them, that could inspire us with any esteem for the man. In his earlier years he was one of the favourites of Alcibiades, by whom he allowed himself to be grossly insulted. In B. C. 409, when the Lacedæmonians attacked Pylos, which was occupied by a Messenian garrison, by land and by sea, the Athenians sent thirty ships under the command of Anytus, to the relief of the Messenians; but as he was prevented by bad weather from doubling Cape Malea, he returned without having done any thing. The Athenians, indignant at his conduct, accused him of treachery; but Anytus escaped the danger by bribing those who tried him; and it is a well-attested fact that he was the first person that set the example of bribery in the courts of Athens. During the government of the Thirty Tyrants, in B. C. 404, Anytus, who was one of the leaders of the democratical party, and had great influence

with them, was sent into exile. He joined the patriots at Phyle, and is mentioned as one of their leaders, together with Thrasybulus. This is the only occasion on which his actions are mentioned with praise. Lysias states that he behaved with great prudence and moderation, and prevented his fellow exiles from committing any outrages, advising them to reserve their vengeance till they recovered the possession of their country. Anytus is chiefly notorious as the most powerful among the accusers of Socrates. In former times he had been on friendly terms with the philosopher: he had consulted him, and appears to have even been one of his disciples. The cause of his subsequent hostility towards Socrates was personal hatred, which may have arisen as much from their different political opinions as from the offence which Socrates is said to have given him in a conversation recorded in the *Meno* of Plato. After the death of Socrates, the Athenians repented of their rashness. Meletus, one of his accusers, was put to death, and the two others, Lycou and Anytus, were sent into exile. Anytus is said to have gone to Heraclea, in Pontus, but was expelled by the inhabitants. According to Themistius, however, he was stoned to death by the citizens of Heraclea. (Plutarch, *Alcibiades*, 4., *Coriolanus*, 14.; *Amatorius*, p. 762. ed. Frankf.; Diodorus, xiii. 64.; Harpocration, sub voc. Δεκάδων; Plato, *Meno*, p. 90—95.; *Apologia*, p. 18. and 23.; Xenophon, *Histor. Græc.* ii. 3. §§ 42. 44.; *Memorabilia*, i. 2. §§ 37, 38.; *Apologia*, 29.; Lysias, *Contra Agoratum*, p. 497. ed. Reiske; Diogenes Laertius, ii. 38. 43.; Themistius, *Orat.* II.) L. S.

ANZOLELLO, GIOVANNI MARIA.
[ANGIOLELLO, GIOVANNI MARIA.]

AOUST, JEAN MARIE, MARQUIS D', was born at Douai about the year 1740, of a noble family. At the commencement of the Revolution he was sent to the states-general as the deputy of the noblesse for the bailliage of Douai. He was one of the minority of his order who joined the sittings of the tiers état. In 1792 he was deputy to the convention for the department of the north, and one of the commissioners to watch over the defence of the frontier. He voted for the death of Louis XVI. without appeal or reprieve. Notwithstanding he joined in all the violence of the time, he was excluded from the Jacobin club, as a noble, and was unable to preserve his son from the scaffold. Under the consulate he was made mayor of Quincy, where his estates were situated, and where he died in 1812. His eldest son, EUSTACHE D'AOUST, who was born at Douai in 1763, was a general under the convention, and in September, 1793, by a successful attack on Peyres-Fortes, succeeded in relieving Perpignan. During the then rapid changes of generals, D'Aoust was often left for a time in the chief command, and on one of these

occasions, 20th December, 1793, he suffered a signal defeat. As usual under the circumstances, he was accused of treason and incapacity, condemned by the revolutionary tribunal of Paris, and executed on the 2d July, 1794. (Rabbe, &c., *Biographie des Contemporains*, i. 126.; *Biographie Universelle*.)

J. W.

APA'CZAI, or APA'TZAI TSERE, JOANNES, was born in the town of Apatza in Transylvania in the first half of the seventeenth century. He commenced his studies at the schools of Clausenburg and Weissenburg, and was subsequently sent to Utrecht, where he acquired so high a reputation by his skill in oriental languages and other branches of science that on taking his degree of doctor in theology, he was offered a professorship in the university. This however he declined and returned to his native country, and in the year 1653 became teacher of poetry, geography, natural history and astronomy in the gymnasium at Weissenburg. Notwithstanding the success with which he discharged his duties as an instructor, he found himself opposed by a host of enemies on the ground of his adoption of the Cartesian philosophy and the tendency of his theological opinions. The intervention of Paul Kereszturi alone saved him from being ordered to be thrown headlong from the tower of Weissenburg. By the same friendly interference he was allowed to transfer his labours to the gymnasium of Clausenburg, where he taught theology, philosophy, mathematics, and other sciences, with great reputation. Here again his opinions met with violent opposition, but the persecutions of his enemies were put an end to by his death, which took place in 1659. His works are: 1. "Disputatio de Introductione ad Philosophiam sacram," published at Utrecht in 1650, accompanied by letters to Leusden, Glandorp, and A. Gelder. 2. "Magyar Entziklopedia, az az, minden igaz, és hasznos böltségnék egybe-foglalása," ("Hungarian Encyclopædia, or a Compendium of all true and useful Knowledge") Utrecht, 1653, 12mo. This was the first Hungarian encyclopædia, and the author was obliged to invent many words before unknown to the Hungarian language in order to express the different scientific terms. The historical and geographical articles are said to be the best. 3. "Magyar Logica," Weissenburg, 1656, 8vo. 4. "Oratio de Studio Sapientiae," Utrecht, 1655, 12mo. 5. "Disputatio de Politia ecclesiastica," Clausenburg, 1658, 8vo. He likewise left two pieces in manuscript, 1. "De summa Scholarum Necessitate." 2. "Modus fundandi Academiam in Transylvania." (Horányi, *Memoria Hungarorum*; Benkő, *Transsilvania*, ii. 256. 273, &c.; Wallaszky, *Conspectus Rei publicæ Litterariæ in Hungaria*, 38. 208. 211, &c.; Adelung, *Supplement to Jöcher's Allgemeines Gelehrten Lexicon*.)

J. W. J.

APAFI, MI'HÁLY or MICHAEL I., prince of Transylvania, was descended from a noble Transylvanian family, and the son of György or George Apafi, councillor of state to Bethlen Gabor or Gabriel Bethlen, prince of that country. He was born about the year 1633. In 1657 he accompanied George Rákótzí the Second, the then prince of Transylvania, in an expedition to Poland to make good Rákótzí's claims to the crown of that country, but the army, though assisted by the Cossacks and Swedes, was almost totally destroyed by hunger, the Poles and the Tartars. Apafi was taken prisoner by the Tartars, and remained in captivity in the Crimea till he was redeemed by a large ransom, when he returned home with his spirit so broken by the miseries he had suffered, that, out of compassion, he was allowed to remain quiet in his castle of Apafalu (the modern Elisabethstadt) while Transylvania was in open war. Kemeny Janos or John Kemeny, who had been elected prince by the states after Rákótzí fell, in a battle against the Turks, in 1660, was disapproved of by the Porte, which sent an army into Transylvania under the command of Ali Pasha of Silistria, to depose him. Ali inquired of the deputies of some Transylvanian towns who would be the fittest person to put in the place of Kemeny, and on hearing their account of Apafi, who was small of stature and it was said deficient in spirit, he sent some janizaries to bring him to his camp at Maros Váshely. Apafi was terrified at the summons, and supposed the intention of the pasha was to put him to death, but his castle was too weak to be defended, and he obeyed however unwillingly. His wife, Anna Bornemisza, was at the point of childbirth, and before he had left the domains of the castle a horseman overtook him with the news that she had borne him a son, when his Turkish captors cheered him with the remark that this was an omen of good fortune. On his entering the camp, Ali Pasha received him as a prince, and getting together two Transylvanian magnates who had been unable to take the field with Kemeny, one from the gout and another from corpulence, with a few nobles of inferior rank, directed them to elect Apafi—a demand with which, of course, they were wise enough to comply. All these particulars are related in a history of Transylvanian affairs by Betlen, which was written by Apafi's desire, was dedicated to him as "by the grace of God prince of Transylvania," and was published at Amsterdam in 1664. In the year after his election, Kemeny, though disappointed of the assistance he had expected from Montecuculi, the imperial general, broke into Transylvania and besieged Apafi in Segesvar. The Turks relieved him, and in the battle of Nagy Szöllos, which followed (on the 23d January, 1662) Kemeny was defeated and slain, after

which the title of Apafi was universally recognized. Apafi seems, nevertheless, to have been no friend to the Turks: in Betlen's book, published under his patronage, the Turkish pacha Kuchuk, who relieved him at Segesvar, is called "rather a beast than a man," and it is frequently asserted that he assisted in their plans unwillingly. He followed, however, in the train of the grand vizier Kiuprili, in his expeditions against the Austrians; he recovered possession of all the garrisons held in Transylvania by the imperialists, less by the force of arms than of bribes; and he probably did not let his opinion of the Turks become too public till in the great battle of St. Gotthard, on the 1st of August, 1664, the Austrians had obtained a decided superiority. In the truce of Temesvar, then concluded for twenty years, between Vienna and Constantinople, he obtained the recognition of his principedom by both those powers, with a confirmation of the ancient limits, laws, and privileges of Transylvania. This truce procured him a long space of comparative quiet, though he assisted the Hungarian insurgents against Austria, had once or twice to guard against assassins said to be hired by the court of Vienna, and was once engaged in a contention for his principedom with a formidable competitor of the name of Pedepol. During this period he showed much favour to literary men, and in particular to theologians, theology being his favourite study. He himself translated into Hungarian a Calvinistic Compendium of Theology, by Wendelin, which was printed at Clausenburg in 1674, in quarto. It is asserted by Czuittinger that to the surprise of every one he embraced, in 1672, the Roman Catholic Religion; but the date of the translation of this book is referred to by Horányi as a proof of the incorrectness of the statement, and Budlay quotes some expressions from a letter of donation to the college of Debreczin, dated in March 1683, which show that he was then a Calvinist. Later in that year, 1683, Apafi was again called upon to show his attachment to the Turks by assisting in their last great expedition against the Austrians, and he guarded the passage of the Danube while the grand vizier, Kara Mustapha, besieged Vienna. By this obedience he obtained from the Porte, in 1684, a confirmation of the Principality to his son, but this did not appear likely to be of much value when, in the next year, the imperial field-marshal Caraffa entered Transylvania, and took Clausenburg and Hermannstadt. Apafi was obliged to appeal to the clemency of the emperor Leopold, and by a treaty signed on the 28th of July, 1686, at Vienna, Transylvania was placed under Austrian protection. After the battle of Mohaoz, in the following year, an agreement, concluded with Duke Charles of Lorraine, the Austrian commander, on the 27th of October, put the

military power of Transylvania in the hands of the emperor; and, on the 1st of July, 1688, at a diet at Fogaras, the states of Transylvania took a solemn oath of fidelity to the house of Austria. Apafi died on the 15th of April, 1690, at Fogaras, in the fifty-eighth year of his age, and twenty-eighth of his reign. One of the most popular tales of Josika, the Hungarian Walter Scott, is entitled "Apafi." (Buday Esaias, *Magyar Ország Historiája a mostani időkig*, Harmadik kiadás, ii. 227. &c., iii. 7. &c.; *Oesterreichische National-Encyclopädie*, i. 94; Czuittinger, *Specimen Hungariæ Literatæ*, p. 19; Horányi, *Memoria Hungarorum*, i. 57—60. [almost entirely taken from Czuittinger; Betlenius, *Rerum Transylvaniæ libri quatuor*, p. 248. &c., &c.; *Vollständige Universal-Lexikon*, i. 39. &c.)

T. W.
APAFI, MIHALY or MICHAEL II., prince of Transylvania, was born in 1676 and could not therefore be more than fourteen years old at the time of his father's death, in 1690. The diet which was assembled at Fogaras when that event took place delayed acknowledging Michael as his father's successor till they had obtained the decision of the Emperor Leopold on the subject, and meanwhile the Porte nominated Count Tököli, the head of the Hungarian insurgents, to the principedom of Transylvania. Tököli made an irruption into the country, defeated the Austrian general, Heissler, and was proclaimed prince on the 12th of September, 1690, in his camp at Grossau, but he was driven out of the country almost as soon as he had taken possession of it, by Prince Louis of Baden. The emperor confirmed Apafi in his principality, but declared himself his guardian, and in an imperial diploma of the date of the 4th of December, 1691, laid down the conditions on which for the future Transylvania was to be connected with Austria. In 1694 Apafi married Catherina, the daughter of George Bethlen, one of his magnates, and he was thereupon summoned in displeasure to Vienna, where, according to some authorities, he remained thenceforth to the end of his life, while others assert that he was allowed to return to Transylvania for a few years, but recalled to the Austrian capital in 1697. After the conclusion of the peace of Carlowitz, in 1699, he made a solemn cession of his rights on the principedom to the emperor, in return for a yearly pension of twelve thousand florins. He died at Vienna on the 1st of February, 1713, without issue. The Austrian National Encyclopædia states that he was only eight years old at the time of his father's death and thirty-one at his own, but these dates appear less probable than those which we have given from Zedler's Lexicon. (Buday Esaias, *Magyar Ország Historiája a mostani időkig*, Harmadik kiadás, iii. 8. &c.; *Vollständige Universal-Lexikon*, i. 41; *Oesterreichische National-Encyclopädie*, i. 95.) T. W.

A'PAME. [SELEUCUS NICATOR.]

APARICIO, a Spanish sculptor, of Castile, of the earlier part of the eleventh century. He constructed, for Don Sancho the elder, king of Navarre, Castile, and Aragon, a costly and elaborately ornamented tomb, to contain the remains of St. Millan, who died in the year 564. This tomb was still preserved in the time of Cean Bermudez, who describes it in the monastery de Yuso, where it was placed in the year 1053.

There was a DON MANUEL MORENO APARICIO, who distinguished himself as a painter on glass, at Toledo and Leon, in the latter part of the eighteenth century. (Cean Bermudez, *Diccionario Historico*, &c.; Fiorillo, *Geschichte der Malherey*, vol. iv.) R. N. W.

APATURIUS, a scene painter of Alabanda. We know this painter solely through the singular mention which occurs of him in Vitruvius. Apaturius painted a fanciful scene for the small theatre at Tralles in Lydia, in which, instead of columns, he had introduced statues and centaurs as architectural supports, and had ornamented the cornice with lions' heads; above which he had painted a repetition of domes and porticoes, half pediments, and other parts of roofs and their ornaments. The people upon the exhibition of the scene were about to applaud it, when Licinius a mathematician converted their satisfaction into censure, by stepping forward and asking them, who amongst them would place columns or pediments upon the tiles of their houses; observing also that such things were placed upon floors, not upon tiles; and that if they applauded representations in painting which could have no real existence, they must be reckoned among the illiterate.

Apaturius was thus compelled to alter the scene, and make it consistent with truth. (Vitruvius, vii. 5.) R. N. W.

APA'TZAI. [APACZAI.]

APCHON, CLAUDE MARC ANTOINE D', was born at Montrbrison in 1721. He was consecrated bishop of Dijon on the 19th of October, 1755, and became archbishop of Auch in 1776. He died in 1783. He was remarkable for his piety and charity, and his "Instructions Pastorales" are highly spoken of. (Richard and Giraud, *Bibliothèque Sacrée*, xxviii. 111.) J. W. J.

APEL (APELLUS), JOHANN, would scarcely deserve a place here, but for his connection with Luther. He was born at Nürnberg, in 1486: in 1502 he was one of the first students enrolled in the new university of Wittenberg: in 1524 he was appointed professor of law, and rector of the university. A zealous adherent of Luther, he availed himself of his rectorial power to abolish the mass within his jurisdiction; he had previously followed the example of his great teacher, and, although in orders, married a nun. He subsequently entered the service of the Prussian court, and became ultimately

legal adviser to the town council in his native city. Apel's defence of his marriage addressed to the bishop of Würzburg, "(Defensio Joannis Apelli pro suo Conjugio)", was preached at Wittenberg in 1723, and reprinted at Königsberg in 1724. An encomiastic epistle by Luther is prefixed to it, but it is nevertheless a trivial work. Adelung attributes to Apel, in addition to this pamphlet:—1. "Isagoge in IV. Libros Institutionum Juris," Cologne, 1564, 12mo. 2. "Tyrocinia Juris Distinctionibus repetita," Basel, 1580, 8vo. 3. "Methodica Dialectices Ratio ad Jurisprudentiam accommodata," Nürnberg, 1535. (Adelung's *Supplement to Jöcher's Allgem. Gelehrten-Lexicon*; *Defensio Joannis Apelli ad Episcopum Herbipolensem pro suo Conjugio*, apud Regiomontanos Boruss., 1524.) W. W.

APEL, JOHANN AUGUST, a voluminous, and in his day popular German writer, was born at Leipzig in 1771; studied at Leipzig and Wittenberg from 1789 to 1793; was admitted in 1801 a member of the Senatus Academicus of Leipzig, and from that time devoted himself to the belles lettres. He had acquired an extensive but superficial acquaintance with various sciences, composed verses with facility, and persuaded himself that he understood Schelling. A tolerably complete list of his ballads, legends, elegies, songs, epigrams, tragedies, romances, &c. &c. is given in the sketch of his life in the "Biographie Universelle." His most ambitious work is his "Metrik," a treatise on classical prosody; a subject, for the successful treatment of which his philological acquirements were far too shallow. Apel died of quinsy on the ninth of August, 1816, while the last sheets of the "Metrik" were passing through the press. (*Supplement to the Biographie Universelle*; Ersch und Gruber's *Allgemeine Encyclopädie*; *Metrik von August Apel*, Leipzig, 1834, 8vo.) W. W.

APELLAS (Ἀπellaῖος), a Greek sculptor, who, says Pliny, made bronze statues of females in the posture of prayer or adoration. Pausanias mentions a statue by an artist of this name of Cynisca, the sister of Agesilaus II. king of Sparta, who gained a victory in a chariot race at the Olympic games. The same artist is apparently spoken of by both writers, and as Apellas was contemporary with Agesilaus, he lived about 400 B. C. and earlier. (Pliny, *Hist. Nat.* xxxiv. 19.; Pausanias, vi. 1.; Sillig, *Cut. Artif.*) R. N. W.

APELLAS or APOLLAS (Ἀπellaῖος or Ἀπολλᾶς), of CYRENE, a Greek geographer, who is mentioned by Marcianus of Heraclea, and who is probably the person to whom Athenæus ascribes a work on the towns of Peloponnesus. Quintilian mentions an Apollas Callimachus, and if, as some critics have proposed, we might read *Callimachus* instead of *Callimachus*, the age of Apollas would be determined, as in that case he would have

been a disciple of Callimachus, and have lived about B. C. 235. Clemens of Alexandria speaks of an Apellas who had written a work on Delphi (Δελφικά), and as Suidas (sub voc. Ῥοδάπιδος) mentions a writer, Apellas of Pontus, who, to judge from what Suidas quotes from him, must be the author of the "Delphica," we must conclude that the person mentioned by Clemens is not the Apellas of Cyrene, but a native of Pontus. (Marcianus Heracl. p. 63. ed. Hudson; Athenæus, ii. 63., ix. 369.; Quintilian, xi. 2. § 14.; Clemens Alexandr. *Protrept.* p. 42. ed. Potter.)

L. S.

APELLAS PONTICUS. [APELLAS OF CYRENE.]

APELLES (Ἀπελλῆς), one of the most celebrated painters of antiquity, was a native of Colophon or of Cos : Pliny and Ovid say he was of Cos, but Suidas states that he was a native of Colophon, and was made citizen of Ephesus, which may account for his being termed an Ephesian by Strabo. He lived in the latter half of the fourth century before the Christian æra. He had, apparently, several masters, and he studied under Éphorus of Ephesus before he entered the school of Pamphilus at Sicyon, where Melanthius or Melanthus was his fellow-pupil, in which famous school the routine of study is said to have occupied ten years ; but Plutarch says that Apelles entered this school, and paid the fee of a talent (216*l.*), not so much on account of the instruction or improvement which he might derive from it, as for the mere reputation of having studied in the school of Sicyon.

Apelles appears, according to the general testimony of the ancients, to have not only had the most brilliant success during his life, but also after death to have eclipsed all other painters in reputation. Painting is termed, by some of the Romans, the Apellean art ; and Pliny asserts that he alone contributed more towards perfecting the art than all other painters. Indeed, in Pliny, the name of Apelles is synonymous with unrivalled excellence ; yet to define distinctly wherein he excelled all other painters would be difficult. He seems to have claimed the palm in elegance and grace or beauty, the *charis* (χάρις) of the Greeks, the *venustas* of the Romans ; a quality for which, among the moderns, perhaps Correggio is the most conspicuous, but in the works of Apelles it had unquestionably the advantage of being combined with a proportionably perfect design ; a combination which we may search for in vain among the moderns. Plutarch relates that, when Apelles first saw the Ialysus of Protogenes, a very celebrated picture, he was for a time mute with astonishment, but presently exclaimed that it was a great, a wonderful work, but that it was deficient in those graces for which his own pictures were so famous. Pliny has also recorded that Apelles

allowed that he was equalled by Protogenes in all respects save one, namely, in knowing when to take his hand from the picture ; from which we may infer that the deficiency in grace, which Apelles remarked in the works of Protogenes, was owing to the excessive finish for which that painter was celebrated. Pliny and Quintilian also remark that Apelles was inferior to several of his contemporaries in many respects, but that he claimed the first place in grace. Many other ancient writers allude, in a similar manner, to this quality of his works ; from the nature of which remarks, it is evident that the peculiar excellence of his paintings did not consist so much in any particular brilliancy of colouring, or beauty of design, as in general grace of conception, and in the perfect harmony of execution as a whole, especially through the degree of finish bestowed upon each object, in due proportion to its local importance in the picture.

Apelles was famed for his industry : he is said to have never allowed a day to pass without exercising his pencil in some way or other. "Nulla dies sine linea," is a saying which arose from one of his maxims. His principal works appear to have consisted generally of single figures, and rarely of more than a single group. Diana surrounded by her nymphs, in which he was allowed to have surpassed the lines of Homer, from which he took the subject, and the pomp or procession of the high priest of Diana at Ephesus, are the only compositions of his upon a large scale that are mentioned in ancient writers.

In portrait Apelles was unrivalled ; he is said to have enjoyed the exclusive privilege of painting the portraits of Alexander the Great, whom, as well as his father Philip, he painted many times. In one of his portraits of Alexander, which was preserved in the temple of Diana at Ephesus, he represented him wielding the thunderbolts of Jupiter ; the hand and lightning appeared to start from the picture, says Pliny, and judging from an observation in Plutarch, the figure of the king was apparently lighted solely by the celestial fire which he held in his hand. Apelles received for this picture, which was termed the Alexander Ceraunophorus, according to Pliny, twenty talents of gold (upwards of 50,000*l.* sterling), so enormous a sum that it was not counted but measured to the painter. The censure of Lysippus upon this picture, which has met with approval from both ancients and moderns, that a lance, as he himself had given the king, would have been a more appropriate weapon in the hands of Alexander, than the lightnings of Jupiter, was the criticism of a sculptor who overlooked the pictorial value of colour, and light and shade. The lighting would have certainly had comparatively no effect in a work of sculpture, but had a lance been sub-

stituted in its place in the picture of Apelles, a totally different production would have been the result. This picture gave rise to a saying, that there were two Alexanders, the one of Philip, the invincible, the other of Apelles, the inimitable.

Competent judges, says Pliny, reckoned the portrait of Antigonus (king of Asia) on horseback the masterpiece of Apelles. He excelled greatly in painting horses, which he frequently introduced into his portraits, and several anecdotes are told by ancient writers which attest their extraordinary excellence. The most celebrated of all the numerous works of Apelles mentioned by the ancients was the Venus Anadyomene, or Venus rising out of the waters; this picture was painted for the people of Cos, and was placed in the temple of Æsculapius on the island of Cos, which place it continued to ornament until it was removed by Augustus, who took it in lieu of one hundred talents tribute, and dedicated it in the temple of Julius Cæsar the dictator at Rome. It was unfortunately damaged upon the voyage, and was in such a decayed state in the time of Nero, that the emperor replaced it by a copy by a painter of the name of Dorotheus. This happened about three hundred and fifty years after it was painted, and what then became of it is not known. This celebrated painting, upon which every ancient writer that has noticed it has bestowed unqualified praise, represented Venus naked, rising out of the ocean, squeezing the water with her fingers from her hair, and her only veil was the silver shower which fell from her shining locks. Ovid makes an elegant allusion to its composition —

“ Sic madidos siccant digitis Venus uda capillos,
Et modo maternis tecta videtur aquis.”
Ovid. Trist. ii. 527.

Again,

“ Ut Venus artificis labor est et gloria Coi,
Æquoreo madidas quæ premit imbre comas.”
Ep. ex Ponto, iv. Ep. 1.

In allusion to this picture, Ovid prettily remarks that if Apelles had not painted his Venus Anadyomene, the goddess would still have remained beneath the waves of the sea.

“ Si Venerem Cous nunquam pinxisset Apelles.
Mersa sub æquoreis illa lateret aquis.”
Ovid. Art. Amat. iii. 401.

This picture is said to have been painted from Campaspe, a beautiful slave of Apelles, formerly the favourite of Alexander. The king had ordered Apelles to paint her naked portrait, and having perceived that the painter was smitten with the charms of his beautiful model, he gave her to him, and contented himself with the painting. The idea of the composition was said to have been taken from the celebrated Phryne, who entered the sea publicly during a festival of Neptune at Eleusis. Phryne, says Athenæus, was most beautiful in those parts which are

not exposed to view. Apelles commenced a second Venus for the people of Cos, which, according to Pliny, would have surpassed the first, had its completion not been interrupted by the death of the painter: the only parts finished were the head and bust.

Among the numerous portraits of Alexander which were painted by Apelles, two met with a strange fate. These two pictures were dedicated by Augustus in the most conspicuous part of the forum bearing his name; in one was Alexander with Castor and Pollux, and a figure of Victory; in the other was Alexander in a triumphal car, accompanied by the figure of War, with her hands pinioned behind her. The Emperor Claudius took out the heads of Alexander from these pictures, and substituted for them two of Augustus. The following portraits also were among the most famous works of Apelles: — Clitus preparing for battle, mounted on his charger, and receiving his helmet from his arm-bearer; Antigonus in armour, walking by the side of his horse (Antigonus was painted in profile to hide his defective eye); and Archelaus, the general, with his wife and daughter. It is probable that Apelles accompanied Alexander the Great at least in part of his Asiatic campaigns; for without this supposition, it is not easy to admit the stories of the painter's intimacy with the Macedonian king.

Stobæus relates that Apelles painted a figure of Fortune, sitting, and being asked why he had selected that posture, he answered, “because she never stands;” and Pausanias mentions a clothed figure of one of the Graces by him, which he saw in the Odeon at Smyrna: a famous back view of a Hercules also, in the temple of Antonia at Rome, was said to be by the hand of Apelles. He painted many other famous works; Pliny notices a naked hero by him, which, he says, challenged Nature herself. We learn also from Pliny that he glazed his works in a peculiar manner; he covered them when finished with a dark transparent liquid or varnish, which had the effect of toning and harmonising the colours, and at the same time of preserving them from injury. We may form some idea of the truth of the colouring of Apelles, from a remark in Cicero, who, alluding incidentally to the Venus Anadyomene, observes, that its tints were not blood but a certain resemblance of blood. Lucian also speaks of Apelles as one of the best colourists among the ancient painters.

The celebrated contest of lines between Apelles and Protogenes, as related by Pliny, is a subject which has generally perplexed all painters or critics who have bestowed any attention upon it. Certainly one of the principal causes of the obscurity of Pliny's account is the mutilated state of his text. The substance of the story is this: — Apelles

went to Rhodes for the express purpose of seeing the works of Protogenes, whose study he sought out immediately upon his arrival; the Rhodian painter was not at home, but there was an old woman taking charge of a large panel, which was standing upon the easel, prepared for painting, who asked the stranger what name she should give to her master upon his return. "*His*," said Apelles, and at the same moment drew with a pencil upon the panel, a line (*linea*) of the greatest delicacy. When Protogenes returned, the old woman pointed out to him what had been done, and the story says that he immediately exclaimed, "Apelles has been here, for that is the work of no other hand," and he took a pencil and in another colour he drew upon the same line or panel (in *illa ipsa*) (*linea* or *tabula*?) a still finer line, and going away left orders that if Apelles should return, she was to show him "*That*," and tell him 'twas whom he sought. Apelles returned, and blushing to see himself surpassed, drew a third between or upon those two (*secuit lineas*) in a third colour, and attained the summit of subtilty, leaving no possibility of being surpassed. When Protogenes returned a second time, he acknowledged himself vanquished, and immediately sought out Apelles. This panel, continues Pliny, was handed down a wonder for posterity, but particularly for artists; and notwithstanding it contained only those three scarcely visible lines (*tres lineas*), still it was the most noble work (*omnique opere nobiliorem*) in the gallery, although surrounded by many finished paintings of the most renowned masters. It was preserved in the gallery of the Imperial Palace on the Palatine, and was destroyed by the first fire which consumed that palace, in the time of Augustus, and was therefore not seen by Pliny, and the story must be related by him from some other work.

What ought to be the interpretation of the word *linea* here is not the only difficulty, for the whole story is told with obscurity. If this great panel contained three simple lines only, as it appears to have done, it may be asked how could it be termed the most noble work in the gallery—how the wonder of posterity, and particularly of painters? And it may be objected, that such a display is not even within the province of painting, and instead of commanding the admiration of painters of modern times, would more probably meet with contempt, as, according to Vincenzo Carducci, the mere idea of the feat did from Michael Angelo, and many other famous painters of that renowned age. It is the notion, however, notwithstanding it has been rejected by painters, of several antiquaries of reputation, and perhaps must be of all those who abide by the letter of Pliny; but the bare meaning of the words is certainly all that can be said to favour such an interpretation. If the text of Pliny will not allow us to deviate

from the literal meaning, and look upon the lines as three distinct rival sketches, we may perhaps still suppose that Apelles made a masterly sketch, as a line or profile, if not of a whole limb at least of some part of the human figure, which was improved upon by Protogenes, according to the ancient standard of ideal beauty, and was finally rendered perfect by the second effort of Apelles, the unerring line passing both *upon and between* his own original line and the correcting line of Protogenes; thus he intersected the two former lines (*secuit lineas*), all three lines being easily distinguished, having been drawn each in a different colour. Yet, supposing that the text of Pliny forces us to adopt the notion that these rival lines were three simple lines, *one within another*, and that this feat was simply the accomplishment of a surprising subtilty of line; the singularity of the contest, and the extraordinary nature of the production, are by no means diminished, but rather enhanced, for it supposes a much more difficult, though a more manual, feat, than that of making the mere profile of a part of the human figure, which can have required no effort from the experienced hands of such painters as Apelles and Protogenes. But if they were three simple nearly invisible lines, one within another, as Pliny appears to affirm, the command of hand required, as well as the excellence of the hair pencil used, to accomplish them, must have been prodigious; and a panel with such lines upon it, and with such a history connected with it, must have certainly been a general object of wonder, and especially to painters, independently of its singularity.

The character of Apelles shows itself in a noble light in his conduct towards Protogenes; for when he perceived that the Rhodians did not appreciate his paintings according to their merits, he volunteered to purchase all the finished works he had by him, at any valuation which Protogenes might fix upon them; and the Rhodian painter having estimated them much below their real value, Apelles generously offered fifty talents (10,800*l.*) for the whole, and spread the report that he intended to sell them as his own. He thus opened the eyes of the Rhodians to the merits of their painter, and they accordingly secured the works in question, at a still higher price. There are several anecdotes recorded of Apelles and his works; according to one of which, the common proverb, "Let the cobbler keep to his last," or "Every man to his trade," is said to have originated in one of his sayings. It was a custom with the Greek painters when they had finished a work, to place it either before or in the porches of their houses, for the purpose of having the public opinion. Upon one occasion, when Apelles thus exposed a picture, a cobbler is said to have found fault with the sandals, and upon the succeeding

day he discovered that the fault had been corrected. Emboldened by the success of his criticism, he ventured to find fault with the leg also, but Apelles coming forward, exclaimed indignantly, that the cobbler should keep to his last ("ne supra crepidam sutor judicaret"), which thenceforth became a proverb. Plutarch tells us, that upon an occasion when a very indifferent painter showed Apelles one of his worthless productions, which he boasted of having painted in a very short time, Apelles very properly remarked, "I see that it has been painted hastily; but such as it is, I wonder that you did not do much more in the same time." Clemens Alexandrinus also has preserved a memorable reproof of Apelles to one of his scholars, who in a picture of Helen had loaded her with ornament: "Youth," he said, "since you could not paint her beautiful, you have made her rich." From this we may infer that the pictures of Apelles owed a very small portion of their beauty to accessories, or mere richness of effect and costume. Many anecdotes also are related attesting the high favour he enjoyed with Alexander the Great. Apelles survived Alexander some time; but neither the date nor the circumstances of his death are known. Pliny relates a singular adventure which happened to him at Alexandria, whither he had been driven by contrary winds. Ptolemy I. was then king of Egypt, with whom, whilst general, Apelles had been in no great favour. Taking advantage of this circumstance, some rival painters, jealous of the great fame of Apelles, prevailed upon a royal fool to invite the painter to sup with the king. Apelles attended accordingly, but Ptolemy, indignant at the intrusion, demanded by whom he had been invited; when the painter, seizing an extinguished coal from the hearth, drew upon the wall the features of the man who had invited him, with such accuracy that the king, even from the first lines, immediately recognised the face of his buffoon; and he thenceforth received Apelles into his favour. Apelles left writings upon the arts, which he dedicated to his pupil Perseus, who, however, does not appear to have realised the anticipations of his great master. Amongst his scholars also is mentioned his own brother Ctesilochus. (Pliny, *Hist. Nat.* xxxv. 36.; Suidas, Ἀπελλῆς; Quintilian, *Inst. Or.* xii. 10. 3.; Horace, *Ep.* II. i. 239.; Plutarch, *Aratus*, 12., *Alexander*, 4., *Fort. Alex. Mag.* 2. 3.; Cicero, *De Nat. Deor.* i. 27.; Lucian, *Imag.* 7.; Ælian, *Var. Hist.* xii. 34.; Athenæus, xiii. 590.; Stobæus, *Serm.* 251.; Clemens Alexandrinus, *Pedag.* ii. 12.)

R. N. W.

APELLES (Ἀπελλῆς), an ancient Greek physician, whose cruel and superstitious remedies are mentioned by Pliny, and who must therefore have lived in or before the first century after Christ. He was a native

of the island of Thasos; but no other particulars are known of his life. He may perhaps be the same person whose medical formulæ are quoted by Galen. (Galen, *De Compos. Medicam. sec. Gen.* lib. v. cap. 14. tom. xiii. p. 853., *De Antid.*, lib. ii. cap. 8. tom. xiv. p. 148.; Pliny, *Hist. Nat.*, lib. xxxii. cap. 16. ed. Tauchn.) W. A. G.

APELLES (Ἀπελλῆς) a heretic, who lived at the end of the second century of our æra. He was most active between 160 and 190 A. D., and lived to a very great age. Little is known of his personal history. At first he was a disciple of Marcion, but he left his school, on account, as it seems, of his rejecting some of Marcion's opinions, and he went to Alexandria, where he became acquainted with a virgin, named Philumene, who professed to have supernatural communications of knowledge, and by her aid he established a new sect. The ancient writers state that Apelles derived most of his peculiar opinions from the pretended revelations of Philumene. This may be true to some extent, for he seems, like most of the Gnostics, to have been of a visionary mind; but it is also probable that he used her as an instrument for recommending his views by her supposed inspiration. Tertullian tells the tale in a very different form. According to him Apelles had carnal intercourse with a virgin, and it is nearly certain that the words of Tertullian cannot be explained as referring to marriage. Incontinency was, according to the principles of Marcion, one of the worst of evils, and he accordingly expelled the offender from his school. Apelles then went to Alexandria, whence, having returned, says Tertullian, "in no respect a better man, except that he was no longer a Marcionite," he formed a connection like the first with another virgin, named Philumene, by whose inspiration he wrote the revelations (*phaneroseis*), which he learned from her.

The connection of Apelles with Philumene is also mentioned by Jerome and other writers, not one of whom refers to the charges of Tertullian, though they would certainly not have passed over in silence such a blot on the character of a heretic. On the other hand, Eusebius has preserved the testimony of Rhodon, who was the personal antagonist of Apelles, that "he was revered for his course of life and for his age." The story of his incontinence must therefore be regarded as an invention. Tertullian, the great antagonist of the Marcionites, in an age when the fashion of accusing heretics of crimes was already introduced, would easily be led to believe the version which he has given of the nature of the connection between Philumene and Apelles.

In the latter part of his life Apelles had a dispute with Rhodon, who, according to Eusebius and Jerome, confuted his heretical opinions, and exposed him to public ridicule.

From Rhodon's account of this controversy we learn that the heretics, who were supposed to err in the philosophy of divine things, did not always reject the essentials of the Christian faith, for Apelles maintained that "all who put their trust in the crucified one would be saved, if only they were found in good works."

The points in which Apelles differed from Marcion are the following:—Rhodon and Philaster tell us that he believed in one first principle of all things, and not in two co-eternal principles; Rhodon also says he had no clear views respecting God as the first principle. In place of the eternal evil principle of Marcion, Apelles taught that "the one holy and good God, who is over all, made one other God, and that this other God created all things, the heaven and the earth, and all things in the world." According to Tertullian, this inferior deity of Apelles was a glorious fiery angel, and the God of the Jewish people, and the author of their law. Holding this opinion, Apelles would, of course, pay much greater regard to the Old Testament than Marcion, who ascribed its authorship to the evil principle, but in practice he seems to have allowed little authority to the Old Testament. Rhodon and Origen say that he affirmed that the prophets were full of contradictions, and that he received the visions of Philumene in place of the Scriptures of the Old Testament, and another writer says that he rejected the law and the prophets; and some of his writings were in opposition to the Old Testament. The truth seems to be that he treated both the Old and the New Testament according to his own fancy, as Epiphanius says, "taking and leaving what he liked." His belief respecting the person of Christ differed from that of the Gnostics in general. He held that Christ, being the son of the good God, and being also his Holy Spirit, was manifested in the last times for the salvation of the world; and that he not only came in appearance, but in reality assumed flesh, though not from the Virgin Mary, for in his descent from heaven to the earth he gathered to himself a body out of the elements. In this body he was really crucified, rose again, and showed himself to his disciples, and in his ascent to heaven he rendered back this body to the elements. Apelles denied the resurrection of the body; and he held that the difference of sex is connected with a difference in the soul. He agreed with Marcion in opposing marriage, and in most other matters.

He wrote a work entitled "Revelations" (Φανερώσεις), which contained an account of Philumene's visions, and another entitled "Syllogisms." The latter, if not both of these works, contained many notices of passages in Scripture, written in a spirit hostile to Moses. Ambrose quotes the thirty-eighth volume of Apelles. Apelles seems also to

have written an account of the life of Christ, for Jerome, in the preface to his "Commentary on Matthew," mentions "the Gospel of Apelles" among other works which he affirms to have been the cause of many heresies. (Tertullian, *De Præscriptionibus Hæreticorum*; *Adversus Marcionem*; Eusebius, *Hist. Eccles.* v. 13.; Epiphanius, *Hæres.* 44.; Hieronymus, *De Viris Illustribus*; Origenes, *Contra Celsum*, iv. c. 54.; Lardner, *History of Heretics*, c. 12.) P. S.

APELLES of EPHEBUS, mentioned by Lucian in his treatise against Calumny, was apparently a different Apelles from the celebrated painter. Bayle speaks of Lucian's blunder in supposing the celebrated Apelles to have been contemporary with Theodotus, governor of Cœle-Syria, but if Lucian has committed a blunder, it is more probably that of having confounded two distinct persons on account of a similarity of name. [ANTIPHILUS.] It must be observed, however, that in the passage referred to at the end of this article, Lucian calls Apelles "the Ephesian," by which he may intend to distinguish him from the other Apelles, whom he mentions several times and simply calls Apelles. If the anecdote of Lucian is true in all its parts, this Apelles of Ephesus must be a different person from Apelles of Cos.

This Apelles, who stood in high favour at the court of Ptolemy Philopator, whose reign began B. C. 222, was falsely accused by Antiphilus, a celebrated painter, and a native of Egypt, of having participated in the conspiracy of Theodotus at Tyre. But upon his innocence being established, Ptolemy, who had listened to the accusation, presented him with 100 talents, and condemned Antiphilus to be his slave. Apelles, however, was not satisfied with this reparation, but having returned to Ephesus, he painted a picture of Calumny, in which Ptolemy acted a principal part. Lucian saw this picture, and thus describes it:—On the right hand was the sitting figure of a man, with ears very much like those of Midas, holding out his hand to Calumny yet at a distance, who was approaching him. Near him on each side stood a female figure, representing Suspicion and Ignorance. Calumny was represented as a beautiful maid, but with a most malicious expression; in her left hand she bore a burning torch, while with her right she was dragging along a young man by the hair, who was extending both his hands towards heaven; she was preceded by Envy, as an emaciated man, and followed by two females, representing Deceit and Artifice. In the back-ground was Repentance weeping, and Truth approaching her. (Lucian, *περὶ τοῦ μὴ βραδίως πιστεύειν Διαβολῇ*, and the note in the edition of Hemsterhusius, iii. 127.) R. N. W.

APELLICON (Ἀπελλικῶν) of Teos, a Peripatetic philosopher who lived during the

first half of the first century before the Christian æra. He resided at Athens, where he was honoured with the citizenship. He was a man of considerable wealth, but he acquired greater reputation for his love of books and his extensive library than for his talents as a philosopher. He spent great sums in collecting old, rare, and curious works or documents, which he got together from all parts of Greece. His love for old documents was so great that when he could not purchase them, he is said to have stolen them. This practice was at length found out, and he was obliged to flee from Athens in order to avoid being tried for theft. Not long afterwards, however, he returned, and became reconciled to Aristion, or as Athenæus calls him, Athenion, who was likewise a Peripatetic philosopher, and was then tyrant of Athens. Apellicon was subsequently put by Aristion in command of a force to defend the island of Delos against the Romans. But he and his troops completely forgot the object for which they had been sent out, and abandoned themselves to pleasure. The Roman general Orobias, who was stationed with a fleet near Delos, took advantage of the carelessness of Apellicon, and in a dark night he surprised the Athenians, who were sleeping after a drunken revel. Six hundred of them were cut down, four hundred were taken prisoners, and Apellicon with the rest escaped by flight. He died shortly before the taking of Athens by Sulla in B. C. 86. The library of Apellicon fell into the hands of Sulla, and two years later, when Sulla returned to Italy, he took it with him to Rome. The name of Apellicon is connected with an interesting point in the history of ancient literature. Among the works contained in his library, it is said there was the autograph copy of the works of Aristotle and Theophrastus, which Apellicon had purchased of some of the descendants of Neleus, the heir of Theophrastus. After the works of Aristotle were carried to Rome, they were arranged by the grammarian Tyrannion, who allowed Andronicus of Rhodes to take a copy of them for publication. Respecting the credibility of this story, see ANDRONICUS RHODIUS and the works there cited. (Athenæus, v. 214, &c.; Strabo, xiii. 609.; Plutarch, *Sulla*, 26.) L. S.

APELLUS. [APEL.]

APER, a Greek grammarian, who lived in Rome in the reign of Tiberius (A. D. 14—37), and was the instructor of Heraclides Ponticus. He belonged to the school of Aristarchus, and was a strenuous opponent of the grammarian Didymus. (Suidas, sub voc. *Ἡρακλείδης*.) C. P. M.

APER, MARCUS, a Gaul (probably) by birth, who came to Rome, and by his oratorical talent raised himself successively to the dignities of quæstor and prætor. He lived in the reign of Vespasian (A. D. 69—79). In the "Dialogue on Orators," com-

monly attributed to Tacitus, he is introduced as the defender of the modern in opposition to the ancient style of oratory. None of his speeches or writings are extant. (See especially chap. 2. 7. 33., and Rupert, in his edition of Tacitus, t. i. p. lxxvii. f.) C. P. M.

APER. [NUMERIAN; DIOCLETIAN.]

APEZTEGUIA, DON JUAN FELIPE, a Spanish sculptor, of Navarre, of the latter part of the eighteenth century. He was in his youth a singer, and was employed as such in one of the chapels of Madrid; but having a love for the art of design, he placed himself with the sculptor Salvador Carmona, and after his death with Francisco Gutierrez, with the view of becoming a sculptor. He made rapid progress, and executed several works of ability, by which he acquired considerable reputation. There are some of his works in the church of San Cayetano at Madrid. He was elected a member of the academy of St. Ferdinand in 1777. He died in 1785. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

A'PHANES. [APOLLOPHANES.]

APHA'REUS (Ἀφαρεύς), an Athenian poet and orator, and a contemporary of Isocrates. His father was a rhetorician of the name of Hippias. His mother's name was, according to Plutarch, Plathane, and she was the wife of Hippias; but, according to Photius, she was a courtesan of the name of Lagisce. She had three sons, of whom Aphareus was the youngest. She afterwards married Isocrates, who adopted Aphareus as his son. Aphareus appears to have felt very grateful towards his adoptive father, for he erected to him a bronze statue near the Olympieum, with an inscription which is preserved in Plutarch. Aphareus wrote judicial and deliberative orations (λόγοι δικανικοί and συμβουλευτικοί), but the only fact we know concerning his oratory is, that in B. C. 355, when the action called *περί ἀντιδόσεως* was brought against Isocrates by Megacledes, Aphareus successfully defended his adoptive father, who was prevented by illness from pleading his own cause. His reputation as a tragic poet appears to have been greater than that as an orator. He began his career as a tragic poet in the archonship of Lysistratus, B. C. 369, and continued it for twenty-eight years down to the archonship of Sosigenes, B. C. 342. During this period he is said to have produced thirty-seven tragedies, of which, however, two were considered spurious. These tragedies formed tetralogies, that is, four together constituted one great drama, so that he composed eight tetralogies and one trilogy. Six of these tetralogies were brought out at Athens at the festival of the Great Dionysia in the city, and two at the Lenæa. Aphareus gained four victories, two at the Dionysia and two at the Lenæa. None of the titles of his tragedies have been preserved. (Plutarch, *Vite Decem Oratorum*, p. 839.

ed. Frankf. ; Dionysius Halic. *Isocrates*, 18. *Dinarchus*, 13. ; Suidas, sub. voc. Ἀφαρεύς, Ἀθηναῖος, and Πήτωρ ; Eudocia, p. 67 ; Photius, *Biblioth. Cod.* 260.) L. S.

APHRODAS (Ἀφροδάς), an ancient Greek physician, of whose life no particulars are known, but who appears to have enjoyed considerable celebrity, as his prescriptions are very frequently quoted by Galen, and generally with apparent approbation. With respect to his date, it can only be determined, that, as Andromachus is the earliest writer who mentions him, he must have lived some time in or before the first century after Christ. He wrote some medical works, which are not now extant, nor (as far as the writer is aware) are the titles any where preserved. One of his medical formulæ is found in a MS. in the King's Library at Paris, the title of which is given in the first volume of Dr. Cramer's "*Anecdota Græca Parisiensia*," and which is probably the same as that which is preserved by Galen, *De Compos. Medicam. sec. Locos*, lib. v. cap. 5. tom. xii. p. 878. (Galen, *De Compos. Medicam. sec. Locos*, lib. iii. in fine, tom. xii., p. 695., lib. viii. cap. 2. tom. xiii. p. 135., lib. v. cap. 13. tom. xiii. p. 837, 838, and often ; Cramer, *Anecd. Gr. Paris.* vol. i. p. 395.) W. A. G.

APHRODISIA'NUS (Ἀφροδισιανός), a Persian who wrote in the Greek language a Description of the East, which is referred to by the anonymous geographer of Ravenna, and in the Chronicle of Hippolytus of Thebes. A fragment of the work is printed in a note of Du Cange on Zonaras, (p. 50). The imperial library of Vienna contains some MS. extracts from a work of Aphrodisianus, which give an account of the birth, the manners, figure and dress of the Virgin Mary. These extracts probably belonged to a different work from the Description of the East, and show that the author must have been a Christian. (Vossius, *de Historicis Græcis*, p. 394. ed. Westermann ; Fabricius, *Biblioth. Græc.* xi. 578.) L. S.

APHRODISIUS, a sculptor, a native of Tralles in Lydia, who is supposed to have lived in the first century of the Christian æra. He is mentioned by Pliny as one of the artists who decorated the palace of the Cæsars on the Palatine hill, at Rome, with some of its finest statues. (Pliny, *Hist. Nat.* xxxvi. 5.) R. W. jun.

APHTHO'NIUS, (Ἀφθόνιος), of ANTIOCH, to whose name is usually annexed the title of "The Sophist," was, as that title indicates, a Greek teacher of rhetoric. His extant works enable us to fix his place in the series of the ancient rhetorical writers. He and Theon were the most eminent among those who derived their system from the school of Hermogenes ; and it is thus ascertained that he belonged to those times of literary and philosophical decline which succeeded the age of the Antonines.

Uncertainty prevails, however, in regard to every other fact in the history of Aphthonius, excepting only the place of his birth, which was Antioch. Several persons of the name are mentioned by Greek writers of later times, especially the ecclesiastical historians ; but there are not satisfactory reasons for positively identifying the Sophist with any of those persons. Even the age in which he lived is doubtful. However he preceded the end of the fourth century of our æra, since Libanius uses that division of the "*Progymnasmata*" of which Aphthonius is unanimously pronounced to have been the inventor. On the other hand, this date is not contradictory of a conjecture, otherwise plausible, which supposes Aphthonius the Sophist to have been the same person who, as Philostorgius relates (iii. 15. edit. Gothofredi, p. 51. and note p. 160.), was celebrated at Alexandria for his learning and eloquence, and who, adhering to the Manichæan heresy, defended his opinions unsuccessfully against the Arian Aetius, and died of mortification immediately after his defeat. If this story really refers to the rhetorical teacher in question, he lived under Constantius and Constans, in the middle of the fourth century.

Declamations and other works ascribed to Aphthonius (among which was an Art of Rhetoric) have perished. There still exist two of his writings : his "*Προγυμνάσματα*," or "Rhetorical Exercises ;" and his "*Μῦθοι*," a collection of forty Fables. The Fables, short sketches in the manner of Æsop, and partly derived from Phædrus and other sources, are neat and terse, but have no peculiar merit. The Progymnasmata held for many centuries a prominent place in the prevailing systems of rhetorical instruction. The work, like that of Theon, which bears the same name, was founded upon the Progymnasmata of Hermogenes ; and the treatises of the two disciples, being believed to be better expositions of the master's principles than that which he himself had given, not only gradually superseded his work, but in their turn found commentators and improvers. The treatise of Aphthonius was especially popular : there are extant nearly as many Greek scholia upon his one work as upon all the works of Hermogenes : and Latin translations and commentaries were heaped upon him till the middle of the seventeenth century. To what merits Aphthonius owed this general preference it is not now very easy to discover. He is inferior in real talent both to Hermogenes and to Theon. He possesses neither the singular subtlety and fine taste of the former, nor the practical good sense which in the latter continually struggles against the fetters imposed by a shallow and erroneous theory. But he had an excellence of style which fairly entitled him to approbation so long as the higher classics were unknown. In the matter of his work, likewise, there were two points

(neither of them very important) in which he had a claim to originality. The first of these was a very small matter, but one which seemed otherwise to the pedants of the Lower Empire. In the system of Hermogenes, as well as in that of Theon, (who probably, though not certainly, preceded Aphthonius), the Exercises prescribed to the rhetorical student and represented as embracing all the kinds of argumentative composition, were no more than twelve. Aphthonius increased the number to fourteen, by no more abstruse process than that of dividing the head "Proof" into the two heads of "Proof Confirmative" and "Proof Refutative;" and the head "Encomium" into the heads "Encomium" and "Dispraise." His second improvement was this; that for the incidental illustrations (chiefly derived from other writers, and often merely referred to), which had been used by his predecessors, he substituted elaborate examples composed by himself, which indeed make up a very large part of his work.

The Progymnasmata of Aphthonius went through a large number of editions in the course of the sixteenth and seventeenth centuries; the earliest was that which was contained in the Aldine *Rhetores Græci*, Venice, 1508, fol. Latin translations of the work, each as usual borrowing from the preceding, are those of Cattaneo, Escobar, Rudolph Agricola, Harbart, and Daniel Heinsius. The Fables have been frequently printed and translated since their first publication in 1597, several of their appearances being in editions of the *Æsopian fables*. Editions including both the surviving works of the author are the following: 1. "Ἀφθονίου Σοφιστοῦ Προγυμνάσματα καὶ Μῦθοι: Progymnasmata, Francisco Scobario Interprete, Fabulæ nunc primum in lucem prolata: apud Hieronymum Commelinum," Heidelberg, 1597, 8vo. 2, 3, 4. Reprints of this edition, Paris, Cramoisy, 1626, 1648, and 1660. 12mo. In Yriarte's "Catalogi Codicum Manuscriptorum Græcorum Bibliothecæ Matritensis," are the Proæmium and chapters 1. and 9. of the missing "Ars Rhetorica" of Aphthonius; and the same work is entered by Dr. Hänel, of Leipzig, in his "Catalogus Librorum Manuscriptorum," as existing in MS. in the public library at Basle.

The most correct as well as most recent edition of the Greek text of Aphthonius, with the only complete collection of his annotators, is in the "Rhetores Græci" of Walz, 9 vols. Stuttgart and Tübingen, 1832-36. In vol. i. p. 55-126, are the Progymnasmata; in vol. i. p. 127-136., is an anonymous epitome of them; in vol. ii. are the following sets of scholia on them: (1.) p. 1-68., the anonymous scholia previously published in the second volume of the Aldine *Rhetores Græci*, attributed by Renouard and others to Phœbæmon, by Westermann to Doxopater, and by Walz to Maximus Planudes;

(2.) p. 69-80., the Prolegomena of Doxopater; (3.) p. 81-564., a most elaborate series of commentaries and illustrative examples, by the same writer, called "Rhetorical Homilies;" (4.) 565-684., anonymous scholia older than the tenth century. (Westermann, *Geschichte der Beredsamkeit in Griechenland und Rom*, 1833-35., i. 230-234.; Fabricius, *Bibliotheca Græca*, ed. Harles, vi. 94-97.; Belin de Ballu, *Histoire Critique de l'Eloquence chez les Grecs*, 1813. ii. 398-420.; Walz, as above.)

W. S. APHTROD, R. DAVID (ר' דוד אפטרוד), a German Rabbi, who wrote a commentary on the "Sepher Hachasidim" [CHASID, SAMUEL], which was printed with that work at Frankfurt on the Main, A. M. 5484 (A. D. 1724) in 4to. (Wolfius, *Biblioth. Hebr.* iv. 803.) C. P. II.

APIAN, PETER and PHILIP, father and son, mathematicians and astronomers of the sixteenth century. Their real name was Bienewitz, latinised into Apianus, often Apianus.* Peter Apian was born in 1495 (Vossius has 1500) at Leissnig in Misnia, and died at Ingolstadt, April 21, 1552. Nothing is known of his life except that he was patronised and ennobled by the emperor Charles V. and that he taught mathematics at Ingolstadt in the latter part of his life. He had also a printing press of his own, and several of his works are "ex officinâ Apiani." Perhaps there has been some confusion between works printed at his press and those written by himself: probably the "Inscriptiones SS. Vetustatis, &c." Ingolstadt, 1534, mentioned† by Delambre, and the "Antiquitates Europæ," and "Descriptio Peregrinationis S. Pauli," attributed to him by Teissier, were either by other authors of the same name, or merely printed at his press. Dr. Hutton has set down in his dictionary, as works actually written by Apian, the list which he announced as containing his intended publications in the "Astronomicum Cæsareum."

Apian was at one time a writer universally read. This distinction he owes mostly to his work on Cosmography, a treatise of mixed astronomy and geography. It is now remembered by its containing, for the first time, the suggestion for finding longitude by the distance of the moon from a fixed star, which is now the principal method used at sea. The first edition of the "Cosmogra-

* Tycho Brahé, who has preserved Ph. Apian's letter hereinafter noticed, calls him Apian throughout; but as Tycho Brahé's printer spells Philippus, the first time it occurs in this name, with three *ps*, the authority is somewhat weakened.

† We have since found that this work is by Matthew Peter Apian (Lipenius). Teissier, to mend the matter, speaks of "Inscriptiones Orbis," in which he was helped by Bart. Amantius. But this work is "Bart. Amantii et Pet. Apiani Antiquitates et Descriptiones Europæ," Ingolstadt, 1534, the Apian being probably the one of this article. There is also "Pet. Apiani et Bart. Amantii Romanæ Antiquitates," Ingolstadt, 1554. (Lipenius.)

phia" was printed at Landshut in 1524, 4to.; the author reprinted it "cum Observationibus multarum Eclipsium" at Ingolstadt, 1530, 4to.; it was edited by Gemma Frisius, Antwerp, 1529, 4to., and this edition was often reprinted; Antwerp, 1533, 1540, 1545, 1550, 1564, 1574, 1584, 1586; Antwerp, 1544 and 1581 (in French); Paris, 1551 and 1553; Antwerp, 1592 and 1598 (in Dutch); Antwerp, 1575 (in Spanish); and very likely in other places and languages: all the above are in quarto.

Apian's edition of Purbach's "Theoricæ novæ Planetarum" appeared at Ingolstadt in 1528. At the same place, in 1532, "ex off. Apiani," appeared his "Quadrans Astronomicus," a description of a new astronomical quadrant. Apian was the inventor of many instruments, none of which are now in use. At Ingolstadt in 1533 appeared the "Horoscopion Generale," a work which, from the long title given by Lalande, seems to be purely astronomical, though the word *horoscopion* might give a suspicion of astrology. At Ingolstadt, 1533, folio, appeared the "Folium Populi," a description of a species of sun-dial. Also at Ingolstadt, 1533, folio, "Introductio Geographica in Vernerii Annotationes . . . adjuncto Radio Astronomico . . .," containing, besides Verner's notes and Apian's upon them, a Latin translation of the first book of Ptolemy's Geography, with the description of Apian's astronomical radius, and a letter of Regiomontanus. At Nürnberg, 1534, folio, appeared the "Instrumentum Primi Mobilis," the description of an instrument which really amounts to a table of sines, and was reprinted at Nürnberg as late as 1641, folio, under the title "Instrumentum Sinuum seu Primi Mobilis." Both the "Introductio Geographica" and this one contain tables of sines to every minute, which, with the posthumous tables of Regiomontanus, printed in the same year, were the earliest tables of sines printed: Apian says they are of his own calculation. At the end of the "Instrumentum Primi Mobilis" was printed the treatise on astronomy by Geber, to which the preservation of that writer is due. At Nürnberg, 1641, appeared the "Organum Catholicum," a work of which we know nothing, except that Lipenius places it in his list of works on the quadrature of the circle: nor do we know on what grounds it is attributed to Apian.

But the most remarkable work of Apian is the "Astronomicum Cæsareum," Ingolstadt, 1540, atlas folio, a work for which Charles V. is said to have given the author three thousand crowns. In the same year, also at Ingolstadt, was published an explanation, "Gründliche auslegung des Buchs *Astronomicum Cæsareum* und seiner Instrumenten." Were it only as a rare specimen of typography of the atlas kind, this work would be remarkable. It is an attempt to reduce astronomical computation to mechanical work, by means of those re-

volving paper planispheres which have only lasted to our time in the frontispieces of books on the use of the globes. We allude to the revolving paper circle by which the relative times of the day at different places are found. Such planispheres not only form the staple of the "Astronomicum Cæsareum," but are several times introduced in the "Cosmographia," and we conjecture that Apian was the inventor of them. Those in the former work are beautifully illuminated. But a still more remarkable circumstance about the "Astronomicum Cæsareum" is its containing observations of the comet of 1531, which now bears the name of Halley, who could not have suspected that the comet of 1607 and 1682 was periodic, if he had not had the evidence of its appearance in 1531 which was furnished by Apian. The work was so scarce, even in the time of Halley, that he had to make much search for it: the only copy we know of in England belongs to the Astronomical Society. The work also mentions the fact of the tails of comets being always turned from the sun, and it was generally believed that Apian was the first to notice this phenomenon: but Delambre pointed out that in the treatise on homocentrics of Fracastoro, printed at Venice five years before Apian's "Astronomicum," the same thing was mentioned as true of four different comets. Apian enjoyed a very high reputation, and not undeservedly: many attempts were made to draw him from Ingolstadt, but the Bavarian government always succeeded in preventing him from wishing to leave their service.

PHILIP APIAN, the son, was born at Ingolstadt, September 14th, 1531, and died at Tübingen in the end of 1589. At his father's death, being then not twenty-one years old, he was appointed to the chair of mathematics, vacated by that event. By order of Prince Albert of Bavaria he began a description of that principality in 1554, which was published in 1570* at Ingolstadt, "Phil. Apiani Bavaria in Libri Formam redacta, in Tabulis XXIV." He travelled in Italy, and was received doctor of medicine at Bologna in 1564. In 1568 he became a convert to Protestantism, and was obliged to quit Ingolstadt in consequence. He retired to Tübingen, where he obtained a chair of astronomy and geometry. He published at Tübingen (1586, 4to.) "De Utilitate Trientis Astronomici, Instrumenti novi." Delambre mentions a work of his, "De Cylindri Utilitate," which is perhaps the last with a wrong title: and Teissier attributes to him "Dialogus de Geometria Principiis" and "Liber de Umbris." Tycho Brahé ("De Novâ Stellâ," p. 643.) has preserved a letter of his on the new star of 1572. (Delambre, *Biog. Univ.* and *Moyen Age*; Teissier, *E'loges*

* Teissier says 1567, and Lipenius has also a book with a German title, "XXIV. Bayerische Landtafeln," 1569.

des Savans ; Lalande, *Bibliographie Astron.* ; Lipenius, *Bibliotheca Philosophica*, &c.)

A. De M.

APICA'TA. [SEJANUS.]

APICIUS, the name of three Romans who have been sometimes confounded.

1. The first APICIUS is mentioned only by Athenæus, who calls him simply "a certain Apicius," and says (on the authority of Posidonius) that he was the cause of the exile of Rutilius Rufus (B.C. 92), and that he surpassed all men in luxury and profligacy. (Athenæus, lib. iv. cap. 66. p. 168. ; Posidonius, *Reliquiæ Doctrinæ*, ed. Bake, Leiden, 1810.)

2. The second, MARCUS GABIVS (or GAVIVS) APICIUS (the most famous of the three) lived at Rome about the beginning of the Christian æra, under Augustus and Tiberius. He is mentioned by several ancient authors, who have preserved numerous anecdotes respecting him, some of which, however, are so very singular (and almost incredible) that one is almost tempted to believe that they were told of him in joke. It is said by Athenæus (and Suidas copies and repeats the story,) that he passed great part of his time at Minturnæ, in Latium, on account of the excellent shell-fish (*καρίδες*, probably *lobsters*) that were found there, but that, having heard that very large ones were to be had on the coast of Libya, he set sail thither without delay. Upon his approaching the land, several fishermen, who had already heard of his intended visit, came off in boats to the vessel with some of their finest lobsters ; but when Apicius saw that they were inferior to those of Minturnæ, and was assured that no finer were to be found in Libya, he ordered the pilot immediately to sail back to Italy. He squandered immense sums in procuring the most expensive delicacies from all parts of the world ; invented certain cakes which were called after his name, Apicia ; and formed gastronomy into a science. A work was written by Apion, the grammarian, entitled *Περὶ τῆς Ἀπικίου Τρυφῆς*, "On the Luxury of Apicius," and his name has become proverbial for gluttony both in ancient and modern times. The story of his death is hardly credible, and yet rests on such evidence that it cannot reasonably be doubted. It is mentioned by Seneca, that after having spent upon his culinary dainties one hundred millions of sesterces (*sestertium millies*) that is (reckoning with Hussey, "Ancient Weights and Money," &c., the mille nummi, or sestertium, to be worth, after the reign of Augustus, seven pounds, sixteen shillings, and three pence), about seven hundred and thirty-one thousand, two hundred and fifty pounds, he became overwhelmed with debts, and was thus forced for the first time to look into his accounts. He found that he would only have ten million of sesterces (*sestertium centies*) remaining after paying off his debts (or about seventy-three thousand one hundred and twenty-five

pounds), upon which he put an end to his life by poison rather than be obliged to live on such a pittance. The story is repeated, with a slight variation in the figures, by Dion Cassius ; and Martial has made it the subject of an epigram. (Athenæus ; Suidas ; Dion Cassius, lib. lvii. cap. 19. ; Seneca, *Consol. ad Helv.* cap. 10. ; Martial, *Epig.* lib. iii. ep. 22. ; and other ancient authors referred to by the commentators on these passages.)

3. The third person of the name of APICIUS is said by Athenæus (and by Suidas, who copies the passage,) to have sent to the emperor Trajan during the Parthian war (A. D. 114—116), at a time when he was many days distant from the sea, some fresh oysters, which he had learned how to preserve with extraordinary skill. (Athenæus, lib. i. cap. 13. p. 7. ; Suidas, sub voc. "Ὀστρεα.")

A treatise on cookery is still extant under the name of "Cælius Apicius," which, however, is generally considered to belong to none of the three persons mentioned above, but to be the work of a later age, to which the author prefixed the attractive name of "Apicius." It consists of ten books, to each of which is prefixed a Greek title, intimating more or less definitely the subject of its contents. The first is called *Ἐπιμελής*, "The Careful ;" the second, *Σαρκόπτης*, or *Ἀρτόπτης*, "The Carver," or "The Baker ;" the third, *Κηπουρός*, "The Gardener ;" the fourth, *Πανδέκτηρ*, "The All-receiver ;" the fifth, *Ὀσπριος*, "Belonging to Pulse ;" the sixth, *Τροφήτης*, or rather *Ἀεροπετής*, "Of Flying Animals ;" the seventh, *Πολυτελής*, "The Expensive ;" the eighth, *Τετράπους*, "The Quadruped ;" the ninth, *Θάλασσα*, "The Sea ;" and the tenth, *Ἀλιεύς*, "The Fisherman." The work is written in Latin in a somewhat barbarous style ; from its subject-matter it is probably little read ; and its whole value arises from its being the only ancient treatise on the culinary art that is still extant.

The first edition was printed at Milan in 1498, and is said to be very scarce ; Sir Mark Sykes's copy (now in the Bodleian Library at Oxford) was bought in 1824 for 10*l.* 5*s.* ; but this edition is said by Brunet to have been sold abroad for thirty francs, and twenty-one francs. An elaborate description of it is given by Dr. Dibdin in his "Bibliotheca Spenceriana." It is a small quarto volume, consisting of forty-two leaves, and printed in Roman characters. The title is, "*Apicius in Re Quoqueinaria* ;" the colophon, "*Impressum Mediolani per magistrum Guilelmum Signerre Rothomagensem Anno dñi. Mccccxxxviii. die xx. mensis Januarii.*" It has been supposed that there was a Milan edition anterior to the present one, of the date of 1490 ; but this (says Dibdin) is clearly proved to be fictitious, and the edition printed at Venice by Bernardinus Venetus, 4to., without date (but probably 1500), is now agreed to be this imagined anterior one. The work was re-

printed four times in the sixteenth century ; but the next edition worth mentioning was Martin Lister's, printed by Bowyer, London, 1705, 8vo., which is now very rare, as only one hundred and twenty copies were printed, and which was republished by Almeloveen, with some additions, at Amsterdam, 1709, 8vo. The last edition is that by J. M. Bernhold, Markt-Breit, 1787, 8vo. (printed without place or date), with a new title, at Baireuth, 1791 ; and again at Anspach, 1800 ; this was intended as the forerunner of a larger edition, which, however, has never appeared. The work was translated into Italian and published at Venice, 4to. 1516 : and there is a little volume on this subject by J. H. Dierbach, entitled "Flora Apiciana," Heidelberg, 8vo. 1831. (Dibdin, *Bibliotheca Spenceriana*, vol. i. p. 248—250.; Schweiger, *Handb. der Classisch. Bibliograph.*; Ebert, *Bibliograph. Dict.*; Brunet, *Manuel du Libraire*.) W. A. G.

APIN, JOHANN LUDWIG, was born on the 20th of November, 1668, at Hohenlohe, in Franconia, where his father was a minister. He early in life evinced an attachment to letters, although his father had few means of enabling him to pursue them. He, however, went to Altorf, and there commenced the study of medicine, and soon found himself involved in difficulties for the want of money. Under these circumstances, he commenced giving private lessons to the younger students of the University, and was also engaged by Meyer the printer as corrector of the press. By these means he not only obtained a livelihood, but saved enough to enable him to take his degree in medicine in 1690. He was shortly after appointed physician to the city of Herrspruck, in the territory of Nürnberg, and in 1699 was elected a member of the College of Physicians of Nürnberg. Previous to his graduation he made several contributions to medical literature, and wrote a work on flatulence, which was published at Altorf in 1687, entitled "Æolus, sive Disquisitio Physico-pathologica de Flatibus," 4to. His inaugural disputation was on fainting. In 1697 he published a work on the epidemic fevers of Herrspruck and its neighbourhood, with the title "Febris Epidemicæ, Anno 1694 et 1695, in Noricæ Ditionis Oppido Herrspruccensi et vicino Tractu grassari deprehensæ tandemque Petechialis redditæ historica Relatio." Nürnberg. In this work he gives a description of several cases of fever, with the treatment adopted. He was one of the first to try the bark of the cascarilla as a substitute for the cinchona or Jesuits' bark, against the use of which the German physicians long maintained a prejudice. The cascarilla, although still much used in medicine, did not supplant to any great extent the use of the cinchona in fevers.

Apin was elected a member of the Leopoldine Academy, under the name

of Nonus, and several medical and surgical cases, with remarks, were contributed by him to the Transactions published by that body. In 1702, the chair of physiology and surgery at Altorf having become vacant, he was invited to fill it. He accepted this post, but he only filled it one year : he was carried off by a fever on the 28th of October, 1703. In 1702 and 1703, he published at different times five dissertations on the vital principle, and a "Programma de Περιεργια Hippocratica." These, with his inaugural disputation, and a dissertation on the origin of the difference of temperament in man, were republished after his death, in 1718, by his son, under the title "Fasciculus Dissertationum Academicarum," 8vo. He also left behind him a manuscript on intermittent and other fevers, which was edited by Gætz, and published in 1726, with the title "Collectanea de Febribus præcipue intermittentibus." Apin was a disciple of Stahl, and assisted Gætz in a work entitled "Scripta Stahlî," which gives an account of the writings of Stahl and his contemporaries. The subject of the present article was the father of Sigismund Jacob Apin. (Eloy, *Dictionnaire de Médecine*; Adelung, *Suppl. to Jöcher's Allgem. Gelehrten Lexicon*; Mangetus, *Bib. Script. Med.*) E. L.

APIN, SIGISMUND JACOB, was the son of Johann Ludwig Apin, and born at Herrspruck, near Nürnberg, on the 7th of June, 1693. He studied at Altorf, and took his master's degree in 1713. In the year 1720 he became Inspector of the Nürnberg Alumni ; in 1722, professor of logic and metaphysics in the Gymnasium at Nürnberg ; in 1726, a member of the Academia Naturæ Curiosorum, and in 1729 rector of the school of St. Ægidius at Brunswick, where he died on the 24th of March, 1732. His principal works are—1. "Disputatio de Regula Lesbia." Altorf, 1715, 4to. 2. "Historia naturalis de Veritate Scripturæ Sacræ Testimonium perhibens." Altorf, 1717, 4to. 3. "Observationes de Loricis linteis Veterum cum novo Loricarum Invento." Altorf, 1719, 4to. 4. "Meditatio de Incremento Physices per Medicos facto." 1720, fol. 5. "Anonymi nöthiger Unterricht, die Griechische Sprache auf eine leichte Art zu lernen und zu lehren." 1720, 8vo. An enlarged edition of this work was published in 1726, in 8vo. 6. "Vitæ et Effigies Pro-Cancellariorum Academicæ Altorfinæ." Nürnberg, 1721, 4to. 7. "Dissertatio de quibusdam nondum editis Epistolis J. Camerarii." Nürnberg and Altorf, 1724, 4to. 8. "Vitæ Professorum Philosophiæ Altorfinorum." Nürnberg, 1728, 4to. 9. "Glossarium novum ad Ævi hujus Statum adornatum." Nürnberg, 1728, 8vo. 10. "Anleitung, wie man die Bildnisse berühmter und gelehrter Männer sammeln soll." Nürnberg, 1728, 8vo. 11. "Oratio de Ædificiorum sacrorum, quæ vulgus Cænobia

vocat, in Scholas publicas Mutatione." Brunswick, 1730, 4to. He also edited, 12. "J. J. Grynæi Epistolæ LXVI ad C. A. Julium, cum vita Grynæi et Scholiis." Nürnberg, 1718, 8vo. 13. J. Facciolati Orationes X de optimis Studiis, cum Præfatione. Leipzig, 1725, 8vo. 14. C. G. Schwarzii Carmina, collecta et edita. Frankfurt and Leipzig, 1728, 8vo. A complete list of this author's works may be collected from the authorities cited below. His life, written by Reusch, was published at Helmstädt, in 1732, 4to. (Jöcher, *Allgemeines Gelehrten Lexicon*; Adelung, *Supplement to Jöcher*; *Grosses vollständiges Universal Lexicon*, Supplement.) J. W. J.

A'P'ION. [APPION.]

A'P'ION (Ἀπίων), surnamed PLISTONICES (πλιστονίκης, which Suidas mistakes for the name for Apion's father), the son of Posidonius, was a Greek grammarian, and lived in the reigns of Tiberius, Caligula, and Claudius (A. D. 15—54). He was a native of Egypt, and his name is supposed to have been derived from the Egyptian god Apis: it is incorrectly written by some of the Latin writers Appion, perhaps by a confusion with the Roman name Appius. Though born in Oasis, he called himself an Alexandrian, because he had been educated at Alexandria by Apollonius, the son of Archibius, and by Didymus, and also because he had received the freedom of that city. From Apollonius and Didymus he imbibed a strong love for the Homeric poems, and he devoted himself to the explanation of them with such success, that when, in the reign of Caligula, he made a journey through Greece, the cities which he visited conferred their freedom upon him, as an honour due to his association with the name of Homer. This took place, perhaps, on his way to Rome, at the head of an embassy which the Alexandrians sent to Caligula, to complain of the Jews in their city (A. D. 38). It is not improbable, however, that Apion may have gone to Rome as early as the reign of Tiberius, whom we know to have been acquainted at least with his fame; and Suidas expressly says that he taught at Rome under Tiberius and Claudius, and that he was the successor of Theon, the grammarian. Perhaps, therefore, he was still at Rome (or he may have been at Alexandria during a temporary absence from Rome) when the Alexandrians sent this embassy, and the influence he had acquired there may have led them to place him at its head. The Jews of Alexandria sent a counter embassy under Philo. Of the result we are not informed; but it appears that Apion, who is known to have been bitterly hostile to the Jews, and who wrote against them, used every effort to excite the hatred of Caligula against the Jews by representing that they neither set up the emperor's image, nor swore by his name. Apion continued to teach in Rome in the reign of

Claudius. In the manner of his death his antagonist Josephus traced a peculiarly suitable retribution for his sarcasms upon the rites of the Jews.

Apion is said to have been an eloquent man, and possessed of extensive and varied learning, much of which, however, was certainly of a most trivial kind. His extreme laboriousness procured for him more than one epithet, such as *μόχθος*, and *περιεργότατος γραμματικῶν*. He was one of the vainest of men. He used to say that he conferred immortality on those to whom he dedicated any of his works. He put himself on a level with Socrates, Zeno, Cleanthes, and other such men, and congratulated Alexandria that she had such a citizen; at least, if we may believe Josephus, who adds that it was needful for him to bear witness to himself, since in the eyes of all other men he was regarded as a bad town-crier, and corrupt both in life and speech. It was probably on account of his loquaciousness and vanity, that the emperor Tiberius applied to him the epithet, *cymbalum mundi*.

His chief grammatical writings were on Homer. Besides his lexicon to Homer, (λέξεις Ὀμηρικαί), the remains of which are thought to be incorporated with the Homeric lexicon of Apollonius, the son of Archibius, he made a recension of the text of Homer, which was esteemed the best in existence; and he wrote other works on the poet himself, and on his writings. The trifling character of much of the matter contained in these works may be imagined from the statement of Seneca, that Apion supposed that Homer designedly placed two letters in the first line of the Iliad, to describe the number of his books on the Trojan wars. He appears to mean the *μη* of the word *μήνιν*, which represent the number forty-eight. He also wrote a work on the language of Rome, (περὶ τῆς Ῥωμαϊκῆς διαλέκτου). He appears, from the testimony of Suidas, to have composed works relating to the history of several nations (*ἱστορία κατὰ ἔθνος*); but of his historical works we have only the titles of those on Egypt, on Alexander the Great, and on the glutton Apicius. In his work on Egypt (*Αἰγυπτιακὴ*), which consisted of five books, and contained an account of every thing which was remarkable in the country, he made several statements opposed to the Jewish scriptures, and attacks on the Jewish religion. He also wrote a special work against the Jews (*κατὰ Ἰουδαίων βιβλος*), in answer to which, and to the attacks of other writers, Josephus wrote his two books "On the Antiquity of the Jews" (περὶ τῆς τῶν Ἰουδαίων ἀρχαιότητος), which are, from this circumstance, also entitled "against Apion" (*κατὰ Ἀπίαν*). Josephus's second book contains all that we know of the work of Apion. Pliny mentions a work by Apion, "De Metallicâ Disciplinâ."

Only a few fragments of Apion's writings are preserved, of which the largest are the stories of Androclus and the Lion, and of the Dolphin near Dicæarchia, in Aulus Gellius. It is not known whether this Apion is the same whom Suidas mentions as a writer of epigrams.

(Suidas, sub voc. Ἀπίων, Ἀγύρτης, σπιλάδες, σφέραγον, τρίγληνα; Gellius, v. 14., vi. 8.; Seneca, *Epist.* 88. § 34.; Pliny, *Hist. Nat.* Prolog., xxx. 6., xxxi. 18., xxxii. 9., xxxv., *Elenchus*, 36. § 14., xxxvi. 17., xxxvii. 19.; Athenæus, vii. 294., xv. 680; Josephus, *On the Antiquity of the Jews*, ii.; *Jewish Antiquities*, xviii. 10; Justin Martyr, *Cohortatio ad Græcos*, 9.; Clemens Alexandrinus, *Stromata*, i. 138.; Eusebius, *Præparatio Evangelica*, x. 10.; Tatian, *adversus Græcos*, 44, 59.; Volloisin, *Prolegomena ad Apollonium*; De Burigny, *sur Apion*, in *Mémoires de l'Académie d'Inscriptions*, xxxviii. 171.; K. Lehrs, *Questiones Epicæ*, i.; Vossius, *de Historicis Græcis*, p. 234, edit. Westermann; Fabricius, *Bibliotheca Græca*, ed. Harles.)

P. S.

APITZ. [ALBRECHT OF THÜRINGEN.]

APOCAUCUS, or APOCHAUCUS, ALEXIS, (Ἀπόκαυκος, according to Nicephorus Gregoras, and Ἀπόχαυκος according to Cantacuzenus) was grand duke of the Byzantine armies during the reign of John Palæologus, and the regency of John Cantacuzenus. John Cantacuzenus, whose history is the chief source for the life of Apocaucus, was once the friend, and afterwards the rival and mortal enemy of Apocaucus. Nicephorus Gregoras, the other source, however unfavourable his opinion of Apocaucus may be, judges with moderation, and does not show that hostile disposition to Apocaucus of which there occur so many instances in Cantacuzenus. Nicephorus Gregoras is equally moderate with regard to Cantacuzenus, though he hated him for personal and religious motives.

Alexis Apocaucus was born towards the close of the fourteenth century, but neither the year nor the place of his birth is known. According to Cantacuzenus (i. 4.) he was of a good family; but the same author also tells us that he was of low origin (i. 23.), and, in another passage (iii. 18.), that he had been a slave of Andronicus Asanes, the son-in-law of Cantacuzenus. Nicephorus Gregoras (xii. 9.) also says that he was of low origin, and that he had been brought up in poverty. However this be, he became early connected with John Cantacuzenus, and he took an active part with him in the conspiracies of Andronicus III., the younger, against his grandfather, the emperor Andronicus II., the elder. Andronicus III. having ascended the throne in 1328, rewarded the ambitious zeal of Apocaucus by conferring upon him several high dignities, civil and military. He became high chamberlain, paymaster-general,

and sometimes also he was invested with a command both in the army and navy. But he obtained no great success as a commander, and both Cantacuzenus and Nicephorus Gregoras reproach him with timidity. On the accession of John Palæologus, the son of Andronicus III., the younger, in 1341, John Cantacuzenus, who was regent by virtue of the will of the late emperor, conferred upon his friend Apocaucus the high dignity of grand duke, or commander-in-chief of all the Byzantine forces; and Andronicus Palæologus, the son-in-law of Apocaucus, was appointed magnus stratopedarcha, or general and commander. The appointment of a timid man to the highest military post seems at first to be surprising, but it shows the ultimate views of Cantacuzenus, who aspired to uncontrolled power either as regent, or as emperor, and who saw his army in the hands of an unwarlike man with less fear than in those of a bold and experienced general. Cantacuzenus was nevertheless much deceived: he had conferred great authority upon a "true Proteus in intrigues," as Nicephorus Gregoras calls Apocaucus, "a man who slept and spoke little, who was always thinking and active, and whose imagination was fertile in schemes for turning to some profit the knowledge and experience which he had acquired; an ambitious man, who was profoundly versed in history, and who admired nothing more than the manner in which Octavianus Cæsar got rid of his rival Antonius." Cantacuzenus was completely outdone by Apocaucus, and hence that acrimony towards his former friend which he shows through the whole course of his History.

It has been already said that John Cantacuzenus had been appointed regent, and the guardian of John Palæologus. Apocaucus resolved to seize the government. With this view he persuaded the dowager empress, Aune of Savoy, to claim the guardianship as her natural right; and by showing a forged letter of the late emperor to the patriarch of Constantinople, John of Apri, he convinced the old and ambitious priest that he had likewise been designated as guardian. No sooner had these two persons begun to act conformably to their secret views, than Apocaucus advised Cantacuzenus to reign in his own name, and Apocaucus suddenly made common cause with the empress and the patriarch. Cantacuzenus, who was absent from Constantinople, was declared an enemy of the state, his fortune was confiscated, and his aged mother was thrown into prison. Under these circumstances Cantacuzenus assumed the imperial title, but he considered himself only as joint emperor [JOHN CANTACUZENUS], and he respected the right and title of his imperial pupil. Beaten on the banks of the Melas, and pursued by the forces of Apocaucus, he fled to Servia; and the usurper assumed the title of emperor.

The history of the ensuing civil war, during which the two rivals had recourse to foreign alliances with the Servians, the Bulgarians, and the Turks, belongs to the reign of John Cantacuzenus. The contest was doubtful. The chief theatre of the war was Thessaly and Macedonia. Apocaucus lost the town of Thessalonica; his armies were defeated; two of his sons went over to Cantacuzenus; and a third was killed by the inhabitants of Thessaly. But his cause was not lost; and he hastened to Constantinople to prepare for a new campaign in 1347. One day when the usurper was occupied in inspecting a prison where several partisans of his rival were confined, he imprudently ventured among them, leaving his guard behind him: all at once the prisoners rushed upon him and murdered him before he could utter a cry. They cut his head off, and showed the mutilated corpse from the walls of the prison to the crowd which had thronged round the tower to see Apocaucus. At the sight of the head of their master, the people, with Greek versatility, called out the name of John Cantacuzenus, and the contest was finished. (Cantacuzenus, iii. 88.; Nicephorus Gregoras, xiv. 10.) But this long and bloody war prepared the way for the capture of Constantinople by the Turks, and the fall of the eastern empire.

Cantacuzenus says that God had deprived Apocaucus of his reason, but this is ridiculous. Nicephorus Gregoras says that he was gifted with uncommon talents, and that if he had employed them for the cause of truth and justice, he would have been an ornament of the Roman (Greek) nation. But having turned to wickedness, he could only be compared to Stratoles of Epidaurus, who was a good performer on the flute, but not a good man. Apocaucus was not only well versed in history, but also thoroughly acquainted with medicine. In the royal library at Paris there is a Byzantine MS. containing the greater part of the works of Hippocrates, and two pictures in one, representing Hippocrates and Apocaucus. Hippocrates sits on the right of Apocaucus, on a chair called hemicyclus, under a canopy, holding a pen in his right hand and an open book in his left. Apocaucus, clad in the dress of a grand duke, sits on a square chair or cathedra, under a canopy, and behind the chair there stands a boy holding a book in which Apocaucus seems to read. On the wall under the canopy over the chair of Apocaucus there is this inscription "Μέγας Δούξ ὁ Ἀπόκαυκος;" and over Hippocrates, also on the wall beneath the canopy, there is this inscription "Ἱπποκράτης Κῶος," and in the middle of the canopy there are some characters somewhat resembling the arrow-headed characters and which seem to have a cabballistical meaning. These pictures are accompanied with a long Greek dialogue in

Iambic verse between Hippocrates and Apocaucus, who pay great compliments to one another for their medical knowledge. This dialogue and the lithographed copy of the pictures are contained in the Bonn edition of Nicephorus Gregoras.

The history of Apocaucus is not contained in Lebeau's "Histoire du Bas Empire," which finishes with the end of the reign of Andronicus III. The account of Gibbon is vague, and even more rhetorical than usual. (Cantacuzenus, especially lib. iii.; Nicephorus Gregoras, viii.—xiv.) W. P.

APCEMANTES (Ἀποιμάντης), an ancient Greek physician, who appears to have been a follower of Erasistratus, but of whose life nothing else is known. His date is rather uncertain, but as he is mentioned by Galen in conjunction with Straton, who is supposed to have lived in the third century before Christ, he probably lived about the same time. He is quoted by Galen as having brought forward several ridiculous objections against the practice of blood-letting. (Galen, *De Venæ Sect. adv. Erasistr.* cap. 2. tom. xi. p. 151. ed. Kühn.) W. A. G.

APOLINARIUS (Ἀπολινάριος), or APOLLINARIUS, CLAUDIUS, SAINT, whose Latinised name is APOLLINARIS, was bishop of HIERAPOLIS in Phrygia, in the second century of our æra. Various ecclesiastical writers speak of him in terms of high commendation. Theodoret (*Hær. Fab.* lib. iii. c. 2.) says that "he was a man worthy of praise, and that he added profane learning to the knowledge of things divine." But nothing is known of his life, and his name is mentioned in ecclesiastical history, chiefly because he wrote an Apology or defence of Christianity, which he presented to the emperor Marcus Antoninus, and which Jerom (*De Viris Illustribus*, c. 26.) calls an "excellent book." As the work has perished, it is impossible to discover what was its particular subject. The exact date of its composition is nowhere stated, but Eusebius (*Histor. Eccles.* lib. iv. c. 26.) speaks of it at the same time that he mentions the Apology which Melito, bishop of Sardis, also presented to Marcus Antoninus. He says that Melito and Apolinarius were living at the same time, but not that they presented their apologies together. The dates for Melito's Apology, according to various authorities, are A. D. 170, 175, 177. The passages in Jerom (*Chronicon*) and in Photius (*Bibliotheca*, Cod. xiv. p. 12.), from which it has been conjectured that Apolinarius was a native of Hierapolis, may only mean that he was bishop of that place. It is however certain that he lived in the reign of Marcus Antoninus. Eusebius in his Chronicle, at the eleventh year of Marcus Antoninus, and the one hundred and seventy-first of our Lord, says, "then flourished Apolinarius, bishop of Hierapolis." That Apolinarius

lived beyond this date is also certain. According to Theodoret (*Har. Fab.* lib. i. c. 21.) he wrote against those Encratites who were called Severians. That heresy, according to the Chronicle of Eusebius, began in 172. Eusebius in his Ecclesiastical History (lib. iv. c. 27.) says that Apolinarius wrote against the heresy of Montanus, when that heresy "was making its first appearance." The heresy of Montanus began about A. D. 171. Eusebius (lib. v. c. 5.) also says, that Apolinarius mentioned in his writings the miraculous victory which Marcus Antoninus obtained in the year 174. He does not specify the work, but it may be conjectured that he means the Apology. The words of Serapion quoted by Eusebius, (lib. v. c. 19.) "I have sent you the writings of the most blessed Claudius Apolinarius, who was bishop of Hierapolis in Asia," show that Apolinarius was dead in A. D. 211, as Serapion himself died in that year, according to the Chronicle of Eusebius. It is said that Apolinarius assembled at Hierapolis a council of twenty-six bishops, which excommunicated Montanus and his principal followers. (Labbeus, *Concilia*, tom. i. p. 599.; *Synodicon Vetus*, inserted in Fabricius, *Bibliotheca Græca*, tom. xii. p. 362. ed. Harless.)

Nothing remains of the writings of Apolinarius except some fragments, and the genuineness of these is questioned. Besides the three works already mentioned, he wrote the following:—1. "Five Books against the Gentiles." 2. "Two Books of Truth." 3. "Two against the Jews." Nicephorus (lib. iv. c. 11.) is the only authority for this work, as though it is mentioned in the text of the printed editions of Eusebius (Valesius, *note*, lib. iv. c. 27.), it is left out in the principal manuscripts of that passage. 4. A work on "Piety." Photius (*Bibliotheca*, Cod. xiv.) is the only author who mentions this work. 5. There are two fragments preserved in the preface to the Paschal, or as it is often called, the Alexandrian Chronicle (p. 6, 7. ed. Du Cange, Paris, 1668), which the author of that chronicle professes to quote from a work of Apolinarius, which he calls "A Discourse on Easter" (*ἐν τῇ περὶ τοῦ Πάσχα Λόγῳ*). The single testimony of this anonymous author, who is conjectured to be a writer of the seventh century, is not considered sufficient by Lardner and Tillemont to prove that Apolinarius was the author of a discourse upon Easter; but Gallandius, who has printed the fragments in his "Bibliotheca Patrum" (tom. i. p. 680.), shows that he was the author of them. Tillemont and Lardner are mistaken in the opinion that Apolinarius wrote "Letters" against the Montanist heresy; they have mistranslated the word *γράμματα*, which occurs in the passage of Eusebius (*Histor. Eccles.*, lib. v. c. 19.), which means "writings" (Fabricius, *Bibliotheca Græca*, tom.

vii. p. 160. *note h h*, ed. Harless). These are the only works of Apolinarius which are mentioned; but Eusebius says that he wrote many. Photius commends his style, and Jerom (*Ep.* 83. al. 84. *ad Magnum*), says that he showed in his works "the origin of the several heresies, and from what sects of the philosophers they had sprung." Tillemont proves in *note 2. p. 140.*, that it is a mistake to attribute to Apolinarius the extract from a discourse against the Montanists, which Eusebius has given in his "Ecclesiastical History" (lib. v. c. 16, 17.). Gieseler (*Text-Book of Ecclesiastical History*, vol. i. p. 95. English translation) says that fragments from Apolinarius Claudius are printed in the *Σειρά . . . εἰς τὴν Ὀκτάτευχον*, published at Leipzig, fol. 1772. Routh published the fragments of Apolinarius in his "Reliquiæ sacræ," vol. i. p. 147, Oxford, 1814, 8vo. (Fabricius, *Bibliotheca Græca*, tom. vii. p. 160. ed. Harless; Tillemont, *Mémoires pour servir à l'Histoire Ecclésiastique*, &c., tom. ii. part 3. pp. 89—92. 139—141. 268—270.; Lardner, *The Credibility of the Gospel History*, part 2. ch. 28. § 11.) C. J. S.

APOLLINARIUS (Ἀπολινάριος) or APOLLINARIUS, whose Latinised name is APOLLINARIS, presbyter of LAODICEA in Syria, was born at Alexandria in Egypt. From Alexandria he went to Berytus, where he taught grammar, and afterwards to Laodicea, where he married, and continued to teach grammar. He was made presbyter, and his son, who was also called Apolinarius, a reader. The son became at length bishop of Laodicea. The history of the son in his earlier years is mixed up with that of the father. The son is generally considered the author of the Apollinarian heresy, but Socrates attributes the heresy to the father as well as to the son. The various accounts of the origin of this heresy are the following. In Laodicea there was a heathen sophist named Epiphanius, with whom the two Apollinarii were very intimate. The younger Apollinarius studied under him for some time. Theodotus, bishop of Laodicea, commanded them to break off their connexion with Epiphanius, but the Apollinarii would not obey their bishop. One day Epiphanius recited aloud a hymn which he had written in honour of the heathen god Bacchus, and according to custom, before he began, he bade all who were not initiated in the mysteries of the god to retire; but neither the Apollinarii nor the other Christians who were present went away. When Theodotus heard of this he pardoned the others who were laymen, but he publicly reprimanded the Apollinarii and separated them from the Church. They did penance for their fault, and were restored to communion with the Church. But they continued to associate with Epiphanius; and George who succeeded Theodotus, about the year 335, as bishop of Laodicea, excommuni-

cated them both. The resentment, says Socrates, which the younger Apolinarius felt at this disgrace, and the confidence which he placed in his eloquence, led him to invent the heresy to which he gave his name. Such is the story of Socrates (*Histor. Eccles.* lib. ii. c. 46.). But from Sozomen (*Histor. Eccles.* lib. vi. c. 25.) it appears that this was not the reason which led George to excommunicate them. George, the bishop, was a semi-Arian. Athanasius, the great opponent of the Arians, came to Laodicea in the year 349, and seeing the great abilities of the younger Apolinarius, he conceived a strong regard for him, and they associated together. George pretended that Apolinarius had violated the canons in holding communication with Athanasius, and he excommunicated him. George at the same time alleged, as a further justification of the act, the event which had occurred in the life-time of Theodotus. Sozomen is here speaking only of the son.

It is impossible to decide what works were written by the elder Apolinarius, and it is probable that he is the author of some of the writings which are generally attributed to the son. The emperor Julian published an edict (A. D. 362), forbidding the Christians to read or teach the Greek authors. Then, says Socrates (*Histor. Eccles.* lib. iii. c. 16.), the two Apolinarii were very useful to the Christians; the elder wrote a grammar in a Christian form, and put the books of Moses into heroic verse, and all the other books of the Old Testament into various kinds of metre, used by the Greek poets. The younger, who was an excellent writer, put the Gospels and the apostolical doctrines into dialogues after the manner of Plato. Sozomen (*Histor. Eccles.* lib. v. c. 18) says that "Apolinarius of Syria" wrote on this occasion the Jewish Antiquities in verse, to the reign of Saul, in four-and-twenty books, giving to each book the name of a Greek letter, as Homer had done. He also wrote comedies in imitation of Menander, tragedies in imitation of Euripides, and lyric poems after the manner of Pindar, taking all his subjects from Scripture. Sozomen seems here to be speaking of the son. Among the poems of Gregory of Nazianzus is a tragedy, entitled *Χρίστος πάσχων*, ("Christ suffering,") which some have supposed to have been composed by one of the Apolinarii on this occasion, but it is probable that this tragedy was not written by Gregory or by either of the Apolinarii. (Fabricius, *Bibliotheca Græca*, tom. viii. p. 587. ed. Harless; Tillemont, *Mémoires pour servir à l'Histoire Ecclesiastique*, &c. tom. vii. part 3. p. 1067 — 1075, ed. of Brussels; Lardner, *The Credibility of the Gospel History*, part ii. c. 95.)

C. J. S.

APOLINARIUS (Ἀπολινάριος,) or APOLINARIUS, whose Latinised name is APOLINARIUS, bishop of LAODICEA in Syria, was the son of the Presbyter. Apolinarius

the younger taught rhetoric at Laodicea while Theodotus was bishop of that city, consequently before A. D. 335. It has been questioned whether he was ever a bishop. Socrates, Sozomen, Theodoret, and some others merely call him Apolinarius of Laodicea, but the testimony of Jerom (*De Viris Illustribus*, c. 104., and also in his *Chronicon*, p. 186.), and of Rufinus (*Eccles. Hist.* lib. ii. c. 20.), is sufficient to prove that he was bishop of Laodicea in Syria. He was bishop in the year 362, at the latest, if he is "Apolinarius the bishop" who sent deputies to the council of Alexandria, as the council was held in that year. He died in the reign of Theodosius the Great; he was alive in 381, and died probably soon after this date, certainly before 392. Epiphanius in 376 or 377 calls him "an old man," and "a venerable old man," and Suidas says that he "lived in the time of Constantius, and Julian the Apostate, to the reign of Theodosius the Great, being contemporary with Basil and Gregory."

Apolinarius was a man of great abilities and learning. He was eloquent, subtle, well versed in philosophy and the knowledge of the Greeks, and wrote with great facility on all subjects, so that as St. Basil of Cæsarea says in a letter written in 377, he had filled the whole world with his books. He also knew Hebrew. In the earlier part of his life he did good service to Christianity by his various works in explanation or defence of the Scriptures, and he was highly valued by all the defenders of the orthodox faith, especially by Athanasius, St. Basil, Gregory of Nazianzus, and Serapion. It is difficult to fix the time when Apolinarius began to propagate his heretical opinions. It seems that he was suspected as early as 373, but he was not openly charged with heresy till 377, when Basil, who in 376 (*Epis.* 79.), doubted whether he was guilty of the errors imputed to him, wrote strongly and openly against him. In 377 Epiphanius calls the Dimœritæ heretics, who he says were Apollinarists. Athanasius, who in 369 wrote several pieces against his errors, does not mention Apolinarius by name. Although the error of Apolinarius touching the incarnation was condemned in 362 by the council of Alexandria, and by another council held at Rome, apparently in 375 (Holstenius, *Collectio Romana*, t. i. p. 181. &c.), yet he was condemned by name for the first time in the year 378, by a council held at Rome. The sentence was confirmed by a council at Alexandria in the same year, and by the œcumenical council of Constantinople in 381. This last is the year in which Theodoret says that Apolinarius declared himself openly the head of his party, "having till then endeavoured to hide his impiety." By a law dated the 3d of September, 383, the Apollinarists and other heretics were forbidden to hold any assembly within or without a town, or to appoint a

bishop (Baronius, 383. § 36.). On the 21st of January of 384, Theodosius ordered that all the bishops and ecclesiastics of their sect should be banished from Constantinople, as well as the Arians. Afterwards they obtained permission to hold assemblies, but another law, (10th March, 388) naming the Apollinarists alone, forbids their holding any assembly, having ecclesiastics and bishops, and even remaining in the towns (*Codex Theodosianus*, lib. xiii. p. 129., lib. xiv. p. 130, Lyon, 1665.). Sozomen says that Theodosius put in force this last article against the leaders of the Apollinarists, and thus stopped the progress of the sect. After the year 416 they were reduced to a very small number, and began to be confounded with the Eutychians. The emperor Marcian in 455 declared that the Eutychians were Apollinarists, and subjected the Eutychians to all the edicts which had been passed against the others (Labbeus, *Concilia*, tom. iv. p. 886, 887.).

What opinions were held by Apolinarius is now a matter of dispute. It seems to be certain, that Apolinarius denied the perfect humanity of Christ. He allowed that Christ had taken flesh and the sensitive soul ($\psi\chi\acute{\eta}$), but he denied that he had the rational soul of man ($\nu\acute{o}\upsilon\varsigma$); the word or Divinity supplied its place. "He said that God the Word became flesh by taking a body and soul ($\psi\upsilon\chi\acute{\eta}$), not a rational but an irrational soul, which some call sensitive and animal" (Theodoret in his *Heretical Fables*, lib. iv. c. 8.), "for the mind ($\nu\acute{o}\upsilon\varsigma$) was superfluous, God the Word being present." (lib. v. c. 11.) Apolinarius himself allows this in a letter preserved by Leontius of Byzantium (*Adversus Fraudes Apollinaristarum*, in the *Bibliotheca Patrum*, Lyon, tom. ix. p. 712.). "We confess, not that the Word of God, which was in the prophets, came to a holy man, but that the Word itself was made flesh, assuming not a human and mutable mind ($\mu\epsilon\sigma$), which is led captive by base thoughts, but a divine mind, immutable and heavenly." He seems to have derived this error from the writings of the New Platonists. Plotinus, for instance, was of opinion that man was made up of three things, a body, the vegetative faculty, and the rational; and that these three things were different. The opinion that our Lord had no rational soul was also entertained by the disciples of Apolinarius, Vitalis, Jobius, and Valentinus, who were all bishops. They argued that two perfect things cannot make one thing; Christ could not have assumed the sinful and condemned soul, else he would be a sinner; they could not recognise in Christ two natures, opposed the one to the other, and separated ($\acute{\alpha}\mu\eta\rho\tau\eta\mu\acute{\epsilon}\nu\alpha\varsigma$) without any union or dependance on each other. To the Catholics they said, "If Christ put on the perfect man, you are man-worshippers;" but Gregory of Nazianzus answered, "If

I am a man-worshipper, you are flesh-worshippers" (Gregor. Naz. *Carmin.* 146. p. 247. c.; *Orat.* 51. p. 742. c. Compare *Orat.* 52. p. 748. b. c.). Rufin says that Apolinarius first began by asserting that Christ had taken only the body, but that he afterwards allowed that Christ had also taken the animal soul. This account is supported by Marius Mercator, by Augustin, and apparently by Epiphanius. Augustin generally divides the followers of Apolinarius into three classes; those who allow no soul at all to Christ, those who take from him only the reasonable soul, and those who say that his flesh was not taken from a woman, but was a part of the divinity changed into flesh. (Augustin, *De Dono Perseverantia*, c. xxiv.) Other heretical tenets are attributed to Apolinarius by contemporary writers, but there are some fragments of his works in which he denies them. These tenets are: 1. That the body of Christ was of the same substance or homoïasian with the divinity. This is condemned as "great madness" by Apolinarius in a passage preserved by Leontius (*Bibliotheca Patrum*, t. iv. p. 2. p. 1031. c.), and by his disciple Valentinus (*ib.* p. 1035. b.). 2. That his deity suffered. Theodoret (*Dialogus*, iii.) reckons Apolinarius among those who held that the Deity was incapable of suffering. 3. That the body of Christ came down from heaven; but Apolinarius denies this. 4. That the divine and human nature were confounded in Christ. Apolinarius denies this (Theodoret, *Dialogus*, ii.). Some or all of these opinions are attributed to Apolinarius himself by Gregory of Nazianzus in his letter to Nectarius of Constantinople, written about the year 385, and Gregory quotes as a voucher a work of Apolinarius (*Ad Nectarium*, *Orat.* 46. p. 722.), as also does Gregory of Nyssa, who attacks them in his long work against Apolinarius, published by Zaccagni in his "*Monumenta Vetera*," Rome, 1698, p. 123—287. They are mentioned by Athanasius in his treatise against the Apollinarists, written in 372 (t. i. p. 921—925), and in his letter to Epictetus, bishop of Corinth, (t. i. p. 901, &c.) written about the year 371, and by Epiphanius in his article upon the Apollinarists, written in 377. It has been argued that these opinions were only held by various bodies of his followers, but Apolinarius was living at the time that these works were written; and Theodoret says that Apolinarius used very different language in various works, and that his different followers appealed to his writings. Enough of the works of Apolinarius do not remain to enable any positive opinion to be passed, whether these tenets were really held by him, or whether they are consequences from his doctrines, which he did not own. It is clear, however, that his disciples disagreed in their interpretation of their master's writings. Pole-

mius or Polemo was the head of one party among them, Valentinus and Timotheus of another.

Both Leontius of Byzantium, who was no friend to Apolinarius, and Philostorgius, who was an Arian, allow that he believed in a consubstantial Trinity, and this authority is sufficient to decide this point. However, Theodoret says that in some writings he spoke of different degrees in the Trinity, saying that the Spirit is great, the Son greater, and the Father greatest of all. Apolinarius held other opinions, which were not however considered heretical, that souls are propagated from souls (Jerom, *Epist.* 78. al. 82. tom. iv. p. 642.), and that good men would be raised up again to live a thousand years in Judea, when the law of Moses would be re-established, with the rites of circumcision and sacrifices at the temple (Basil, *Epist.* 263. al. 74.; Jerom, in *Joel* c. iii. t. 3. p. 2. p. 1364. and elsewhere). Of the numerous works of Apolinarius only one work has come down entire. 1. A Greek Paraphrase of the Psalms in hexameter verse, which is attributed by some to the elder Apolinarius, and it cannot be decided which of them is the author. It is entitled "Psalmorum Davidicorum Metaphrasis," and was first published by Adrian Turnebus from two manuscripts in the royal library of Paris, 8vo. Paris, 1552. It has been reprinted with a Latin version in the "Bibliotheca Patrum" of Morell, Paris, 1644, tom. xiv. p. 162—298, and in the "Bibliotheca Patrum" of Gallandius, tom. v. p. 359, Venice, 1769, and elsewhere. 2. "He published innumerable volumes upon the Holy Scriptures," (Jerom, *De Viris Illus.* c. 104.). Some of these were commentaries, and we can trace out from ancient writers, particularly from Jerom, that he wrote commentaries upon most parts of Scripture. Fragments of his commentary upon St. Luke were published by Angelo Mai in his "Classici Auctores," tom. x. p. 495. 4to. Rome, 1827, and also in his "Scriptorum Veterum Nova Collectio e Vaticanis Codicibus edita," tom. i. pars 1. p. 179—189. Rome, 1825, 4to. A fragment of his commentary upon Daniel is quoted by Jerom (in *Dan.* ix. t. iii. p. 1114.). The commentaries of Apolinarius upon Scripture were much too concise and left many difficulties unexplained. 3. Other fragments are extant in the "Acta Concilii Lateranensis" (*Concilia*, tom. vi. ed. Labbe, p. 314.) and elsewhere; but the author who has preserved most fragments from his works is Leontius of Byzantium in the treatise already quoted. 4. The Eutychians attributed several letters and treatises of Apolinarius to Gregory Thaumaturgus, Athanasius, and Pope Julius. A letter written to Dionysius, priest of Alexandria, by Apolinarius, and another to Prosdocius by Apolinarius or his disciple Timotheus, were attributed to Julius.

These letters may be seen in Coustant, "Epistolæ Romanorum Pontificum, &c. Appendix," fol. Paris, 1721. 5. "Thirty Books against Porphyry," which says Jerom (*De Viris Illustribus*, c. 104.) "are esteemed the most valuable of all his works." This work is lost, but a passage from it is quoted by Jerom (in *Daniel*. ix. p. 594.). 6. "Hymns and short Psalms" (Sozomen, *Histor. Eccles.* lib. vi. c. 25.) 7. A work "On Behalf of Truth" (Sozomen, *Histor. Eccles.* lib. v. c. 18.). It is not clear whether this is the same as the work against Porphyry, or different from it. Apolinarius wrote against various heresies. 8. "Against the Manichees" (Epiphanius, *Hær.* 66. n. 21.). 9. "Against Eunomius" (Philostorgius, viii. 12.). 10. "Against the Arians," and 11. "Origen and others" (Theophilus, *Lib. Pasch.* 1. ap. Hieronym. t. 4. p. 2. p. 694.). Some account of his other works is given in the following authorities. (Lardner, *Credibility of the Gospel History*, part ii. ch. 95.; Tillemont, *Mémoires pour servir à l'Histoire Ecclesiastique*, &c. tom. vii. part 3. p. 1055—1118. 1445—1456. ed. Brussels; Basnage, *Historia Hæresis Apolinarius*, reprinted by Voigt in his *Bibliotheca Hæresiologica*, tom. i. fascic. 1. p. 1—96.; Basnage, *Thesaurus Monumentorum Ecclesiasticorum*, &c. vol. i. p. 226.; C. G. F. Walchius, *Historia Hæres.* tom. iii. p. 120.; Fabricius, *Bibliotheca Græca*, tom. viii. p. 584. ed. Harless.) C. J. S.

APOLLAS OF CYRENE. [APELLAS OF CYRENE.]

APOLLINAIRE, SAINT, whose Latinised name is APOLLINARIS, was bishop of Valence, a town on the Rhône. He was present at the council held on the 15th of September, 517, at Espaonne, an obscure place, which was probably in the diocese of Vienne, and also at the third council of Lyon, held soon afterwards. He was bishop for more than thirty-four years. Many miracles are said to have been wrought at his tomb. His life, by an anonymous writer, was published by Labbe, in his "Nova Bibliotheca Manuscriptorum," vol. i. p. 689—692, and reprinted by Martène in his "Veterum Scriptorum et Monumentorum amplissima Collectio," vol. vi. p. 779—783. This life is of little importance, but it contains an account of the principal events of the third council of Lyon. (*Histoire Littéraire de la France*, tom. iii. p. 91. 143.) C. J. S.

APOLLINARIS, AURELIUS, a Latin poet of the third century, who wrote a poem in iambic verse on the life of the Emperor Carus, which is now lost. Carus died in the year 283. Numerian wrote a much better poem on the same subject. (Vopiscus, *Numerianus*, c. 11.; *Histoire Littéraire de la France*, tom. i. p. 415.) C. J. S.

APOLLINARIS, CLAUDIUS, SAINT. [APOLINARIUS, CLAUDIUS, SAINT.]

APOLLINARIS OF HIERA'POLIS.

[APOLLINARIUS OF HIERAPOLIS.]

APOLLINARIS OF LAODICE'A.

[APOLLINARIUS OF LAODICEA.]

APOLLINARIS, SAINT. [APOLLINAIRE, SAINT.]

APOLLINARIS SIDONIUS, CAIUS SOLLIUS, SAINT. Some manuscripts add the name of MODESTUS, which they place before Apollinaris. He was born at Lyon on the 5th of November, A. D. 430, but his family seems to have been originally of Auvergne, and was one of the most distinguished in Gaul. His grandfather, Apollinaris, was the first of the family who embraced Christianity; and he was præfect of the Gauls in the reign of the tyrant Constantine. His father was tribune and secretary of state under the emperor Honorius, and præfect of the Gauls under Valentinian III. His mother, whose name is unknown, was nearly related to the mother of an Avitus, who is supposed to be the emperor of that name. Apollinaris received an education suitable to his birth. He was taught poetry by the poet Hoenius (*Carmen* 9.), philosophy by Eusebius (*Epist.* iv. 1.), from whom perhaps he also learned arithmetic, astrology, and music, which Apollinaris says are essential parts of education (*Carmen* 14.). He acquired enough of Greek to translate it into Latin. But poetry was the favourite subject of Apollinaris. He was also ambitious, and he thought of rising to posts of honour. It is probable that he chose the profession of the bar. But before he obtained any office he married Papiantilla, daughter of that Avitus who was afterwards emperor. She brought him as a dowry the domain of Avitac in Auvergne, which Apollinaris has described in one of his letters (*Epist.* ii. 2.). He was not twenty when he married, and he had at least four children.

His father-in-law, Avitus, was declared Augustus on the 10th of July, 455, and Apollinaris followed him to Rome, where he pronounced his panegyric in verse in the presence of the Roman senate and people on the first day of the next year, on which Avitus commenced his consulship. The only reward which he received for this poem, which he wrote at the age of twenty-five, was, as he complains, the erection of a bronze statue, which was placed near the statue of Trajan, under the portico which led to the Greek and Latin libraries. The reign of Avitus, by whom Apollinaris expected to be advanced, was of short duration. Before the end of the year 456 Avitus was dethroned by the intrigues of Count Ricimer, and Majorian succeeded him. A part of the Gauls took up arms to avenge Avitus, and Apollinaris went to Lyon, which declared for Avitus, and received within its walls a body of Visigoths, sent by the Visigoth king, Theodoric II. The city was besieged by the Romans and compelled to surrender; it was deprived of its

privileges, laden with imposts, and obliged to receive a garrison, which was guilty of the greatest excesses. Apollinaris entreated Majorian for his life, and his life was spared. He also addressed to the emperor a supplication in verse in behalf of his native city. Majorian came to Lyon in 458, and the poet pronounced a panegyric upon him in verse (*Carmen* 5.). Majorian granted his petition in behalf of Lyon; he withdrew the garrison, restored to the city its privileges, and exempted it from the contributions which it had promised to pay. This emperor raised Apollinaris, in 461, to the dignity of a count, and gave him some other offices about his court. In 461 Ricimer caused Majorian to be assassinated, and placed the diadem on the head of Severus. It appears that Apollinaris took this opportunity of quitting the Roman court, and that he passed the whole reign of Severus in his domain of Avitac, occupying himself with literature, his domestic affairs, and the society of his friends (*Epist.* ii. 9.; *Carm.* 23. v. 439. 490—501.).

Severus was poisoned by Ricimer, and Anthemius becoming emperor in 467, ordered Apollinaris, who was then at Lyon, to come to Rome. He arrived at Rome in time to be present at the marriage of Ricimer with the daughter of Anthemius, and pronounced a panegyric in verse upon the emperor the 1st of January, 468 (*Carmen*, 2.). Anthemius made him chief of the senate, præfect of the city, and after some time patrician.

Apollinaris had now obtained every honour to which a private person could aspire, except the consulship, when he gave up all, and passed, as he says himself, from a secular life and the first offices of the court to the humility and sanctity of a bishop (*Epist.* iii. 1.). Towards the close of the year 471, he was elected bishop of Clermont, though not yet admitted among the clergy. As the diocese of Clermont at that time comprehended all Auvergne, Apollinaris is called "Arvernorum Episcopus." With the change in his condition, Apollinaris became a new man. He renounced profane literature, and even poetry; he wrote verses rarely, and such as he did write were generally in honour of the saints and martyrs (*Epist.* ix. 16.). He contented himself with composing letters in prose, and he sought to form a style more suitable to his profession, less studied and more approaching to common conversation than he had used before (*Epist.* iv. 3.). He became a man of prayer, of fasting, and charity. The greatest prelates of the church in those days, St. Lupus of Troyes, St. Remigius of Reims, St. Patiens of Lyon, corresponded with him and were his friends. Most of the letters which he wrote after he became bishop were addressed to men of power in behalf of the temporal interests of the people committed to his charge. In 474, the city of Clermont

was besieged by Euric, king of the Visigoths. It suffered greatly. Winter forced Euric to raise the siege : but the city was distracted by two factions ; one party wished to abandon the town, another to stay and defend it. Apollinaris brought from Lyon the priest Constantius, who, by his eloquence, restored concord amidst the inhabitants. The country through which the Visigoths had passed was entirely devastated ; more than four thousand Burgundians came to Clermont, destitute of every thing. The bishop sold even his silver plate secretly to supply the necessities of his people. But Papiantilla, when she heard of this, bought back the plate, and returned it to her husband. In order to implore divine mercy, Apollinaris now established in his diocese the ceremony of rogations, in imitation of St. Mamert, who had just instituted it at Vienne in Dauphiné (*Epist.* vii. 1.). But Julius Nepos, the emperor of the West, bought peace with Euric by the cession of Auvergne, and the Visigoths became masters of Clermont before the end of the reign of Nepos, that is, before the 28th of August, 475. Apollinaris demanded of Euric, who was an Arian, that the Catholics, who now passed under his dominion, should be allowed to elect their own bishops. Euric refused and sent him prisoner to the castle of Livia not far from Carcassone, where he remained for a year. When he was restored to his diocese, he endeavoured to assuage the sufferings of his people under the barbarian rule. Nothing is known of the last years of his life, except that he experienced much trouble from two priests who endeavoured to get possession of his bishopric, but did not succeed. Apollinaris died on a Saturday, which was the 21st of August. This is the day on which his memory is honoured by the church of Clermont, which has placed him among its saints. The church of Lyon celebrates his festival on the same day. The year is uncertain, but the most ancient monuments and the epitaph on his tomb show that he died during the reign of Zeno. It is probable that he died in the year 488, which was the fifty-eighth of his life and the eighteenth of his episcopate. His body was interred first in the church of St. Saturninus and afterwards transferred to that of St. Genès (Basilica Genesiana). The French house of Polignac, which is exceedingly ancient, reckons its descent from the brother of the bishop, and believes that the name of Polignac was formed by degrees from that of Apollinaris. When the wife of Apollinaris died is unknown ; she was alive in the year 474. When her husband became a bishop, "it cannot be doubted," say the Benedictines of St. Maur, "that she became his sister according to the canons" (*Histoire Littéraire de la France*). They bring forward no proof. Apollinaris wrote several works which are lost. Those which are extant he published

himself. They are :—1. "Carmina XXIV." These poems appeared before the letters at different periods, and before Apollinaris became a bishop. Some other pieces of poetry, epitaphs, and inscriptions are inserted among his letters. The most remarkable of these poems are the panegyrics upon the three emperors, Avitus, Majorian, and Anthemius. They are not printed in chronological order. 2. "Epistolæ." There are nine books of letters, and two others are inserted among the verses. Apollinaris published these books separately and at different periods after he became a bishop. The last book was probably published in 483, as may be inferred from the twelfth letter of the ninth book ; but Apollinaris in the publication of his letters observed no order either of subject or chronology. The literary merit of his works is not great. His style is tumid, obscure, and affected, too full of antithesis and points. His metaphors and comparisons are too bold ; many of his words are unusual, and some he coined for himself. Yet there is considerable eloquence, fire, and conciseness in his diction. He excels in description. The real value of his works is this, that they contain historical facts which cannot be found elsewhere ; and although Apollinaris mentions the events of his age very briefly, yet his writings throw considerable light on the political and literary history of the fifth century. Gibbon and the other historians who treat of that period refer continually to him.

The editions of his works are numerous. The earliest appeared without any mark to fix the place and date of publication, with this title, "Caii Solii Apollinaris Sidonii Arvernorum Episcopi Opera," folio, 151 pages. It is supposed to have been printed at Utrecht about the year 1473, soon after the invention of printing. (Nodier, *Bibliothèque Sacrée*, p. 253. ; Laire, *Index Librorum ab Inventa Typographia*, tom. i. p. 184.)

The first edition with date appeared at Milan, fol. 1498, with a commentary by J. Baptista Pius. The first good edition was published with notes by Savaron, 8vo. 1598, Paris, who sent forth a second and improved edition at Paris, 4to. 1609. Sirmond published a better edition, with valuable notes, 8vo. Paris, 1614 ; it was reprinted under the superintendence of Ph. Labbe, 4to. Paris, 1652. The text of Sirmond was adopted in the "Bibliotheca Patrum" of Lyon, in 1677 ; but the best copy of Sirmond's edition is the one printed in the "Opera Varia" of Sirmond, tom. i. fol. Paris, 1696. Both the editions of Savaron and Sirmond should be used. Savaron is more anxious to display his erudition than explain his author ; Sirmond is content with explaining him. The works of Apollinaris form a part of the "Bibliotheca Patrum" of Gallandius, tom. x. p. 463, &c. Venice, 1774. From the character of that work this is probably an excellent edition.

There is no English translation ; but the recent French translation, with the Latin text on the opposite side, by Grégoire and Collombet, 8vo. Paris, 1836, three vols., contains a good life and introduction to the works of Apollinaris. (*Histoire Littéraire de la France*, tom. ii. p. 550—573. ; Grégoire and Collombet, *Œuvres de C. Sollius Apollinaris Sidonius*, &c.) C. J. S.

APOLLINARIS, SULPITIUS CAIUS, a celebrated grammarian, who is supposed to have been born at Carthage, and who taught at Rome during the reign of the Antonines in the second century of our æra. He is supposed to be the author of those summaries in Iambic verse which are generally prefixed to the comedies of Terence, headed with these words, "C. Sulpitii Apollinaris Periocha." Crinitus, in a letter which is inserted among the letters of Politian (lib. xii. ep. 22., Paris, 1526, 4to.), says that in a very ancient manuscript this inscription, "C. Sulpici Apollinaris Periocha," was found prefixed to these summaries, and this manuscript is the authority upon which they are attributed to Apollinaris. He wrote an epigram upon the order which Virgil gave that the *Æneid* should be burned after his death. The epigram is extant, and may be found among the "Testimonia Veterum" prefixed to various editions of Virgil. It consists of six verses, of which the last two are the best :

"Infelix gemino cecidit prope Pergamos igne,
Et pæne est alio Troja cremata rogo."

One of the pupils of Apollinaris was Helvius Pertinax, who from a teacher of grammar became emperor of Rome. Another was Aulus Gellius, who in various parts of his "Noctes Atticæ" expresses a high respect for his master. He says that, when he was a young man (adolescentulus) at Rome, he attended the lectures of Apollinaris more frequently than those of any other grammarian (lib. vi. c. 6. and lib. xx. c. 6.) and that Apollinaris was the most learned man that he ever knew, (lib. xviii. c. 4.). In this last passage Aulus Gellius gives a long anecdote of the way in which Apollinaris turned into ridicule a vain-glorious pretender to knowledge "by that kind of facetious irony which Socrates used against the Sophists." In another passage (lib. xiii. c. 18.) he relates how Apollinaris checked a forward young scholar, "as was his custom when he rebuked, with exceeding placidity and mildness." Nothing remains of any works which Apollinaris might have written, except the epigram and the summaries of the comedies of Terence and a few explanations of Latin words and phrases, which Aulus Gellius has inserted in the parts of his "Noctes Atticæ" already quoted, and also in the following passages : lib. ii. c. 16., lib. iv. c. 17., lib. xi. c. 15., lib. xii. c. 13., lib. xiii. c. 16., lib. xv. c. 5., lib. xvi. c. 5., lib. xix. c. 13., lib. xx. c. 6. From lib. xv. c. 5. it

appears that some letters of Apollinaris were extant in the time of Gellius. In lib. ii. c. 16. Gellius quotes a passage in which Apollinaris corrects an explanation of a Latin word given by another grammarian named Cæsellius Vindex, who wrote a work entitled "Lectiones antiquæ," which was celebrated at the time. Gellius does not say whence he took the remarks of Apollinaris. (Bayle, *Dictionnaire*, &c. ; Tillemont, *Histoire des Empereurs*, tom. ii. p. 331., 4to. Paris, 1720.) C. J. S.

APOLLINARIUS (Ἀπολλινάριος), a writer of Greek epigrams, two of which are inserted in the "Analecta Veterum Poetarum Græcorum" of Brunck, ii. 283., and the "Anthologia Græca" of Jacobs, book xi. 399. 421. (Fabricius, *Bibliotheca Græca*, tom. viii. p. 586. ed. Harless.) C. J. S.

APOLLINARIUS, CLAUDIUS, SAINT.
[APOLINARIUS, CLAUDIUS, SAINT.]

APOLLINARIUS OF HIERA'POLIS.
[APOLINARIUS OF HIERAPOLIS.]

APOLLINARIUS OF LAODICE'A.
[APOLINARIUS OF LAODICEA.]

APOLLOCRATES. [DIONYSIUS THE YOUNGER.]

APOLLODO'RO, FRANCESCO, called Il Porcia, an Italian painter of the Friuli, who lived at Padua about 1600. He was an excellent portrait painter, and among many other portraits painted those of nearly all the men of letters at Padua in his time. (Ridolfi, *Le Maraviglie del Arte*, &c. ; Lanzi, *Storia Pittorica*, &c.) R. N. W.

APOLLODO'RUS (Ἀπολλόδωρος), a Greek jurist of the time of the emperor Theodosius the Younger, from A. D. 408 to 450, and one of the commission appointed by that emperor to compile the Theodosian code. Respecting his life nothing is known, except that he is mentioned in several official capacities : thus we know that in A. D. 429 he is called "comes" and "magister memoriæ," and some years after "comes sacri consistorii." It has been supposed that he is the same person as the Apollodorus to whom some of the letters of Symmachus are addressed, who was proconsul of Africa in the years A. D. 399 and 400, and who is mentioned a few years before (A. D. 396) as "comes rei privatæ" under the emperors Arcadius and Honorius. But there is no evidence that is decisive on this point. (*Codex Theodosianus*, i. tit. 1. s. 5. &c., xi. tit. 26. s. 32., xvi. tit. 11. s. 1. ; the second preface to the *Corpus Juris Antejustinianei*, ed. Bonn ; Aurel. Symmachus, *Epist.* viii. 4., ix. 14. 48.) L. S.

APOLLODO'RUS, a sculptor who was remarkable for the great labour that he bestowed upon his works, and for the severity with which he judged them. He often destroyed his finished statues from their failing to satisfy his fastidious taste. This conduct procured for him the name of "insanus," or the mad. Silanion, a brother artist, made a bronze statue of him, in which the energy and

violence of his character were so strongly expressed that Pliny says it was rather a statue of Rage than of a man. From the known date of Silanion, it is probable that Apollodorus lived about the 114th Olympiad, 324 B. C. The name of Apollodorus is mentioned in the inscription on the plinth of the Venus de' Medici as the father of Cleomenes, the maker of that statue; but it is uncertain who this Apollodorus is. (Pliny, *Hist. Nat.* xxxiv. 8.) R. W. jun.

APOLLODORUS (Ἀπολλόδωρος), a physician who is said by Pliny to have written a treatise addressed to one of the Ptolemies of Egypt giving him directions as to what kinds of wine he ought to drink. In this work, as the Italian wines were unknown at the time, he particularly recommended those of Naspercenæ in Pontus, of Oreus in Eubœa, of a place called Œnea, of Leucas in Acarnania, of Ambracia in Epirus, and, above all, of the island of Peparethus in the Ægean Sea. Perhaps he may be one of the two physicians mentioned by Pliny, of whom one was a native of Citium in Cyprus, and the other of Tarentum in Apulia. Perhaps, too, he may be the author of the work *Περὶ Θηρίων* or *Θηριακὸς Λόγος*, ("On Venomous Animals," which is mentioned by Ælian in his "History of Animals," Athenæus, the Scholiast on Nicander, and Pliny in the Index of Authors quoted in his eleventh book; and which is sometimes attributed to Apollodorus the Grammarian of Athens. This is probably the work quoted by Pliny in several places of his Natural History, and by Galen in the second book of his work on Antidotes.

Another physician of this name (or possibly one of the two mentioned above) is said by the Scholiast on Nicander to have written a work *Περὶ Βοτανῶν* ("On Plants"); and Athenæus quotes a treatise *Περὶ Μύρων καὶ Στεφάνων* ("On Ointments and Chaplets"), written by a person of this name, which may perhaps be the work quoted by Pliny in the Index to his twelfth and thirteenth books, under the title "De Odoribus." Of all these works a few fragments remain, and it is only from their subject-matter that they may be supposed to belong to one or both of the two physicians mentioned by Pliny. (Fabricius, *Biblioth. Græca*, vol. iv. p. 299. ed. Harles; Heyne, *Apollodorus*, p. 1168. seq.; Schweighæuser, *Notes and Index Auctorum to Athenæus*; Harduin, *Index Auctorum to Pliny*.)

W. A. G.

APOLLODORUS (Ἀπολλόδωρος), of ACHARNÆ in Attica, a son of the wealthy banker Pasion, was born about B. C. 395. On the death of his father, in B. C. 370, Apollodorus had attained the age of twenty-four, and his mother, Archippe, who was an Athenian courtesan, then married Phormion, a freedman of Pasion, who was also appointed guardian of Pasicles, the younger son of Pasion. The banking business as well as a

shield manufactory, which had been conducted by Pasion, passed into the hands of Phormion for a fixed term of years, and he had to pay an annual rent, which was divided between Apollodorus and Pasicles. After the expiration of this term, Apollodorus got the shield manufactory, and Pasicles the banking business, and the capital left by their father was likewise divided between them. Archippe died in B. C. 360, and the two brothers now came into possession of their mother's property. After ten years, in B. C. 350, Apollodorus, who was then archon eponymus at Athens, brought an action against Phormion for not having delivered up to himself and his brother all the property belonging to them. The case was tried, and Demosthenes wrote the defence for Phormion (ὕπὲρ Φορμίωνος), which is still extant. In this trial Phormion was supported by one Stephanus and some other witnesses, who were immediately after accused by Apollodorus of having given false testimony. The two orations of Demosthenes against Stephanus still extant (κατὰ Στεφάνου Ψευδομαρτυριῶν) were written by Demosthenes on that occasion for Apollodorus. Among the numerous suits which Apollodorus is said to have had, and in most of which Demosthenes wrote the speeches for him, there is one against Neæra, which probably belongs to the year B. C. 340. The speech which he then delivered is likewise extant among the orations of Demosthenes (κατὰ Νεαίρας). Further particulars are not known about Apollodorus, except that he twice performed the liturgy of the trierarchy. (The Greek argumenta to the orations of Demosthenes for Phormion, against Stephanus and Neæra; Demosthenes, *pro Phorm.* p. 951., c. *Polyclēm*, p. 1208., c. *Nicostratum*, p. 1247.; Æschines, *de falsa Legat.* 50.; Plutarch, *Demosth.* 15.; Diodorus Siculus, xvi. 46.; Clinton, *Fasti Hellenici*, ii. 440., &c. second edit.) L. S.

APOLLODORUS (Ἀπολλόδωρος), of ARTEMITA in Parthia, whence the ethnic adjective Ἀρτεμίτας or Ἀρτεμιτηνός is sometimes added to his name to distinguish him from the numerous other personages of the same name. He belongs to the period between Alexander the Great and Strabo, and wrote a work on the history of the Parthians, of which the fourth book is quoted by Athenæus. In two passages Strabo speaks of an Apollodorus of Adramyttium (Ἀδραμυττηνός), and from these passages we must infer that he is speaking of the author of the work on the Parthians. It is therefore now generally supposed that in those two passages the reading Ἀρτεμιτηνός must be substituted in the place of Ἀδραμυττηνός. Stephanus of Byzantium speaks of an Apollodorus as the author of a work on Caria, which must have consisted of at least fourteen books, but it is uncertain if this is the Apollodorus of Artemita. (Strabo, ii. 118., xi. 509. 519., xv. 685., xi. 516. 526.; Athenæus, xv. 682.; Stephanus

Byzantium, sub voc. Ἀρτεμίτα, Ἀρκόνησος, and Λαγινία.) L. S.

APOLLODORUS (Ἀπολλόδωρος), of ATHENS, one of the most celebrated of the ancient Greek painters, was born at Athens about 440 B.C. He was the founder of a new school of painting, or rather he rendered painting complete as an imitative art, by adding to or combining with the essential and generic style of design which had prevailed since Polygnotus and Phidias, local colour and tone (φθορὰν καὶ ἀπόχρωσιν σκιάς). Earlier painters had distinguished themselves for a certain degree of effect of chiaroscuro, as Dionysius of Colophon for instance, but Apollodorus was the first who appears to have attained that perfect imitation of the numerous effects of light and shade invariably seen in nature, arising from light reflected reciprocally from one contiguous object to another, which always partakes in a slight degree of the colour of the object from which it is reflected. If we may depend upon the criticisms of ancient writers, the works of Apollodorus were not inferior, in this respect, to the works of the most distinguished masters of modern times. His pictures riveted the eye, not on account of their local colour or tone only, but also for a powerful and peculiar effect of light and shade; on which account he acquired the surname of "the Shadower" (σκιαγράφος). Apollodorus was the first, says Pliny, who duly proclaimed the pencils' honours (the style or cestrum was also an instrument used by the Greek painters), for he was the first who painted men and things as they really appeared (hic primus species exprimere instituit). This constituted the distinction of style between his works and those of Polygnotus of Thasos: the style of Polygnotus was representative and generic; that of Apollodorus was imitative and dramatic.

Pliny commences his sketch of the history of Greek painting with Apollodorus, terming him the first luminary of art; but he mentions only two of his paintings,—A Priest in the act of Devotion, and Ajax wrecked, both remarkable works, not only in chiaroscuro, but in invention and in composition. The Ajax wrecked was, in Pliny's time, at Pergamum.

Apollodorus used to wear a Persian tiara; and he was in the habit, says Plutarch, of writing upon his pictures,—“It is easier to find fault than to imitate” (μωήσεται τις μάλλον ἢ μιμήσεται). Pliny states that Zeuxis wrote the same line upon one of his works. Zeuxis was the great rival of Apollodorus, and probably did so in derision of Apollodorus, whom he seems to have surpassed, and apparently in his own style, for Apollodorus complained that Zeuxis, upon whom he wrote some verses, had stolen his art from him.

A picture attributed to Pamphilus, of the

Heraclidæ, Alcmæna, and the daughter of Hercules, supplicating the Athenians when under fear of Eurystheus, is said by the scholiast on the “Plutus” of Aristophanes (v. 385.) to have been painted by Apollodorus. (Pliny, *Hist. Nat.* lib. xxxv. c. 11. 36.; Plutarch, *De Glor. Athen.* 2.; Hesychius, sub voc. Σκιαγραφίαν.) R. N. W.

APOLLODORUS (Ἀπολλόδωρος), of ATHENS, a celebrated grammarian and historian. He was a son of Asclepiades, and was instructed in philosophy by Panætius of Rhodes, and Diogenes, the Babylonian, who was sent, in B. C. 155, by the Athenians as ambassador to Rome with Carneades and Critolaus. In grammar he was a pupil of the famous Aristarchus. This is all that we know about the life of one of the most active and valuable writers of antiquity. As to the time at which he lived, we may form some judgment from the persons by whom he was instructed; and in addition to this we know that Apollodorus carried one of his works, the *Chronica*, down to B. C. 143, and that he dedicated it to Attalus II. (Philadelphus), king of Pergamus, who died in B. C. 138. Apollodorus therefore must have survived the year B. C. 143.

Among the numerous and useful works of Apollodorus, only his *Bibliotheca* (Βιβλιοθήκη) has come down to us, and even this is not complete, as the last portion of it is wanting. It now consists of three books, a division which does not appear in any of the extant MSS., and was made by the first editor, Benedictus Ægius of Spoleto. The work is a brief manual of Greek mythology: it begins with a short account of the ancient cosmogonies and theogonies, and then proceeds to the heroic ages of Greece. The first book, from the seventh chapter, is chiefly occupied with the stories and legends connected with the Æolic race. The second contains the stories about the families of Inachus, Perseus, Hercules and the Heraclids; and the third book those of the family of Agenor, which lead the author to speak of the legends of Crete and Thebes. He then proceeds to the legendary history of Arcadia, Laconia, and Attica. Here the work breaks off in the history of Theseus, although we know from Photius, who had the complete work before him, that it also embraced an account of the Trojan stories, and of the return of the heroes from Troy: consequently a considerable part of the work is lost. Apollodorus relates his stories in the plainest and briefest manner, so that the work has all the appearance of a mere chronicle of events. This has led many modern critics to regard the *Bibliotheca* in its present form as an abridgement of the original work, or as a compilation from the work of Apollodorus on the gods (περὶ Θεῶν). Various arguments have been brought forward to establish this opinion, but none of them seem to be conclusive. The style, if we can

at all speak of style in a work of this kind, is simple, and the author gives what he found in the plainest language, which is in many cases not free from great carelessness, and without any attempt to explain or illustrate the mythi. He took his accounts from the best sources, especially the ancient poets, such as Homer, Hesiod, Eumelus, Asius, Cereops, Pisander, Panyasis, Stesichorus, Pindar, the tragic writers and others. It is to us the best and most useful extant work on Greek mythology. The MSS. are in a bad condition, and the text was still more corrupted by the arbitrary alterations of Benedictus Ægius, who published the editio princeps of the Bibliotheca at Rome, 1555, 8vo. The next edition of Commelinus (Heidelberg, 1599, 8vo.) has a somewhat improved text. After various other editions, among which we need mention only those of Tanaquil Faber (Paris, 1661, 8vo.), and Thomas Gale in his collection of the "Scriptores Historiæ Poetiæ" (Paris, 1675, 8vo.), there followed the first critical edition by Ch. G. Heyne, in 4 vols., 12mo. (Göttingen, 1782-83), which also contains a commentary and the fragments of the lost works of Apollodorus. An improved edition of it in 2 vols. 8vo. appeared at Göttingen, 1802. The best among the subsequent editions are those of Clavier (Paris, 1805, 2 vols. 8vo.) with a learned introduction, a commentary, and a French translation, of C. and Th. Müller in their "Fragmenta Historicorum Græcorum" (Paris, 1841, 8vo.), and of A. Westermann in his "Mythographi" (Braunschweig, 1843, 8vo.).

The following is a list of the lost works of Apollodorus, of which we possess only some fragments which are collected in Heyne's edition of the "Bibliotheca," and in Müller's "Fragmenta Historicorum Græcorum."

1. A work on the Gods (*περὶ Θεῶν*). It contained an account of the gods and some of the heroes; with descriptions of festivals and religious rites, both in Greece and foreign countries. It consisted of twenty-four books, and was as much of a grammatical as of a mythological nature, for the author gave allegorical interpretations of the mythi, which were mostly based upon etymologies. The numerous fragments, as well as the passages of ancient writers, in which the work is mentioned, have been collected by Heyne (iv. 1039-1072), and C. and Th. Müller (p. 428-435.).

2. A versified Chronicle of the History of Greece (*Χρονικά* or *Χρονική Σύνταξις*), which comprised the history from the fall of Troy to B. C. 143. It was dedicated to Attalus II. of Pergamus, and was written in the so-called comic metre, that is, in Iambic senarii. The statement of Suidas that Apollodorus invented the metre called *tragiambi* cannot have any reference to this or any other versified work of Apollodorus, and is perhaps a mere mis-

take of Suidas, which he made in consequence of confounding this Apollodorus with some other writer of the same name. This chronicle of Apollodorus was a valuable work. There is still a considerable number of fragments which are in the collections of Heyne (p. 1077-1099) and Müller (p. 435-449.). The number of books of which the *Chronica* consisted is not quite certain; the fourth is mentioned by Stephanus of Byzantium; but if we may refer to it a statement of Syncellus (p. 349. ed. Dindorf), it must have consisted of at least eight books. The three works which we have mentioned hitherto — that on the Gods, the *Bibliotheca*, and the *Chronica*, formed a complete history from the creation of the world to the time of Apollodorus: the first treated of the gods, the second of the heroic, and the third of the historical age.

3. A work on the Homeric Catalogue of the Ships that sailed against Troy (*περὶ Νεῶν*, or *περὶ Καταλόγου*). It consisted of twelve books, and gave an historical and geographical account of the people and tribes which took part in the war against Troy. It is often referred to by Stephanus of Byzantium and Strabo. Strabo occasionally censures Apollodorus for doubting the statements of Homer, or for treating them as fictitious. The fragments are collected in Heyne (p. 1119-1126.) and Müller (p. 453-459.).

4. A work on Universal Geography or Chorography (*Γῆς περίοδος*, or *περὶ Γῆς*), in the comic metre, or Iambic verse. It was therefore a work of the same kind as those which were subsequently written by Seymnus of Chios, and Dionysius, the geographer, whose versified geography is extant. It is often referred to by Stephanus of Byzantium, Strabo, and others; and it consisted of at least seven books. The fragments are in Heyne (p. 1126-1138.). Müller is of opinion that this was not a separate work, but formed a part of the *Chronica*.

5. A work on Sophron (*τὰ περὶ Σώφρονος*), which was a commentary on the mimes of this poet. It consisted of at least four books. The fragments are collected in Heyne (p. 1138-1142.) and Müller (p. 561., &c.).

6. A work on the comic poet Epicharmus (*περὶ Ἐπιχάρμου*). It appears to have been a commentary on the plays of Epicharmus, in which Apollodorus explained the antique expressions and words which occurred in them. It consisted of ten books; but only a very few fragments are preserved. (Heyne, p. 1142-1144.; Müller, p. 462.)

7. A work on Etymology (*Ἑτυμολογίαι*, or *Ἑτυμολογούμενα*), consisting of at least two books. Numerous statements from it are preserved in the works of later grammarians. It would seem that this work is sometimes quoted by merely referring to a particular article such as *περὶ κρατήρος* or *περὶ κυλίκων*, which some writers, and among the rest Heyne and Müller, regard as separate works.

(Heyne, p. 1144—1163.; Müller, p. 462—467.)

8. On the Courtezans of Athens (περὶ τῶν Ἀθηναίων ἑταίρων), apparently in one book, which is frequently referred to by Athenæus. (Heyne, p. 1163—66.; Müller, p. 467. &c.)

9. On Wild Animals (περὶ Θηρίων) is referred to by Pliny, Athenæus, Ælian, Nicander, and others (Heyne, p. 1168., &c.). It is, however, doubtful whether this work belonged to Apollodorus of Athens, or to some other writer of the same name.

10. A work called Τρωϊκὸς διακόσμος, which treated probably on the manner in which the war against Troy was conducted. But it is not certain whether the work referred to under this name did not form a part of that on the Homeric Catalogue. The fragments are collected in Müller, p. 461. &c. (Fabricius, *Biblioth. Græc.* iv. 287—299.; Heyne's *Apollodorus*, iv. 1035—1179.; Clavier's *Introduction* to his edition of *Apollodorus*; C. and Th. Müller, *Fragmenta Historicorum Græcorum*, p. xxxviii—xl.) L. S.

APOLLODORUS (Ἀπολλόδωρος), of CARYSTUS in Eubæa, a Comic poet, who, according to Athenæus, was a contemporary of Machon, and must therefore have lived during the latter half of the fourth century before the Christian æra. He belonged to the middle Attic comedy, as it is called, and was one of the most distinguished poets of that school. He seems to have lived at Alexandria, for it was there that his plays were performed. They were held in very high esteem, and it is now established that Terence took the subjects of his two comedies, the Hecyra and Phormio, from two comedies of Apollodorus of the same name. Apollodorus is said to have written forty-seven comedies, of which some fragments remain, and have been collected by Meineke. It cannot in all cases be determined whether the fragments of comedies attributed to Apollodorus belong to the Carystian or to others, for there were at least two Comic poets of the name of Apollodorus, one the subject of this article, and a second a native of Gela in Sicily. Suidas, who does not notice the Carystian, mentions an Apollodorus of Athens as a Comic poet. But as this Athenian is not mentioned any where else, it is probable that he is the same person as the Carystian, who may have had the Athenian franchise, and for that reason have been called an Athenian. (A. Meineke, *Historia Critica Comicarum Græcorum*, p. 462. &c., where all the references to ancient authorities are collected.) L. S.

APOLLODORUS (Ἀπολλόδωρος), tyrant of CASSANDRIA, a town in the peninsula of Pallene, originally called Potidæa, which Cassander peopled with the inhabitants of other towns of the peninsula, in B. C. 316. After having been in the hands of several Macedonian chiefs for many years, the inhabitants were at last restored to freedom by

Eurydice, the daughter of Lysimachus. One of the citizens, named Apollodorus, now came forward as the champion of popular liberty, and pretended to be an implacable enemy of the tyrannies which were then establishing in many towns of Greece. With these and similar pretences he induced his fellow-citizens to pass a decree by which the Athenian demagogue Lachares who, after the capture of Athens by Demetrius, in B. C. 296, had wandered about for several years, was prevented from taking up his residence within the territory of Cassandria. After thus securing the confidence of the people, he began to carry out his plans: he formed a conspiracy with some of his intimate friends for the purpose of making himself tyrant. He bound his associates to secrecy and fidelity by a barbarous ceremony: he sacrificed one of his own friends, and he and his associates ate his flesh and drank his blood mixed with wine, as a symbol of fraternity. After he had accomplished his ambitious scheme, about B. C. 279, he began to display his cruel and avaricious character. No means were spared for extorting money from the wealthier citizens of Cassandria, and with the money thus obtained he secured a party among the populace. A Sicilian of the name of Calliphon, who had become familiar with the ways of a tyrant at the courts of the Sicilian tyrants, was his constant adviser. Numbers of Gauls, who were then invading the south of Europe, were engaged by Apollodorus, who, by his liberal pay, made them the ready instruments of his crimes. He thus acquired a power which was formidable even to the king of Macedonia. About B. C. 276 Antigonus Gonatas directed his arms against Apollodorus; but his army having besieged the town for ten months without any success, Antigonus raised the siege and withdrew. But he left behind him a pirate named Ameinias, who contrived to gain the confidence of Apollodorus, and then made him his prisoner. Apollodorus was put to death by the command of Antigonus Gonatas. (Diodorus Siculus, *Excerpt. de Virtut. et Vit.* lib. xxii. 562, 563.; Polybius, vii. 7.; Seneca, *De Ira*, ii. 5., *De Benef.* vii. 19.; Polyænus, iii. 7., iv. 6. 17., vi. 7.; Ælian, *Varie Historiæ*, xiv. 41., *Historia Animal.* v. 15.; Plutarch, *De Sera Numinis vindict.* 10, 11.; Pausanias, iv. 5. § 1.) L. S.

APOLLODORUS (Ἀπολλόδωρος) of CYRENE, a Greek grammarian, who is often referred to by other Greek grammarians and scholiasts as an authority for the meaning of certain words. Natalis Comes indeed refers to a work of his on the gods, but he evidently confounds this Apollodorus with the celebrated grammarian Apollodorus of Athens, who wrote a work on the gods (Περὶ Θεῶν). (Athenæus, xi. 487.; Scholiast *ad Euripid. Orest.* 1485.; Suidas, under Ἀντικρυς, βωμολόχος, Νάνιον, βδεύσσω; *Etymologicum Mag-*

num, under *βασιμολόχοι*; Natalis Comes, iii. 16—18., ix. 5.) L. S.

APOLLODORUS (Ἀπολλόδωρος) of CYZICUS, a general of whom nothing is known beyond what is said by Plato in his "Ion," that he was one of the foreigners to whom the Athenians had often entrusted the command of their armies, and under whom they had fought. The statement of Plato, which is repeated by Ælian, is remarkable only for the comment made upon it by Athenæus, who mentions Apollodorus as an instance of the malignity of Plato; although the passage of the "Ion," far from speaking of Apollodorus with any disrespect, seems to imply that Athens had reason to be grateful to him. (Plato, *Ion*, 541.; Ælian, *Varie Historie*, xiv. 5.; Athenæus, xi. 506.)

There is another Apollodorus of Cyzicus who lived at a much later time, and seems to have written about the philosopher Democritus. (Diogenes Laertius, ix. 38.) L. S.

APOLLODORUS (Ἀπολλόδωρος) of DAMASCUS, a celebrated ancient architect of the second century A. D., and a native of Damascus. He was in favour with the emperor Trajan, for whom he erected many great works, and he had apparently the superintendence over all the architectural undertakings of that emperor in Rome and in other parts of the empire. He built, in A. D. 113, the celebrated forum and column of Trajan at Rome, of which the latter still remains, and there are also some ruins of the forum. The column was erected to Trajan by the senate and the Roman people. This forum had a brazen roof, which was supported upon columns of single pieces of granite, and it was considered the most splendid in Rome: it has lately been partly excavated. Apollodorus built also for Trajan at Rome a theatre, an odeum or music-hall, a library, a college, the Basilica Ulpia, some baths and aqueducts, and most probably superintended the repairs of the Circus Maximus. But his greatest work was the immense bridge, built in A. D. 105, over the Danube, in Bulgaria, near the point where the Aluta (Alt) flows into that river. Some of the stone piers are still standing; the rest of the bridge was of wood: this is evident from the small figure of it in basso-relievo, on Trajan's column at Rome. It was destroyed (the wood-work only probably) by Hadrian, on account of its affording the barbarians too great facility for entering the Roman dominions. This great work is described by Dion Cassius (lxviii. 13. and the note on Reimar's edition), who, however, does not mention the name of Apollodorus; but it is assigned to him by Procopius (*De Edif. Justiniani*, lib. iv.), who also intimates that Apollodorus wrote a description of his bridge. According to Dion Cassius the bridge stood on twenty piers, 150 feet high above the foundations, 60 wide, and 170 feet apart; and

of all the magnificent works of Trajan, says Dion, it was the most magnificent. There was a castle at each end of it.

This celebrated architect fell a victim to the envy of Hadrian, who himself dabbled in architecture as well as other arts. Apollodorus was, according to one account, so indiscreet as to speak in ridicule of the proportions of the temple of Rome and Venus, which had been built according to the designs of Hadrian: he said that if the goddesses who were placed in it should be disposed to stand up they would be in danger of breaking their heads against the roofs; or that if they should wish to go out, they could not, which so incensed the emperor that he banished the architect, and had him put to death. Another story is, that as Trajan was conversing with Apollodorus about some of the buildings, Hadrian, who was present, made some remarks, on which the architect said, "go and paint pumpkins, for you know nothing about these matters," an affront which Hadrian never forgot, and avenged by the death of the architect when he became emperor. Apollodorus was one of the most distinguished architects of antiquity. He is also the author of a work entitled *Πολιορκητικά*, or "On Engines for Sieges," which was written at the request of Hadrian, and to which is prefixed a letter to the emperor. This work is quoted by the younger Hero in the preface to his work on "Military Engines." It is printed in the Collection of Ancient Mathematicians of Thevenot, Paris, 1693, fol. (Dion Cassius, lxi. 4.; Aelius Spartianus, *Hadrian*, c. 19.; Fabricius, *Biblioth. Græc.* iv. 230.; Hirt, *Geschichte der Baukunst bei den Alten*.) R. N. W.

APOLLODORUS (Ἀπολλόδωρος), surnamed EPHILLUS, a Stoic philosopher, who is frequently mentioned by Diogenes Laertius as the author of two works, one on physical science (*Φυσική*) and the other on ethics (*Ἠθική*). The latter of these works is lost; on the former Theon of Alexandria is said to have written a commentary, and some fragments of the work are preserved in Stobæus. It is not improbable that this Apollodorus is the same as the one mentioned by Tertullian in conjunction with Chrysippus. The academic philosopher Apollodorus mentioned by Cicero, however, is a different person. (Diogenes Laertius, vii. 39. 41. 54. 64. 84. 102. 121. 125. 129. 135. 140.; Suidas, under *Θέων*; Stobæus, *Eclogæ Physicæ*, i. 257. ed. Heeren; Cicero, *De Natura Deorum*, i. 34.; Tertullian, *De Anima*, 15.) L. S.

APOLLODORUS (Ἀπολλόδωρος), an EPICUREAN philosopher, who was at the head of the school of Epicurus till about B. C. 84, when he was succeeded by his pupil Zeno of Sidon. Apollodorus was nicknamed Kepotyranus (*κεποτύραννος*), probably because he exercised a kind of tyranny in the garden or school of Epicurus. Diogenes Laertius ascribes to him upwards of four hundred books

(βίβλια). The only work, however, of which the title is known was one on the life of Epicurus ('Περὶ τοῦ Ἐπικουρίου βίου), of which the first book is quoted. (Diogenes Laertius, x. 2. 13. 25.) L. S.

APOLLODO'RUS (Ἀπολλόδωρος), of GELA in Sicily, a Comic poet who must have lived between the years B. C. 340 and 290, as he is called a contemporary of Menander. Suidas and Eudocia have preserved the titles of seven of his comedies, though Suidas in another passage attributes one of these seven comedies to Apollodorus of Carystus. As these two Comic poets are frequently mentioned without any distinguishing epithet, they have often been confounded both by ancient and modern writers. There are a few fragments of the plays of Apollodorus of Gela, which are contained in Meineke. (Meineke, *Historia Critica Comicorum Græcorum*, p. 459. &c.) L. S.

APOLLODO'RUS, (Ἀπολλόδωρος), a native of the island of LEMNOS, who lived before the time of Aristotle, and is only known as the author of a work on agriculture, now lost, but often referred to by ancient writers. (Aristotle, *Politics*, i. 21. ed. Götting; Varro, *De Re Rusticâ*, i. 1.; Pliny, *Elenchus*, lib. viii. x. xiv. xv. xvii. xviii.) L. S.

APOLLODO'RUS, (Ἀπολλόδωρος), surnamed, according to Diogenes Laertius, LOGISTICUS (λογιστικός), was a mathematician or at least wrote upon mathematical discoveries, for he is the authority for the statement that Pythagoras discovered the property of the squares on the sides of a right-angled triangle. He must be the Apollodorus whom Athenæus calls an arithmetician (ἀριθμητικός), for Diogenes and Athenæus quote the same statement from him. Plutarch in speaking of the discovery of the Pythagorean theorem refers to one Apollodotus, from whom he quotes a distich on the subject. If Plutarch meant to refer to Apollodorus Logisticus, the name of course ought to be corrected, and we should then know that the work of Apollodorus, whatever it may have been, was in verse. (Diogenes Laertius, i. 25., viii. 12.; Athenæus, x. 418.; Plutarch, *Non posse vivi secundum Epicur.* p. 1094. ed. Frankfurt.) L. S.

APOLLODO'RUS (Ἀπολλόδωρος) of PERGAMUS, a Greek rhetorician, a contemporary of Strabo, by whom he is reckoned among the most distinguished Pergamenians of his time. He was born about B. C. 104, and settled at Rome as a professor of rhetoric. Octavius (afterwards Augustus) was one of his pupils, and when, in B. C. 44, Octavius went to Apollonia, Apollodorus, who was then an old man, accompanied his pupil and stayed some time with him. After the murder of Julius Cæsar both of them returned to Rome. Here Apollodorus appears to have passed the last years of his life, enjoying the friendship and esteem of his illustrious pupil. He died at the age of eighty-two, about B. C. 22.

Apollodorus was the founder of a new school of rhetoric, which was called after him Ἀπολλοδώρειος αἵρεσις and his followers Ἀπολλοδώρειοι. This school was vehemently attacked by that which was founded by Theodorus of Gadara (Θεοδώρειος αἵρεσις). Apollodorus himself wrote very little, and he diffused his principles chiefly by oral instruction. Strabo speaks of theoretical works (τέχναι) of Apollodorus on rhetoric, but Quintilian states that he wrote only one work, which was dedicated to Matius (Ars edita ad Matium,) and in which Apollodorus treated on oratory only in reference to courts of justice. Among his disciples C. Valgius and Atticus are considered by Quintilian as those who best explained the theory of Apollodorus. An exposition of what this theory probably was, and its difference from that of Theodorus of Gadara, is given in the little work of Piderit cited below. (Strabo, xiii. 625.; Suetonius, *Augustus*, 89.; Quintilian, ii. 11. § 2., 15. § 12., iii. i. § 1. 18., iv. 1. § 50.; Tacitus, *De claris Orat.* 19.; Seneca, *Controversiæ*, i. 2., ii. 9.; Sextus Empiricus, *Adv. Mathematicat.* ii. 79.; Lucian, *Macrob.* 23.; C. W. Piderit, *De Apollodoro Pergameno et Theodoro Gadarensi, Rhetoribus*, Marburg, 1842, 4to.) L. S.

APOLLODO'RUS (Ἀπολλόδωρος), of PHALERUM in Attica, a disciple and friend of Socrates, was sincerely attached to his master, but he does not appear to have possessed a strong intellect, and down to the last moments of Socrates he appears to have been completely ignorant of the great objects for which Socrates had been struggling. He was a person of an enthusiastic or eccentric character (μανικός), sanguine in his hopes and easily dejected. He did not possess that firmness which raises a man above the vicissitudes of fortune. The character of Apollodorus appears from various passages in Xenophon and Plato, but more especially in the "Symposium" of Plato, where Apollodorus is one of the interlocutors. Ælian relates, that when Socrates was going to take the poison, Apollodorus offered him a suit of new clothes that he might die respectably; but this anecdote seems to be an idle invention. (Xenophon, *Memorabilia*, iii. 11. § 17.; *Apologia Socrat.* § 28.; Plato, *Phædo*, p. 117. 173. &c.; F. A. Wolf's *Preface* to his edition of Plato's *Symposium*, p. 41.) L. S.

APOLLODO'RUS (Ἀπολλόδωρος), of TARSUS, a Tragic poet, of whom nothing is known except that he was the author of six tragedies, of which the titles are preserved in Suidas and Eudocia (p. 61.). Another Apollodorus, who was likewise a native of Tarsus, appears to have been a grammarian, and to have written commentaries on some plays of Euripides and Aristophanes. (Scholiast *ad Euripid. Medeam*, 148. 169., *ad Aristoph. Ran.* 323., *ad Plutum*, 535.) L. S.

APOLLO'NIDAS (Ἀπολλωνίδας), a Greek

writer of epigrams, of whom nothing is known except what can be gathered from the epigrams themselves which are extant in the Greek Anthology. Their number is upwards of thirty, and several of them bear internal evidence that the author lived about the time of Augustus and Tiberius. Most of them are distinguished by a simplicity and elegance of thought and expression worthy of the best age of Greek literature. Apollonidas is usually regarded as a native of Smyrna, as one of his epigrams (*Antholog. Planudea*, 232.) is headed Ἀπολλωνίδου Σμυρναίου. But this Apollonidas of Smyrna may be a different person from the author of the other epigrams. This circumstance led Reiske to ascribe the epigrams bearing the name of Apollonidas to two different poets, one of whom is placed by him in the time of Augustus, and the other in that of Hadrian (Jacobs, *ad Antholog. Græc.* xiii. 854.). If the simple fact of an Apollonidas being known as a poet might be a sufficient ground for conjecturing that he also wrote epigrams, we might perhaps attribute some of the epigrams to the tragic poet of this name who is mentioned by Clemens Alexandrinus and Stobæus, who have preserved some lines of his. (Clemens Alexandr. *Pædagog.* iii. 12.; Stobæus, *Florilegium*, lxxvii. 3. 6., *Sermones*, 76.) L. S.

APOLLO'NIDES or APOLLO'NIDES (Ἀπολλωνίδης), of SICYON, a prudent and patriotic statesman of the Achæans. In B. C. 186, when the great congress of the Achæans was held at Megalopolis, there appeared among other ambassadors some who were sent by Eumenes II., king of Pergamus. Eumenes wished to renew the friendship which had existed between his father and the Achæans, and still more to establish his influence in Greece. With this intention he made a singular proposal to the assembled Achæans: he offered to give them one hundred and twenty talents, out of the interest of which those Achæans who attended at their annual meetings were to receive a certain sum for defraying the expenses of their attendance. The friendship with the Achæans which he desired was willingly granted, and the large sum of money which he offered did not fail to draw forth eulogies on his generous liberality. But Apollonidas, who was present at the congress, saw through the king's schemes, and declared that although the magnitude of the sum was worthy of the Achæans, yet the intention with which it was offered would bring disgrace and ruin on them. He pointed out that it was contrary to their laws for any one to accept money from a king, and he showed how they would disgrace themselves by accepting from a foreign king pay for the services which as citizens they owed to their country. Apollonidas was supported by other Achæans, and the objections made so strong an

impression upon the assembly, that no one ventured to support the king's offer, and the Achæans unanimously refused the money. In the same year that this congress was held, Q. Cæcilius came to Argos and complained of the manner in which the Achæans had treated Sparta; and when he returned to Rome, the Spartans, in B. C. 185, sent an embassy to renew these complaints before the Roman senate. The Achæans also sent envoys to justify their conduct. Apollonidas was at the head of the latter, and succeeded in showing to the senate that Philopœmen and the Achæans had not done any injustice to Sparta. In B. C. 169, when the war between Perseus of Macedonia and the Romans broke out, the Achæans held a general meeting to deliberate what conduct they should adopt during that war. Apollonidas, who was one of the Achæan envoys at this meeting, advised his countrymen not to oppose the Romans openly, but at the same time severely censured those who wished to throw themselves into the arms of the Romans altogether. The congress accordingly decreed to side with neither of the belligerents, but to be prepared and watch their own interests. (Polybius, xxiii. 8. 11. 12., xxviii. 6.)

L. S.
APOLLO'NIDES (Ἀπολλωνίδης), an ancient Greek physician, whose birthplace is unknown, as are also the events of his life. He is mentioned by Galen as having differed from Archigenes respecting the state of the pulse during sleep, as that physician affirmed it to be then very full, while Apollonides taught the contrary. Le Clerc and Haller say that he was the pupil of Olympicus and tutor to Julianus, which appears to be an oversight that has arisen from their reading in the passage of Galen, where Apollonius of Cyprus is quoted, Ἀπολλωνίδου instead of Ἀπολλωνίου. With respect to his date, he may safely be placed in the first or second century after Christ.

A surgeon of the same name is mentioned by Artemidorus and Aëtius, in which latter place the word is written "Apolloniades." (Le Clerc, *Hist. de la Méd.*; Fabricius, *Biblioth. Græca*, vol. xiii. p. 74. ed. vet.; Haller, *Biblioth. Medic. Pract.* tom. i. p. 213, 214.)

W. A. G.
APOLLO'NIDES (Ἀπολλωνίδης), governor of ARGOS. He was appointed to this post by Cassander, apparently in or shortly before the year B. C. 315. In that year he invaded Arcadia, and in a nightly surprise made himself master of the town of Stymphalus. While he was engaged with his new conquest, the Argives, who hated Cassander, invited Alexander, the son of Polysperchon, to come and take possession of their city. As Alexander was dilatory in carrying this proposition into effect, Apollonides, to whom the scheme was probably betrayed, immediately returned to Argos.

He found about five hundred men of the party hostile to him assembled in the senate house, and before they had time to disperse, he ordered all the entrances to be shut up, and then set the building on fire. The five hundred Argives were burned alive. Most of the other Argives who had been implicated in the scheme were sent into exile, and a few others were put to death. This cruel act is the only thing known of this Apollonides. (Diodorus Siculus, xix. 63.) L. S.

APOLLO'NIDES (Ἀπολλωνίδης), of CHIOS. In B. C. 332, while Alexander the Great was occupied in the conquest of Syria and Egypt, his admirals Hegelochus and Amphoterus were successfully engaged against some of the islands in the Ægean, where Pharnabazus and Autophradates, two Persian generals, still kept up a Persian party. At the head of this party in Chios was Apollonides, though the majority of the people wished to join Macedonia. The two Macedonian admirals besieged Chios, and after they had continued their operations for some time, the town fell into their hands, and Apollonides and his partisans were made prisoners. Hegelochus took them with some other prisoners to Alexander in Egypt, who was then just engaged upon the building of Alexandria. The king ordered some of the prisoners to be put to death, but Apollonides and his adherents to be kept in close custody at Elephantine in Upper Egypt. What became of Apollonides is not known. (Arrian, *Anabasis*, iii. 2.; Curtius, iv. 5.) L. S.

APOLLO'NIDES (Ἀπολλωνίδης), an ancient Greek physician and surgeon, was a native of the island of Cos, and went to the court of Artaxerxes Longimanus, king of Persia, B. C. 465—425. Here he cured Megabyzus, the king's brother-in-law, of a dangerous wound which he had received in battle. After the death of Megabyzus he fell in love with Amytis, his widow, and sister of Artaxerxes, whom he was attending for an illness, which he persuaded her was some disease of the uterus; and he prevailed upon the princess (who was herself a profligate woman) to consent to his desires as a means of curing the disease. Amytis, however, did not recover; and, being neglected by her seducer, and seeing there was no hope of her recovery, revealed the whole affair to her mother, Amistris. Apollonides was immediately seized, and given up by the king into the hands of Amistris, who kept him in prison for two months while Amytis lived, and upon her death ordered him to be buried alive. (Ctesias, *De Rebus Persicis*, p. 71. 74. ed. Bähr.) W. A. G.

APOLLO'NIDES (Ἀπολλωνίδης), of NICÆA, a Greek grammarian, who lived in the time of the emperor Tiberius, as we must infer from the fact mentioned by Diogenes Laertius, that Apollonides wrote a commentary on the Silli of Timon, which consisted

of several books and was dedicated to the emperor Tiberius. This is all we know about Apollonides. His commentary on Timon, as well as several other works ascribed to him by the ancients, are lost, with the exception of a few fragments. The following is a list of the works which Apollonides is known to have written:—1. A Commentary on the Oration of Demosthenes (Περὶ Παραπρεσβείας), which is mentioned by Ammonius under Ὀφλεῖν. 2. A work on Proverbs (Περὶ Παραροιμιῶν), which is referred to by Stephanus of Byzantium under Τέρνα. 3. A work on Fictitious Stories or Forgeries in History (Περὶ Κατεψευσμένων, or Περὶ Κατεψευσμένης Ἱστορίας), of which the third book is mentioned by Ammonius, under Κατοίκησις, and the eighth by the anonymous author of the life of Aratus. 4. A work of which the title is not known, but in which he spoke of the work of Ion called Τριαγμοί. This, however, may have belonged to some of the works mentioned before.

Strabo, in several passages, speaks of an Apollonides who seems to have written an historical or geographical account of Pontus, Armenia, and other neighbouring countries. It is not stated what was the native place of this Apollonides, but it is at any rate a probable opinion of Clinton that he is a different person from the Nicæan, and lived at an earlier period. The Apollonides mentioned by Pliny (viii. 2.) is undoubtedly the same who is mentioned by Strabo. The Scholiast on Apollonius Rhodius speaks of an Apollonides as the author of a Periplus of Europe, but it cannot be decided whether he is the Nicæan or the one mentioned by Strabo. (Diogenes Laertius, ix. 109.; Harpocration, under Ἴων; Strabo, viii. 309., xi. 523. 528.; Scholiast on *Apollonius Rhodius*, ii. 964., iv. 983. 1174.) L. S.

APOLLO'NIDES OF SICYON. [APOLLONIDAS OF SICYON.]

APOLLO'NI, GULIELMUS or WILLEM, is called Gulielmus Apollonius in several catalogues, but never, so far as we have observed, in his own title-pages. He was born at Veere in Zeeland, where his father had been burgomaster, became in 1627 preacher at St. Anne ter Muiden, and was called in 1631 to Middelburg, where he was appointed professor in the gymnasium on the retirement of Alexander Morus. He died in 1657.

His principal writings related to a controversy on church government with Vedelius, who maintained the supremacy of the temporal authority over the ecclesiastical. The first of them, which was entitled, "Jus Majestatis circa sacra, seu de Jure Magistratus circa Res ecclesiasticas, contra Nic. Vedelii Tractatum de Episcopatu Constantini Magni," appeared at Middelburg in 1642, and was answered by an anonymous writer, said by Pfaff to be one Lansberg, in a book

entitled, "Grallæ" or "Stilts." Larenus, a friend of Apollonii, published an "Epistola ad G. Apollonii, contra Calumnias Libelli famosi cui Nomen Grallæ," Middelburg, 1646, and was answered by the anonymous writer in "Bombomachia Ullissingana," Franeker, 1647. Apollonii himself published "Grallopæus detectus, seu Epistola ad J. Larenum, de Grallarum Authore," at Middelburg in the same year, according to the catalogue of the Bodleian library, or, according to Chalmot, in 1646, and he was answered with "Grallator Furens." There are other writings belonging to this controversy, a full account of which is given in the work of Thomasius, "Historia Contentionis inter Imperium et Sacerdotium;" the preceding have been noticed, in order to correct some inaccuracies which have crept into the accounts of them in Jöcher and elsewhere. Apollonii was also the author of a work which was published at London, in Latin, in 1644, and in English in 1645. The English title is, "A Consideration of certaine Controversies at this time agitated in the Kingdome of England, concerning the Government of the Church of God. Written at the Command and Appointment of the Walachrian Classis, by Guilielmus Apollonii, Minister of the Word of God at Middleburgh; and sent from the Walachrian Churches to declare the Sense and Consent of their Churches to the Synod at London, October 16, 1644, *Stilo novo*. Translated out of Latine according to the printed Copy." The book, which is throughout an argument in favour of Presbytery, appears to have made a considerable impression, as it elicited two answers, one in English, by John Ellis, entitled, "Vindiciæ Catholicæ," London, 1647, small 4to.; and another in Latin, by John Norton, "Resp. ad Guil. Apollonii Syllogem ad componendas Controversias in Anglia," London, 1648, 8vo. Apollonii was also the author of two Dutch treatises—1. "Tractaat van eenige byzondere Deugden der Kinderen Gods" ("Treatise on some especial Virtues of the Children of God"), Middelburg, 1652, 12mo. 2. "Over den Sabbath" ("On the Sabbath"), Utrecht, 1652, 12mo., and of "Disputationes Theologicæ de Lege Dei," Middelburg, 1655, 12mo. (Chalmot, *Biographisch Woordenboek der Nederlanden*, i. 302; Jöcher, *Allgemeines Gelehrten-Lexicon*, i. 476.; Adelung, *Supplement*, i. 971.; some of the works of Apollonii.) T. W.

APOLLO'NIO (APOLLO'NIUS), called GRECO, or the Greek, was a Greek painter and mosaic worker, mentioned by Vasari in the life of Andrea Tafi, who lived at Florence in the beginning of the thirteenth century. He executed some mosaics in the church of San Giovanni at Florence; he was also the master of Andrea Tafi, whom he taught to make the glass composition and the cement for mosaic work.

Lanzi mentions as a good painter an AGOSTINO APOLLONIO, of Sant' Angelo in Vado, who was the nephew and heir of Luzio Dolci, and settled at Castel Durante towards the end of the sixteenth century.

There was a JACOPO APOLLONIO, the grandson, by a daughter, of Jacopo da Ponte of Bassano. He was born in 1584 or 1586 at that place, and was one of the best painters of the Bassanese school, but was inferior to the Bassans themselves; he excelled in landscape. His master-pieces are a St. Sebastian and other saints at the church of San Sebastiano, a San Francesco at the Riformati, and a Magdalen in the cathedral of Bassano. He died in 1654. (Vasari, *Vite de' Pittori*, &c.; Lanzi, *Storia Pittorica della Italia*.) R. N.W.

APOLLO'NIS. [ATTALUS I.] APOLLO'NIUS (Ἀπολλώνιος), the name of a great number of ancient physicians, whom it is extremely difficult, if not quite impossible, to distinguish in all cases from each other. In making the attempt to distinguish the various physicians of the name of Apollonius, who are here placed in alphabetical order among other persons of the same name, the writer has made use of Le Clerc's *Hist. de la Méd.*; Fabricius, *Biblioth. Græca*, vol. iv. p. 272. ed. Harles, and vol. xiii. p. 74. ed. vet.; Teucher's improved edition of Meursius's *Apollonius Dyscolus*, Leipzig, 8vo. 1792.; Haller's *Biblioth. Medic. Pract.* tom. i.; Sprengel's *Hist. de la Méd.* and also his lives in Ersch and Gruber's *Encyclop.* vol. iv. p. 439.; and Kühn's *Additam. ad. Elenchum Medicor. Veter. a Jo. A. Fabricio*, &c., exhibitum, Leipzig, 1826, 4to. fascic. iii.: and he hopes that by the help of Dietz's *Scholia in Hippocr. et Gal.*, which have been published since the above-named writers composed their works, he has been enabled to avoid one or two errors into which they have fallen. There is also a little work by C. F. Harles entitled "Analecta Historico-critica de Archigene Medico, et de Apolloniis Medicis, eorumque Scriptis et Fragmentis," Bamberg, 1816, 4to., which the writer has not been able to meet with. W. A. G.

APOLLO'NIUS (Ἀπολλώνιος). There were several Greek sculptors so called, whose names are inscribed upon works which have reached our time.

APOLLONIUS, an Athenian, the son of Nestor, was the sculptor of a marble statue of Hercules, of which a fragment, well known as the Torso of the Belvedere (or the Torso of Michel Angelo, from the high estimation in which it was held by that artist), is preserved in the collection of sculpture in the Vatican at Rome. This monument, one of the finest specimens of art which remains, is much mutilated; the body and thighs alone are preserved. The figure was seated on a lion's skin. The inscription ΑΠΟΛΛΩΝΙΟΣ ΝΕΣΤΟΡΟΣ ΑΘΗΝΑΙΟΣ ΕΠΟΙΕΙ is on the block which forms the seat. This Torso is engraved in the Museo Pio-Clementino. The time of

Apollonius is unknown; but in all probability he lived in the century immediately preceding our æra.

APOLLONIUS of Athens, the son of Archius or Archias, according to an inscription on the work, was the author of a bronze statue of a youthful hero, the head of which was found in the ruins of Herculaneum, and is engraved in the Museo Herculeano.

APOLLONIUS, the name of an artist engraved on a statue of a youthful figure of a fawn, or satyr, in the collection of sculpture at Petworth, in Sussex.

APOLLONIUS and his brother TAURISCUS, the sons of Artemidorus, were the sculptors of a marble group, life size, of Zethus and Amphion tying Dirce to the horns of a wild bull, which was brought to Rome from Rhodes by Asinius Pollio, and which Pliny says was formed out of one block of marble. The group of this subject, known as the Toro Farnese, from its having at one period belonged to the Farnese family, is believed to be the work alluded to by Pliny. It stood till within a few years in the public gardens at Naples; but as it was found to be much injured by its constant exposure to the sea air, it is now removed to the cortile or court of the Museo Borbonico.

Pliny tells us that Tauriscus declared that Menecrates, who had instructed him and his brother in their art, appeared to be, or had acted as, their father, though Artemidorus was considered their natural parent. Tauriscus was a native of Tralles in Lydia. Apollonius is usually called of Rhodes. There is no record of the date of these artists, but from the style of sculpture of the original portions of the above work, they probably lived about two centuries before our æra. Some writers have considered them to be of a still later period. (Pliny, *Hist. Nat.* xxxvi. 5.; Sillig, *Cat. Artificum*; Winckelmann, *Storia delle Arti del Disegno*.) R. W. jun.

APOLLO'NIUS (Ἀπολλώνιος), a Christian martyr who suffered death in the reign of the emperor Commodus. He is called a senator of the city of Rome. He was tried in the senate for having adopted Christianity, on which occasion he delivered an oration in defence of the Christian religion, which was subsequently translated into Greek by Eusebius, and incorporated in his history of the martyrs, which is now lost. Nicephorus confounds Apollonius the martyr with Apollonius the bishop of Ephesus. (Hieronymus, *Epist.* 84., *Catalog.* 42. 53.; Eusebius, *Historia Ecclesiast.* v. 21.; Nicephorus, iv. 26.; Fabricius, *Biblioth. Græc.* vii. 163. &c.) L. S.

APOLLO'NIUS (Ἀπολλώνιος), of ACHARNÆ in Attica, is known only as the author of a work on the Religious Festivals of the Greeks (Περὶ Ἑορτῶν), which is occasionally referred to by the grammarians. (Harpocration, under Πέλανος, Πνανόγμια, and Χαλκεία; Photius, under Ὑδροφορία.) L. S.

APOLLO'NIUS (Ἀπολλώνιος) of ALABANDA. There is some confusion in the ancient writers as to the persons to whom this name is applied. But the name seems to have belonged to two Greek teachers of eloquence, both of whom were natives of Alabanda in Caria, and both of whom likewise taught eloquence in Rhodes.

1. APOLLONIUS, called ὁ Μαλακός, or the Soft, seems to have been the person with whom, according to Cicero, in his dialogue "De Oratore" (i. 17.), Mucius Scævola the Augur conversed at Rhodes, whither he went during his prætorship. The prætorship of Scævola probably belongs to the year B. C. 120. It is probably to this Apollonius, and not to the other, that we ought to refer the story told by Cicero, of his making it a practice to refuse admission into his school to pupils whom he believed incapable of becoming orators.

2. APOLLONIUS, called MOLON, was much more distinguished than his namesake and fellow-countryman. He is supposed to have derived his second appellation from the name of his father; and some critics, not unsupported by manuscript readings, will have it that his name should be Apollonius Molonis. On the other hand, several remarks of ancient writers, which appear to refer to this Apollonius, speak of him by the name of Molon alone. Apollonius Molon was celebrated not only as a rhetorical teacher, but as a judicial and political orator; and, having been commissioned by the Rhodians as an envoy to Rome in the year B. C. 81, he is said to have been the first Greek who addressed the senate without an interpreter. On this occasion Cicero became his pupil, and afterwards (B. C. 78) again placed himself under his instruction at Rhodes. There, likewise, Apollonius became the teacher of C. Julius Cæsar.

No writings have come down to us, either from the one Apollonius or from the other. The second of the two, however, seems to have been both a rhetorical and historical writer. For Phœbammon quotes from him a definition of the rhetorical figure (σχῆμα, Walz, *Rhetores Græci*, viii. 494.); and he is one of those of whom Josephus complains by name (*Against Apion*, lib. ii.) for having, either ignorantly or through malice, spoken unjustly and falsely of Moses and his law. (Cicero, *De Oratore*, i. 17. 28. with Müller's notes, 1819, *Brutus*, 89, 90, 91.; Dionysius Halicarnassensis, *Deinarchus*, cap. 8.; Suetonius, *Julius Cæsar*, cap. 4. (with Casaubon's notes); Valerius Maximus, ii. cap. 3.; Quintilian, *Instit. Orator.* iii. cap. 1. (with Spalding's notes), xii. cap. 6.; Westermann, *Geschichte der Beredsamkeit in Griechenland und Rom*, 1833—1836. i. 177., ii. 133, 145, 168.; Meursius, *De Apolloniis Syntagma*, in his edition of the Grecian *Historiæ Mirabiles*, 1622.) W. S.

APOLLO'NIUS (Ἀπολλώνιος), the son of Archibius, Archebius, or Archebulus, was a distinguished Sophist and grammarian of ALEXANDRIA, who lived about the time of Augustus. According to Suidas, he was a pupil of Didymus, and teacher of the grammarian Apion. Villoison, in the prolegomena to his edition of Apollonius, has endeavoured to corroborate this statement of Suidas; while other scholars, such as Ruhnken and Götting, have tried to prove that Apollonius lived after the time of Apion, and made use of Apion's Homeric lexicon in his own Homeric lexicon, which is still extant. It is true Apion is referred to as an authority in the lexicon of Apollonius; but if we consider that the lexicon of Apollonius is full of interpolations, it is scarcely safe to draw any conclusion from such a quotation; and the question is one which still requires discussion. The Homeric lexicon of Apollonius to the "Iliad" and "Odyssey," the only work which he is known to have written, is of great value notwithstanding its numerous interpolations and its meagreness, as it is the only work of the kind that has come down to us. The first edition was published by Villoison (Paris, 1773, 2 vols. fol. and 4to.) from a MS. in the library of St. Germain. It contains a very learned introduction, a copious commentary, and a Latin translation. It was reprinted in the same year at Leipzig, in 2 vols. 4to. In 1788, Hermann Tollius published at Leiden a new edition in one volume 8vo. of the lexicon of Apollonius, with some additional notes of his own; but the introduction of Villoison and his translation are unfortunately omitted. The best critical edition of the text is that of Immanuel Bekker, Berlin, 1833, 8vo. The "Etymologium Magnum" (κωφός and σοφιστής) refers to an Apollonius as the author of a work on the peculiar expressions of Herodotus (γλῶσσαι Ἡροδότου); but whether he is the same as the son of Archibius cannot be ascertained, though it seems probable. (Villoison's *Prolegomena* to his edition of Apollonius; Götting, *Anecdotes criticae in Callimachi Epigrammata*, Jena, 1811, 8vo.)

L. S.

APOLLO'NIUS ANTIOCHE'NUS (Ἀπολλώνιος Ἀντιοχεύς), the name of two persons, father and son, who were natives of Antioch and belonged to the sect of the Empirici; they lived after Serapion of Alexandria, and before Menodotus, and therefore probably in the first or second century B. C. One of these is supposed by some persons to be Apollonius Biblas, by others Apollonius Herophileus, and by others Apollonius Empiricus. (Galen, *Introd.* cap. 4. tom. xiv. p. 683. ed. Kühn.)

W. A. G.

APOLLO'NIUS (Ἀπολλώνιος), of APHRODISIAS in Cilicia, is called by Suidas and Stephanus of Byzantium a high priest, to which Suidas adds the title of historian. There are three works mentioned by the ancients

of which he was the author:—1. "A History of the Town of Tralles" (Περὶ Τραλλέων). 2. "On Orpheus and the Orphic Mysteries" (Περὶ Ὀρφέως καὶ τῶν Τελετῶν αὐτοῦ). And 3. "On the History of Caria" (Καρικὰ). The first two works are lost, but of the last several fragments are preserved in Stephanus of Byzantium, who often refers to it. It consisted of at least eighteen books. Westermann ascribes to this Apollonius a work on the foundation of Cnidus which more probably belonged to Apollonius Rhodius, and another on Lycia, which Stephanus of Byzantium calls the work of an Alexander. (Suidas, under Ἀπολλώνιος; Stephanus Byzant. under Βάργασα, Χωλὸν τεῖχος, Ψυκτήριος, Λητοῦς πόλις, Κοχλίουσα; Etymologicum Magnum, under Ἀρπασος; Vossius, *De Historicis Græcis*, p. 396. &c. ed. Westermann.)

L. S.

APOLLO'NIUS (Ἀπολλώνιος), son of APOLLONTIUS, was an intimate friend of Demetrius, the son of Seleucus Philopator. In B. C. 175, when Demetrius went to Rome as a hostage, Apollonius, who had been educated with him, and whose family had been intimately connected with that of Seleucus, accompanied him, and aided him with his advice. Demetrius wished to get rid of the bondage in which he was held at Rome, and after he had twice requested the senate in vain to allow him to depart, he concerted with Apollonius a plan to escape from Rome in secret, which was successfully carried into effect. (Polybius, xxxi. 19. 21.)

L. S.

APOLLO'NIUS (Ἀπολλώνιος), of ATHENS, a rhetorician who lived in the reign of the emperor Septimius Severus, about A. D. 200. He was a disciple of the rhetorician Adrianus, and distinguished himself by his forensic oratory as well as by other declamations. He taught rhetoric at Athens at the same time with Heraclides, and had the principal professorship of political eloquence, for which he received the annual salary of one talent. He was employed by the Athenians on several embassies, held several high offices, and in his advanced years he was promoted to the dignity of hierophant. It is recorded that on one occasion, when he was sent as ambassador to the emperor, Apollonius had in his presence a rhetorical contest with Heraclides, and gained such a complete victory over his opponent, that the emperor deprived Heraclides of his privileges, and honoured Apollonius with presents. His oratory, of which no specimens are now extant, is described as of the same impetuous and passionate character as that of his master Adrianus. The desire to round and polish his style often led him unconsciously to make his sentences metrical, and it is said that anapaestic lines were frequently found in his declamations. He died at the age of about sixty-five, and was buried in the neighbourhood of Eleusis. (Philostratus,

Vita Sophistarum, ii. 20.; Eudocia, p. 57, &c.) L. S.

APOLLO'NIUS BIBLAS (Ἀπολλώνιος ὁ Βιβλάς) lived in the third century before Christ, and published a work after Zeno's death, in answer to one which he had written on the subject of the obscure marks (χαρακτῆρες) which are found affixed to certain medical cases in the third book of Hippocrates "On Epidemic Diseases." In this work he charged Zeno with having altered these marks according to his own fancy in order to be able to explain them the more easily; and affirmed that his account of them did not agree with the copy of the work that was in the royal library at Alexandria, nor with that which came from the vessels* (τὸ ἐκ τῶν πλοίων), nor with the edition by Baccchius, which were apparently the three most authentic copies of the work that were then known. Some persons suppose Apollonius Biblas to be one of the physicians called Apollonius Antiochenus, others Apollonius Empiricus, and others Apollonius Herophileus. His name "Biblas" was probably given him, as Reinesius conjectures, because he was βιβλιακός, *heluo librorum*, "a gormandizer of books." (Galen, *Comment. II. in Hippocr. "Epid. III."* § 5. tom. xvii. pt. 1. p. 618. ed. Kühn; Reinesius, *Variae Lect.* lib. iii. cap. 4. p. 412.; Littré's edition of Hippocrates, tome i. *Introd.* p. 91. 275.) W. A. G.

APOLLO'NIUS (Ἀπολλώνιος), of Chalcedon or Chalcodon, or as Dion Cassius says, of Nicomedia in Bithynia, was a Stoic philosopher. He lived in the reign of Antoninus Pius (A. D. 138—161), who invited him to come from Chalcis to Rome for the purpose of instructing his adopted son Marcus Aurelius in philosophy. On his arrival at Rome the emperor summoned him to the palace that he might introduce his son to him; but Apollonius answered that a pupil ought to come to his master, and not the master to his pupil. He is censured for his avarice. From a passage in Lucian we must infer that he came to Rome with a crowd of pupils, and Demonax, who was then with the emperor, wittily said, "Lo, there comes Apollonius with his Argonauts," alluding to Apollonius the author of the "Argonautica." (Dion Cassius, lxxi. 35.; M. Antoninus, *De Rebus suis*, i. 8.; J. Capitolinus, *Antoninus Pius*, 10.; Lucian, *Demonax*, 31.) L. S.

APOLLO'NIUS CITIENSIS (Ἀπολλώνιος Κιτιεύς) was born at Citium (or Cittium) in the island of Cyprus, and lived in the first century B. C. He studied at Alexandria, which was at that time the most celebrated medical school in existence; here he was a pupil of Zopyrus, and a fellow-student with a certain Posidonius. He composed a treatise in eighteen books, in answer to a work which Heraclides of Tarentum had written

against Baccchius; but we must not from this (as M. Littré says) conclude that he was a contemporary of Heraclides, as he was in point of fact posterior to him. Of this great work nothing remains, unless the short commentary on Hippocrates *Περὶ Ἀρθρῶν*, "On Articulations," be a fragment of it. This treatise is curious and valuable as being the most ancient commentary on Hippocrates that we possess, and it tends to show how great the authority of the Father of Medicine had become even in those early times, as Apollonius already bestows on him the epithet of Θεϊότατος, "the most Divine." (p. 1.) It consists of three books, and is addressed to a king named Ptolemy, who is supposed by Cocchi to have been the younger son of Ptolemy the Eighth (or Lathyrus), king of Egypt, who reigned in Cyprus B. C. 81—58. (Clinton's *Fasti Hellen.* vol. iii. p. 394.) In this work the author contents himself with reviewing the different methods of reducing dislocations employed by Hippocrates; and enters into no other pathological details. He speaks rather slightly of Baccchius (p. 4. 10.) and Hegetor (p. 34, 35.), and attacks the followers of Herophilus on the score of their boasted knowledge of anatomy (p. 4. 34.); thus plainly proving that he did not himself (as Sprengel and others have imagined) belong to that school. He illustrated his work with figures explanatory of the manœuvres of reducing luxations, and concludes with a recapitulation of the methods to be employed. It was published for the first time by F. R. Dietz, without any Latin translation, in the first volume of his "Scholia in Hippocratem et Galenum," 2 vols. 8vo. Königsberg, (*Regim. Pruss.*) 1834. Parts of the work had, however, been previously published by Ant. Cocchi in his "Discurso dell' Anatomia," Florence, 1745, 4to., and in his "Græcorum Chirurgici Libri," Florence, 1754, fol.; also by C. G. Kühn, in his "Additæ ad Elenchum, &c." referred to above. Kühn began to republish the work, with a Latin translation and a few notes, in a series of academical programs, of which the thirteenth and last appeared at Leipzig, 1837, 4to. Erotianus in his glossary quotes some explanations given by Apollonius of Citium; and Cælius Aurelianus refers to the second book of a work of his entitled either "Curationes" or "De Epilepticis." The same writer mentions in another passage that Apollonius of Citium was one of those who disapproved of blood-letting in affections of the spleen. Some persons suppose him to be the same as Apollonius Mus or Mys, (which, however, it seems tolerably certain that he was not); others identify him with Apollonius of Cyprus; others imagine him to be one of the "Apollonii duo" mentioned by Celsus as having given particular attention to surgery, and others that he is the "Apollonius Herophileus" quoted by Athenæus, which last

* The meaning of this expression is explained in Littré's Introduction, p. 274.

conjecture is certainly erroneous. (Strabo, *Geogr.* lib. xiv. cap. 6. p. 243. ed. Tauchn; Erotianus, *Gloss. Hippocr.* p. 6. 10. 86. 198. ed. Franz; Cælius Aurelianus, *De Morb. Chron.* lib. ii. cap. 4., lib. iii. cap. 4. p. 323. 451. ed. Amman; Littré, *Œuvres Complètes d'Hippocr.* tome i. *Introd.* p. 93.; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin*, Leipzig, 1841, 8vo.; Dietz, *Schol. in Hippocr. et Gal.* tom. i. *Prof.*) W. A. G.

APOLLO'NIUS, CLAUDIUS, appears, from his name Apollonius, to have been a Greek by birth, who probably took the name Claudius, either from his being born (like Claudius Agathemerus) in one of the cities under the patronage of the Claudia Gens at Rome, or perhaps from having been a freedman to one of the members of that family. He must have lived in or before the first century after Christ, as he was mentioned by Asclepiades Pharmacion, but nothing is known of the events of his life. Galen has preserved one of his medical formulæ, which was intended as a cure for hydrophobia, and also as an antidote to poisons in general, of which the powder of burned crabs appears to have been the most important ingredient. (Galen, *De Antid.* lib. ii. cap. 11. tom. xiv. p. 168—171. ed. Kühn.) W. A. G.

APOLLO'NIUS (Ἀπολλώνιος), surnamed DY'SCOLUS (δύσκολος), that is the ill-tempered or Morose, was a celebrated grammarian of Alexandria who lived in the reigns of Hadrian and Antoninus Pius. Being a native of Alexandria he is sometimes called Alexandrinus; and to distinguish him from Apollonius Rhodius, who was likewise a native of Alexandria, the adjective Minor or the younger, is sometimes added, so that he appears under the name of Apollonius Alexandrinus Minor. His parents Mnesitheus and Ariadne lived at Alexandria, and were so poor that their son was unable to purchase even the most necessary writing materials. It is not improbable that these unfavourable circumstances may have produced in him that disposition to which he owed the surname of Dyscolus. According to his anonymous biographer he lived at Alexandria in the Bruchion (Βρούχιον, also called Βρύχιον or Πυρουχείον), which some believe to be only another name for the celebrated museum of Alexandria. In the same place he was also buried. His biographer further states that he spent some time at Rome, where he enjoyed great reputation as a writer on grammar and a teacher, and attracted the attention of the emperor Antoninus Pius. But this statement seems to be founded on a confusion of this Apollonius with Apollonius of Chalcis, who is known to have been invited to Rome by Antoninus Pius. Apollonius Dyscolus and his son, Ælius Herodian, who was educated by his father, were the most distinguished grammarians of their age. Priscian, who was a competent judge, expresses his

admiration of Apollonius in several passages; he even calls him the greatest of grammarians and owns that he could not have written his own work without the assistance which he had derived from the works of Apollonius. The number of works ascribed to Apollonius is upwards of thirty; all were on grammatical subjects, but the greater part of them have perished. The following list contains those which are still extant:—1. *Περὶ Συντάξεως τοῦ Λόγου μερῶν*, or as the Latin grammarians call it, “De Constructione Orationis,” or “De Ordinatione sive Constructione Dictionum,” in four books. This is the most important of the extant works of Apollonius: he shows great acuteness, and his style is plain and clear. It was first printed by Aldus (Venice, 1495, fol.). In 1590 Fr. Sylburg published at Frankfurt a much better edition with a Latin translation. It also contains the life of Apollonius by an anonymous writer. The best edition is that of Immanuel Bekker (Berlin, 1817, 8vo.), who availed himself of several uncollated MSS. for the purpose of correcting the text. 2. *Περὶ Ἀντωνυμιῶν*, or on the Pronouns in one book. This work was first edited by Immanuel Bekker in the “Museum Antiq. Stud.” vol. ii. part 1. Berlin, 1811, 8vo. and afterwards separately by the same scholar, Berlin, 1814, 8vo. 3. *Περὶ Συνδέσμων*, or on Conjunctions, and 4. *Περὶ Ἐπιρρημάτων*, or on Adverbs. The only edition of the last two little works is that of Immanuel Bekker in his “Anecdota,” ii. p. 477. &c. Among the lost works of Apollonius Dyscolus, Suidas mentions one *Περὶ κατεψευσμένης Ἱστορίας*, that is on False or Fictitious History, or on Fictions introduced into History, which till very recently was supposed to be extant. We possess, indeed, a work by one Apollonius which consists of a collection of wonderful phenomena in nature, gathered from the works of Aristotle, Theophrastus, and other writers. Now this work is manifestly quite different from the one described by Suidas as *Περὶ κατεψευσμένης Ἱστορίας*. In addition to this plain fact, Phlegon has preserved some statements from the work of Apollonius Dyscolus mentioned by Suidas, and not one of these statements is in the extant work of Apollonius. Notwithstanding these facts, when the mistake was once made, it was as usual repeated by subsequent writers. The work of Apollonius (who is otherwise unknown) was first published by Xylander at Basel (1568, 8vo.) under the title of “*Historiæ commentitiæ*.” Xylander expresses his belief that it is the work of Apollonius Dyscolus mentioned by Suidas. Upon this conjecture Meursius (Leiden, 1620, 4to.) and Teucher (Leipzig 1792, 8vo.) published their editions of it under the name of Apollonius Dyscolus. From that time the mistake became the current opinion until it was pointed out by A. Westermann in his edition of the Greek

Παραδοξόγραφοι (p. 20. &c.). The Apollonius whose work is extant belongs to this class of writers, and his little work has therefore been added to them by Westermann (p. 103—116.) (Suidas, under Ἀπολλώνιος; *The Greek Life of Apollonius*, by an anonymous writer; Fabricius, *Biblioth. Græc.* vi. 272. &c.)

L. S.

APOLLO'NIUS (Ἀπολλώνιος) of EGYPT. Many persons are mentioned of this name who were natives of Egypt. Some of them are characterised by the names of their native places, such as Alexandria, Memphis, Naucratis, and others, but where no such distinction is mentioned, it is often impossible to identify the persons. One Egyptian Apollonius is mentioned by Theophilus of Antioch, who stated in a work that according to some the age of the world was 15,003,075, and according to others 15,000,375 years. Whether this Egyptian is the same as the Apollonius mentioned by Athenæus as an authority about the symposia among the early Egyptians is uncertain, according to the judgment of Fabricius. Dion Cassius mentions an Egyptian soothsayer Apollonius who predicted the death of the emperor Caligula. (Theophilus, *Ad Autolyicum*, p. 127. 136. 139.; Athenæus, v. 191.; Dion Cassius, lix. 29.; Fabricius, *Biblioth. Græc.* iv. 272.)

L. S.

APOLLO'NIUS EMPIRICUS (Ἀπολλώνιος ὁ Ἐμπειρικός), lived probably in the second century B. C., as Celsus says he was a successor of Serapion of Alexandria, and a predecessor of Heraclides of Tarentum. He belonged to the sect of the Empirici, and is very likely the person mentioned in a corrupt passage in the first volume of Cramer's "Anecdota Græca Parisiensia." He wrote a book in answer to Zeno's first work on the *Χαρακτῆρες* in Hippocrates, which was answered by Zeno, and which, therefore, must not be confounded with the refutation of this second treatise, written after Zeno's death by Apollonius Biblas. Upon the whole, it seems most likely that this Apollonius is one of the persons called Apollonius Antiochenus. (Celsus, *De Medic.* lib. i. præfat. p. 3. ed. Argent.; Galen, *De Meth. Med.* lib. ii. cap. 7. tom. x. p. 142.; Id., *Comment. II. in Hippocr.* "Epid. III." § 5. tom. xvii. pt. i. p. 618. ed. Kühn; Cramer, *Anecd. Gr. Paris.* vol. i. p. 395. l. 22.)

W. A. G.

APOLLO'NIUS (Ἀπολλώνιος), said to have been a bishop of EPHESUS in the reigns of Commodus and Septimius Severus, about A.D. 190. He wrote a work against the Christian sects called Cataphryges and Pepuziani, of which some fragments are preserved in Eusebius. He appears to have also attacked the Montanists, for it is stated that Tertullian defended them against him and Soter, bishop of Rome; and Hieronymus says that the seventh book of Tertullian's work, *Περὶ Ἐκστάσεως*, which is now lost, was directed against Apollonius. (Anonymus, *Prædestinatus*, 26,

27. 68.; Eusebius, *Historia Ecclesiast.* v. 18. 21.; Hieronymus, *Catalog.* 40.; Fabricius, *Biblioth. Græc.* vii. 164.)

L. S.

APOLLO'NIUS GLAUCUS, the author of a treatise "On Internal Diseases," "De Interioribus," consisting of several books, from which Cælius Aurelianus quotes a passage on the subject of lumbrici. He must have lived some time in or before the second century after Christ.

W. A. G.

APOLLO'NIUS, GULIELMUS. [APOLLONII, GULIELMUS.]

APOLLO'NIUS HEROPHILE'US (Ἀπολλώνιος ὁ Ἡροφίλειος) lived before Archigenes and Andromachus, (by which latter writer he is several times quoted,) and therefore in or before the first century after Christ. He was a follower of Herophilus, (and therefore lived at least as late as the third century B. C.) and is said to have passed some of his time at Alexandria, which was at that time, under the reign of the Ptolemies, the most celebrated medical school in existence. Nothing more is known of the events of his life, but it seems most probable that he is the same person who is sometimes called Apollonius Mus. He wrote a work *Περὶ Μύρων*, "On Ointments," an extract from which is preserved by Athenæus, in which he specifies which cities and countries were famous for the preparation of particular perfumes. Among other persons he mentions a Stratonice, "the wife (or daughter) of Eumenes" (τῇ Εὐμένους), who was probably the daughter of Ariarathes IV., king of Cappadocia, who was betrothed, B. C. 188, to Eumenes II., king of Pergamus, B. C. 197—159. (Clinton, *Fasti Hellenici*, vol. iii.); and as Apollonius speaks of her as a person who had apparently been dead some time when he wrote, this would help to fix his date in the first century B. C. His principal work appears to have been a pharmaceutical treatise entitled, *Εὐπόριστα Φάρμακα* (or *Βοηθήματα*), "Medicines (or Aids) that are easily procured," consisting of at least two books. It is very frequently quoted by Galen, and generally with apparent approbation, who says that it contained almost all that was to be found in the work of Archigenes on the same subject, and that it was in some respects superior to it though written earlier. It is probably this work that is referred to by Oribasius in the beginning of his treatise on the same subject; and it is also from this work that a fragment is taken, which still exists in MS. in the king's library at Paris, of which the title is given in the first volume of Dr. Cramer's "Anecdota Græca Parisiensia," and which is probably the same as that which is preserved by Galen in the ninth chapter of the sixth book of his work "De Compositione Medicamentorum secundum Locos." It is uncertain which work of Apollonius is referred to by Cælius Aurelianus, when he says that he considered the veins and arteries

of the lungs to be the parts affected in pneumonia. (Cælius Aurelianus, *De Morb. Acut.* lib. ii. cap. 28. p. 139. ed. Amman; Athenæus, lib. xv. cap. 38. p. 688.; Cramer, *Anecd. Gr. Paris.* vol. i. p. 395.; Oribasius, *Eupor. ad Eunnap.* lib. i. *Proœm.* p. 574. ed. H. Steph.; Galen, *De Compos. Medicam. sec. Loc.* lib. ii. cap. 1. tom. xii. p. 510. 514., lib. v. cap. 5. p. 858., lib. vi. cap. 9. p. 995.) W. A. G.

APOLLO'NIUS HIPPOCRA'TICUS, a pupil of Hippocrates II. (the most celebrated of that name) who must have lived in the fourth century B. C. Nothing more is known of the events of his life. He is said to have been excessively severe with regard to the quantity of drink which he allowed to his patients that were suffering from fever; for, having divided the cyathus into twelve parts, he gave them only two or three of these, which (reckoning the cyathus as containing .0825 of a pint, or rather more than thirteen drachms) would amount to about three or four drachms, or not quite a table spoonful. This gave occasion to Erasistratus to throw the blame on Hippocrates himself, and to accuse him of half killing his patients by starving them. He does not appear to have written any medical works. (Galen, *De Opt. Secta*, cap. 14. tom. i. p. 144. ed. Kühn; *Comment. in Hippocr. "De Acut. Morb. Victu,"* lib. i. cap. 24. tom. xv. p. 478., lib. iii. cap. 38. p. 702., lib. iv. cap. 5. p. 744.; *De Venæ Sect. adæ. Erasist.* cap. 9. tom. xi. p. 182.; Littré, *Œuvres Complètes d'Hippocr.* tome i. p. 328. et seq.) W. A. G.

APOLLO'NIUS, LÆVINUS, a geographer and historian, was a native of a village in the neighbourhood of Bruges, and lived during the latter half of the sixteenth century. He called himself sometimes Gandobruganus Middelburgensis. He died in one of the Canary islands while on a voyage to Peru. Apollonius is the author of two works which in their time had a great reputation, and were translated into several languages. They are still indispensable to those who study the history of Peru and Florida. 1. "Libri Quinque de Peruviae Regionis inter novi Orbis Provincias celeberrimæ Inventione, et Rebus in eadem gestis," Antwerp, 1567, 8vo. 2. "De Navigatione Gallorum in Terram Floridam, deque Clade Anno 1565 ab Hispanis accepta," Antwerp, 1568, 8vo. (Andreae, *Bibliotheca Belgica*; Swertius, *Athenæ Belgicæ*; Adelung, *Supplement to Zöcher, Allgem. Gelehrten Lexic.* i. 971.) L. S.

APOLLO'NIUS MEMPHITES (Ἀπολλώνιος ὁ Μεμφίτης) was, as his name implies, a native of Memphis in Egypt, who belonged to the school of Erasistratus, and who, as he is first quoted by Erotianus, must have lived between the third century B. C. and the first century after Christ. He is probably the same person who is called Apollonius Stratonius. He wrote a work *Περὶ Ἀρθρων*, "On the

Articulations," which is quoted by Erotianus; another, *Περὶ τῶν Ἐκτὸς Μερῶν τοῦ Σώματος, καὶ τίνες αἱ Ὀνομασίαι Αὐτῶν*, "On the external Parts of the Body, and their Names;" and a third called *Ὅροι*, "Definitions," both quoted by Galen. It is uncertain whether it is from either of these works that two passages are quoted by Cælius Aurelianus; but, besides these, Apollonius seems to have written a work on *Materia Medica*, which is not now extant, but which seems to have enjoyed some reputation, as it is quoted by Galen, Aëtius, Nicolaus Myrpesus, and the Scholiast to Nicander. (Galen, *Definit., Proœm.* tom. xix. p. 347. ed. Kühn, *De Antid.* lib. ii. cap. 14. tom. xiv. p. 188., *Introd.* cap. 10. tom. xiv. p. 700.; Erotianus, *Gloss. Hippocr.* in voce Ἀμβη, p. 86. ed. Franzius; Cælius Aurelianus, *De Morb. Chron.* lib. iii. cap. 8. p. 469., lib. iv. cap. 8. p. 537. ed. Amman; Aëtius, *De Medic.* tetrab. ii. serm. ii. cap. 84. p. 289., serm. iii. cap. 20. p. 307. ed. H. Steph.; Nicolaus Myrpesus, *De Compos. Medicam.* p. 831. ed. H. Steph.; Scholia in Nicand. p. 28. b., 38. b. ed. Ald.; Gronovius, *Thes. Græc. Antig.* vol. iii. lit. II.) W. A. G.

APOLLO'NIUS MOLON. [APOLLONIUS OF ALABANDA.]

APOLLO'NIUS MUS (Ἀπολλώνιος ὁ Μῦς), was a contemporary of Strabo, and therefore lived at the close of the first century B. C. He was a follower of Herophilus, and a fellow-pupil of Heraclides of Erythræ, and therefore, perhaps, a pupil of Chrysermus, who was one of the tutors to Heraclides. Nothing more is known of the events of his life; but it seems probable that he is the same physician who is sometimes called Apollonius Herophileus. He wrote a long work, "On the Sect founded by Herophilus," *Περὶ τῆς Ἡροφίλου Αἰρέσεως*, of which the twenty-eighth book is quoted by Cælius Aurelianus, on the subject of pleurisy, and the twenty-ninth by Galen, on the subject of the pulse. This is also referred to in a corrupt passage* by Soranus, where, in treating of the question whether or not there are any diseases peculiar to women, he mentions Apollonius Mus together with Herophilus and Erasistratus as holding the negative. He is said by Celsus to have written a work on pharmacy, which is probably the treatise by Apollonius Herophileus, "On Medicines that are easily procured." Perhaps too this may be the work alluded to by Palladius, when he says that he wrote a *Dynameron*, in which he ordered the same troche for every kind of dysentery. (Cælius Aurelianus, *De Morb. Acut.* lib. ii. cap. 13. p. 110. ed. Amman; Celsus, *De Medic.* lib. v. *Præf.* p. 221. ed. Argent.; Strabo, *Geogr.* lib. xiv. cap. 1. p. 182. ed. Tauchn; Galen, *De Differ. Puls.* lib. iv. cap. 10. tom. viii. p. 744. or 746., *De Dignosc. Puls.* lib. iv. cap. 3. tom. viii. p. 955.,

* Instead of *τρίτω τῆς αἰρέσεως*, we should read *τρίτω Περὶ τῆς Αἰρέσεως*, or *τρίτω Περὶ τῆς Ἡεροφίλου Αἰρέσεως*.

De Antid. lib. ii. cap. 7, 8. tom. xiv. p. 143. 146. ed. Kühn; Palladius, *Comment. in Hippocr.* "*Epid. VI.*" in Dietz, *Schol. in Hippocr. et Gal.* vol. ii. p. 98.; Soranus, *De Arte Obstetr.* p. 210. ed. Dietz.) W. A. G.

APOLLO'NIUS (*Ἀπολλώνιος*), of MYNDUS, an astronomer and astrologer who lived in the time of Alexander the Great. He asserted that he had learned his science from the Chaldeans. He maintained that the comets were stars like the sun and the moon, only of a different form; that they were very numerous and moved in the more distant regions of the universe, but that they became visible only when they came nearer to our earth. He also maintained that the Chaldeans knew the courses of the comets as well as those of the planets. These statements are just sufficient to show the importance of his works, which are completely lost, with the exception of the above-mentioned notices, which are preserved in Seneca. Apollonius was also greatly skilled in explaining nativities. Stephanus of Byzantium speaks of a grammarian, Apollonius, who was likewise a native of Myndus, but his identity with the astronomer is more than doubtful. (Seneca, *Naturales Questiones*, vii. 3. 17.; Stephanus Byzant., under *Μύνδος*.) L. S.

APOLLO'NIUS (*Ἀπολλώνιος*), a Greek sophist and rhetorician of NAUCRATIS in Egypt. He was a pupil of the sophists Adrianus and Chrestus, but resembled them in his oratory as little as if he had never heard them. He taught rhetoric at Athens as an opponent to Heraclides, and consequently in the reign of Septimius Severus, that is, about A. D. 200. He chiefly cultivated political oratory, which is said to have been very polished and studied, but without spirit. He and his pupils and friends formed a faction, which in its hostility to Heraclides went so far as to compel him to quit Athens. Apollonius was at one time engaged as private tutor to a Macedonian family of not very high rank, and he is censured for this as if he had made the engagement out of mere love of money; but he was nevertheless very generous towards the Greeks whenever they needed assistance; and it is also stated that it was very easy to make a bargain with him for instruction. He was universally beloved at Athens, where he died at the age of seventy. He had a son Rufinus, by a concubine, who likewise devoted himself to rhetoric, but appears to have been a person of no talent. (Philostratus, *Vita Sophistarum*, ii. 19. 26. § 2.; Eudocia, p. 66.) L. S.

APOLLO'NIUS OPHIS (*Ἀπολλώνιος ὁ Ὀφίς*), lived probably in the second or first century B. C., and is by some persons supposed to be Apollonius Pergamensis, by others Apollonius Ther. He wrote a work, which is not now extant, in which he abridged and arranged the treatise of Bacchius in explanation of the obsolete words to be found in

Hippocrates. (Erotyianus, *Gloss. Hippocr.* p. 8. ed. Franzius.) W. A. G.

APOLLO'NIUS ORGA'NICUS (*Ἀπολλώνιος Ὀργανικός*), if the reading be not corrupt, is the author of some medical formulæ quoted by Galen, and must therefore have lived in or before the second century after Christ. Perhaps, however, the work quoted may be the *Εὐπόριστα* of Apollonius Herophileus. (Galen, *De Compos. Medicam. sec. Gen.* lib. v. cap. 15. tom. xiii. p. 856. ed. Kühn.)

W. A. G.

APOLLO'NIUS PERGÆUS (*Ἀπολλώνιος Περγαῖος*), so called from Perga in Pamphylia, his birth-place, was born in the reign of Ptolemy Euergetes, and lived at Alexandria under Ptolemy Philopator (B. C. 222—205). The time of his death is not known accurately; but he was living when Archimedes died (B. C. 212). Pappus represents him as inclined to do injustice to the merits of others: Eutocius, his commentator, states that, while living, he was called "the great geometer," on account of his discoveries in conic sections. This title, with the definite article, belongs rather to Archimedes. But Apollonius lived at Alexandria, the geometrical capital, and Archimedes in Sicily, then the "ultima Thule" of all science. Nothing more is known of his life.

Apollonius was an astronomer as well as a geometer. Ptolemy has preserved his theorems on the stationary points of the planets; and we must suppose that he was the first who solved the problem of finding the stationary points and arc of retrogradation, on the epicyclic hypothesis, which, though it now bears the name of Ptolemy, had been struck out by Hipparchus. Another Ptolemy (not the astronomer, but the one surnamed Chennus, the son of Hephæstio, whose fragments are preserved in Photius) says that Apollonius, who became a celebrated astronomer under Philopator, got the nickname of Epsilon, because he was a diligent observer of the moon, which was signified by the letter ε. Fabricius thinks this refers to another Apollonius, but without assigning any reason. Copernicus (according to his biographer, Gassendi) attributes to Apollonius an astronomical system identical with that afterwards proposed by Tycho Brahe, of which we never could find any other notice. But lately, in the extracts from the "*Harmonicon Cæleste*" given by M. Libri, we have seen an assertion of Vieta, that the system just mentioned was called Apollonian, because the Sun (Apollo) is the centre of the planetary epicycles: and this is likely enough to have been the true state of the case.

The works of Apollonius which have been preserved are seven books of Conic Sections, and a book "*De Sectione Rationis*." Besides these, Pappus, in the celebrated preface to his seventh book (in Halley's edition of the tract "*De Sectione Rationis*," this preface is

given in Greek and Latin) gives the titles of other works, "De Spatii Sectione," "De Sectione determinata," "De Tactionibus," "De Inclinationibus," "De Planis Locis," with a short description of the several contents. Various attempts have been made to restore these and other lost treatises; that is, to write the most probable imitations of them from such hints as surviving authors have left. Mention of these properly belongs to the biography of the restorers, not of the restored; it is here only necessary to caution the reader against a mistake sometimes made, namely, taking the restorations for genuine works. Proclus mentions two works of Apollonius, "De Cochlea," and "De perturbatis Rationibus." Vitruvius attributes to him the invention of a species of clock called *pharetra*; and Eutocius speaks of a work called *Ἐκκρόσθον*, a word which has puzzled the commentators, in which Apollonius extended the quadrature of the circle given by Archimedes. Pappus, in the fragment of the second book which Wallis has preserved, refers to some arithmetical work of Apollonius, but not by name. Proclus mentions an attempt of his to prove the axioms of Euclid. Up to the middle of the seventeenth century, nothing of Apollonius was known except the first four books of the Conic Sections, which had come down in Greek, with the commentary of Eutocius of Ascalon (A. D. 540) in the same language: of these, one Latin translation had appeared at Venice in 1537, by J. B. Memmius; another, by Commandine at Bologna, in 1566; and a third, of little note, by the Jesuit Claude Richard, at Antwerp, in 1655. Translations had been made into Arabic, which were to be found in European libraries, but had not been looked for. About the middle of that century, James Goliush, professor of Oriental languages at Leiden, returned from the East with abundance of Oriental manuscripts, and among others, with seven books of the Conic Sections. But, so it happened, in 1658, before Goliush had published anything, Alfonso Borelli found, among the manuscripts which had been removed by purchase from the Medicean library to that of Florence, an Arabic writing with a Latin title "Apollonii Pergei Conicorum Libri Octo." Montucla says that it has an Italian title: the fact is, the Italians were long in the habit of speaking of Latin as if they considered it a vernacular language. This manuscript, which professed to be a translation by Abalpath of Ispahan, on being examined by the assistance of certain Maronites then at Florence, turned out to agree with the Greek in the four books which were common to both, and was accordingly acknowledged as a genuine translation. But it only contained seven books, and a note on the manuscript which Goliush brought to Europe stated, that no Arab translator had ever found more than seven books; but (ac-

cording to Goliush as cited by Mersenne) Aben Eddin, a learned bibliographer, states that he had seen a part of the eighth book in Arabic, and also that he had seen, in the same language, all the works of Apollonius mentioned by Pappus, and more. The Maronites above-mentioned recommended that the translation should be entrusted to Abraham Ecchellensis (so his name, whatever it was, had been Latinised), another Maronite, then at Rome, and a distinguished teacher of Oriental languages. Accordingly Borelli and Ecchellensis completed the translation of the fifth, sixth, and seventh books, and published it at Florence in 1661. Ravius also published a translation of the same, from the Arabic of one Abdu-l-malek, at Kiel (Kilonium) in 1669: this translation Halley terms barbarous. The story of the restoration of these three books, which was nearly completed when Borelli made his discovery, belongs to the life of Viviani. [VIVIANI, VINCENTIO.]

But the best edition of Apollonius, and the only one which contains the Greek as far as it goes, is the folio published at Oxford in 1710, by Halley, (Gregory, who began it, died before much progress had been made). The origin of the splendid editions of Euclid, Apollonius, and Archimedes, which the university of Oxford published during the last century, belongs to the life of Doctor Edward Bernard.* [BERNARD, EDWARD.] Halley had previously, in 1706, (8vo.) published at Oxford, from the Arabic, the treatise "De Sectione Rationis;" he did not understand Arabic when he began, and had only the assistance of a few leaves of the translation which Bernard had left. He procured, for the edition of Apollonius, the manuscript brought to Europe by Goliush, which he found useful in interpreting and filling up even the Greek text. This edition contains the four books and the commentary of Eutocius in Greek and Latin; the fifth, sixth, and seventh books, in Halley's translation from the Arabic; and Halley's attempt at a restitution of the eighth book from the preliminary lemmas given by Pappus. It also contains the two books of Serenus on the cone and cylinder.

The contents of the great work of Apollonius, taking the several books in order, are: — I. The cone and its sections, the subcontrary circles, the ellipse, hyperbola, and parabola, and their distinctive properties. Apollonius uses all these terms; Archimedes had the word *parabola* only (56 propositions). II. On the axes, diameters, and asymptotes (53 props.). III. A miscellaneous book, in extension of the former ones, with properties of what are now called the foci (56 props.). IV. On the mutual intersections of the curves

* It is singular that, by a mere accidental coincidence, the university has fulfilled his first three intentions in his own order. He meant that Pappus should be the fourth.

(55 props.). V. On maxima and minima lines, and on normals (77 props.). VI. On equal and on similar sections (33 props.). VII. On conjugate diameters (51 props.). VIII. (conjectural) Problems for construction from given data. It is asserted by Pappus that Euclid wrote on conic sections, and that the first four books of Apollonius are taken from Euclid's work: and Eutocius mentions that Heracleius, the writer of a life of Archimedes, charged Apollonius with plagiarism from Euclid. But since it is certain that Archimedes, and all who preceded Apollonius, only used that section of a right cone which is at right angles to one of its sides, and that Apollonius used every section of every cone, right or oblique—it is as certain that every part of the work of Apollonius in which he has any obligation to his predecessors must have been entirely remodelled according to his own system. The student who wishes to get an idea of the genius of Apollonius should read the fifth book. (Pappus; Eutocius; Viviani, *Pref. Op. de Mar. et Min.*; Halley, *Op. Cit.*; Montucla; Fabricius, *Biblioth. Græc.* vol. iv.) A. De M.

APOLLO'NIUS PERGAME'NUS (Ἀπολλώνιος ὁ Περγᾶμηνος), a native of Pergamus in Mysia, must have lived in or before the first century B. C., as he is mentioned by Varro in his treatise on agriculture, as having written on that subject. He is also mentioned by Columella and Pliny. He appears also to have written a surgical or medical work, the title of which is not preserved. Rather a long extract from it is quoted by Oribasius, in which Apollonius recommends scarification of the legs in certain cases in preference to blood-letting. In another passage (also quoted by Oribasius) he says that he had heard that many persons had recovered from hydrophobia produced by other causes, but not one after he had been bitten by a mad dog. Different persons suppose him to be the same as Apollonius Ophis, or Apollonius Ther, or Apollonius Herophileus, but apparently without sufficient reason. (Varro, *De Re Rust.* lib. i. cap. 1. § 8.; Columella, *De Re Rust.* lib. i. cap. 1. § 9. ed. Schneider; Pliny, *Index to Hist. Nat.* lib. x.; Oribasius, *Synops.* lib. i. cap. 14. p. 10., lib. viii. cap. 13. p. 124., *Medic. Collect.* lib. vii. cap. 19. 20. p. 316., *Eupor. ad Eupor.* lib. i. cap. 9. p. 578. ed. H. Steph.; Matthæi's Collection of Greek Medical writers, entitled *XXI. Veterum et Clarorum Medicorum Græcorum Varia Opuscula*, Moscow, 1808, 4to. p. 144.)

W. A. G.

APOLLO'NIUS, PETRUS COLLA'TIUS, calls himself a presbyter of Novara, but nothing is known of him, except that he is the author of several Latin poems. One of them, in four books, is on the "Destruction of Jerusalem" (de Excidio Hierosolymæ), which was first printed at Milan in 1481, 4to. A second edition was published by J. Gagnæus

at Paris (1516), and a third at Antwerp by A. Vanderbruch. Some other poems of Apollonius, among which we may mention "Carmen heroicum de Davide et Golia," "Christi Querela ad Judæos," "Elegia de Laudibus Vitæ rusticæ," and epigrams were collected and edited by L. A. Cotta, Milan, 1692, 4to. The poetical merits of these productions are not great; and almost the only remarkable thing in the history of Apollonius is, that some editors of the Fathers have regarded him as a Christian poet of the seventh century of our æra, and accordingly have printed his poem on the destruction of Jerusalem among the works of the Fathers. But Gerard Vossius, Fabricius, and others, have shown that he must have lived about A. D. 1480, and that he is the same person whom J. Cæsar Scaliger mentions in the sixth book of his poetics as belonging to the fifteenth century, and of whom he says that he published (versified) *Fasti* which were praiseworthy for their pious spirit, but were cold as poetical productions, and unsuccessful, whenever the author went out of the elegiac metre. (Vossius, *De Historicis Latinis*, p. 811. &c.; Fabricius, *Biblioth. Latina*, lib. iv. c. 2.) L. S.

APOLLO'NIUS PRUSIENSIS (Ἀπολλώνιος ὁ Προυσιεύς), a native of Prusa in Bithynia, who must have lived in or before the second century after Christ, as he is quoted by Soranus on the subject of the proper method of extracting the placenta after parturition. (Soranus, *De Arte Obstetr.* p. 95. ed. Dietz.)

W. A. G.

APOLLO'NIUS RHO'DIUS (Ἀπολλώνιος Ῥόδιος) was a native of Alexandria, and a son of Silleus or Illeus and Rhode. He belonged to the tribe (φυλή) Ptolemais, at Alexandria. When Athenæus and Ælian call him "a Rhodian or Naucratian," they probably mean no more than that he was honoured with the civic franchise at Naucratis, as he had before been at Rhodes. The exact time of his birth is not known, but it is probable that he was born about B. C. 235, in the reign of Ptolemy Euergetes, and that he died in that of Ptolemy Epiphanes, who was king of Egypt from B. C. 204 to B. C. 181. Apollonius was at first a pupil of Callimachus, but a difference in taste and in viewing the objects of poetry soon arose between them, which alienated the pupil from his master, and ended in that enmity which gave vent in bitter invectives. Apollonius appears to have imbibed at an early age a great love for antique simplicity. Homer and the early Greek poets were his great models, whereas Callimachus, who possessed scarcely any poetical talent, mistook a pompous display of antiquarian lore for poetry. Apollonius conceived the plan of writing an epic poem on the expedition of the Argonauts (Ἀργοναυτικά), with Jason as its hero. The Homeric poems were his models, and he completed his poem when yet a youth (ἐφηρος). But when he

read it before a public assembly at Alexandria, he was treated with contempt and ridicule. The youthful production may, to some extent, have deserved this severe censure; but there is no doubt that the envy and malice of the other Alexandrine poets, with Callimachus at their head, prejudiced the audience against the young poet. Disheartened by this failure, and unable to bear the disgrace or to struggle against the jealousy of his contemporary poets, Apollonius left Alexandria, and went to Rhodes. The Greek Anthology (xi. 275.) contains a severe epigram by him on Callimachus, which was in all probability written about this time. Callimachus retaliated by several satirical allusions in his poems, of which his hymn on Apollo exhibits some specimens, and more especially by a separate poem, called "Ibis," which is now lost, but of which we may form an idea from the imitation in Ovid's "Ibis." In Rhodes, Apollonius taught rhetoric with great success, and subjected his "Argonautica" to a thorough revision; and when it had received all the improvements of which the author thought it capable, he read it to the Rhodians. It was received with extraordinary favour; and this proof of his poetical talent, together with the ability he had shown as a teacher of rhetoric, induced the Rhodians to honour him with their franchise and other distinctions. He himself was so delighted with this, that henceforth he called himself a Rhodian; by which name he was afterwards, and is to this day, distinguished from the numerous other persons of the name of Apollonius. Notwithstanding this acknowledgment of his talents in a foreign land, he is said to have returned to Alexandria. Here he now read the second and improved edition of his poem, which is said to have made such a sensation, that he was at once looked up to as the greatest poet of the day. He was appointed chief manager of the libraries in the museum at Alexandria, probably in B.C. 194, as the successor of Eratosthenes. Apollonius appears to have passed the remainder of his life at Alexandria, for he is said to have been buried there, and in the same tomb with Callimachus. This account of the life of Apollonius is based upon Suidas and the two anonymous Greek biographies which are printed in most editions of the "Argonautica."

Of the works of Apollonius Rhodius, which do not appear to have been very numerous, the "Argonautica," in four books, is the only one that has come down to us. The work in its present form is the second or revised edition, which he published during his stay in Rhodes. Gerhard, in the work cited below, has shown satisfactorily that there is no MS. of the first edition, but that those which do exist contain the text of the second, with a few interpolations here and there from the first, of which the Scholia also have preserved some readings. As regards the ma-

terials of the "Argonautica," Apollonius, like all the poets of that period, collected them by extensive reading. The legends they took for their subjects had ceased to live in the minds of the people, and had become the exclusive property of the learned, who gathered them from the early poets, logographers, historians, and geographers, and combined them into new forms. The Scholia on Apollonius seldom lose an opportunity of telling us from what source the particular statements are derived. The arrangement of the materials in the "Argonautica" is of the simplest kind: there is no artificial contrivance for the purpose of making a plot; and at first sight it might even appear that the plan of the "Argonautica" is simpler than that of the "Odyssey." The course of the narrative is seldom interrupted by episodes, and generally speaking they are not introduced except where they are essential, and they are scarcely ever mere ornaments. The interference of the gods in the events described is very rare, and occurs only incidentally. The interest of the whole poem, therefore, does not lie in its plot, but in the manner in which the whole subject and each part is treated, and in the peculiar interest which is attached to the story. But as this interest was no longer sufficiently fresh to secure popularity, Apollonius enlivened it with his descriptions of the tender passion of love, and of the emotions of the heart, which are rarely introduced in the earlier epics. The portions of the poem containing such descriptions are executed with great felicity, and the "Argonautica" on the whole shows that the author was superior to most of his contemporary poets. But, notwithstanding these and other excellencies, the narrative is occasionally tedious; and notwithstanding all the variety of character and incident, the poem wants that freshness of conception and execution which in the best epic poems secures the interest and wins the sympathy of the reader. We cannot help feeling that it is the work of labour rather than of faith and inspiration: the poet proceeds throughout with the utmost caution. Even Quintilian and Longinus appear to have felt this, for Quintilian speaks of the mediocrity that pervades the whole poem, above which Apollonius does not rise, and below which he is prevented from falling by his caution (*æqualis quædam mediocritas*); and Longinus speaks of his thoughtfulness, which, indeed, prevented him from rushing into errors and inconsistencies, but is at the same time one of the causes of his inferiority to the earlier epic poets. The style and language are imitations of Homer; but the language is cramped by the aim of the author to be brief and grammatically correct. Apollonius, however, is free from all studied obscurity and the learned pomp and ostentation of the poets of that period. The opposition which the reigning school of poetry at first

made to Apollonius and his views of poetry seems to have been silenced soon after the publication of the second edition of the poem, for several learned Greeks, some of whom must have been contemporaries of Apollonius, wrote commentaries upon the "Argonautica." Among these commentators we may mention Charon, Aristophanes of Byzantium, Lucillus of Tarrha, Theon, and Ireneus. From their commentaries are derived our present valuable Scholia on Apollonius. Some of them were published in the editio princeps of the Argonautica, by Janus Lascaris, at Florence (1496, 4to.), whence they are usually called the Florentine Scholia; and others (Scholia Parisina) were subsequently added to them from a Paris MS. by Schæfer in his edition of the "Argonautica" (Leipzig, 1810-13, 2 vols. 8vo.). Among the Romans, the "Argonautica" of Apollonius were very popular: Virgil has borrowed verses from it; and P. Terentius Varro Atacinus, another poet of the Augustan age, made a Latin translation of it, of which Quintilian speaks favourably. The Latin poem "Argonautica" of Valerius Flaccus is a free imitation of that of Apollonius. About A. D. 500, in the reign of Anastasius I., a Greek, of the name of Marianus, made a paraphrase of the poem, consisting of 5608 iambic lines. Besides the two editions of the "Argonautica" already mentioned, the following deserve to be noticed. The editio princeps was followed by that of Aldus (Venice, 1581, 8vo.), which is scarcely more than a reprint of the former; in fact, all the subsequent editions, even including that of Henry Stephens, have no critical value. The first scholar who attempted to correct the text partly by the assistance of MSS., and partly by conjectural emendations, was Brunck, whose edition appeared at Strassburg, 1780, both in 4to. and 8vo. The edition of J. Shaw (Oxford, 1777, 4to.) has no merits except the fine paper and print. The best editions are those of Schæfer and of Wellauer (Leipzig, 1828, 2 vols. 8vo.), the latter of which contains all the known Scholia; and the text is much emended with the assistance of many MSS. There are several English translations of the Argonautica; those of F. Fawkes and Edward Burnaby Greene were printed in London, in 1780, 8vo.

Besides the "Argonautica," the ancients mention the following works of Apollonius:—1. "Epigrams," of which we possess only that on Callimachus. 2. Grammatical or critical works, one of which was on Archilochus (περὶ Ἀρχιλόχου), and another Πρὸς Ζηνῶδοτον, which referred probably to the revision of the Homeric poems made by that grammarian, since the Scholiasts on Homer occasionally refer to remarks of Apollonius. A peculiar class of works, of which Apollonius wrote several, were, 3. his Κτίσεις, that is, "Accounts of the Foundations of Towns."

Most of them appear to have been epic poems and written in hexameter verse, as we see from the fragments still extant. Five of them are known—*a.* Ῥόδου κτίσις, of which a small fragment is preserved by Stephanus Byzantius, under Δάτιον; *b.* Ναυκράτειος κτίσις, of which six lines are preserved in Athenæus; *c.* Ἀλεξανδρείας κτίσις; *d.* Καβίου κτίσις; and *e.* Κνίδου κτίσις, which is mentioned by Stephanus Byzantius, under Ψυκτήριος. Of the last three no fragments are extant. There is also mention of a work of Apollonius called "Canopus," which was probably a work of a similar kind to his Κτίσεις. It was written in verse, and consisted of at least two books; only two lines of it are preserved. (E. Gerhard, *Lectiones Apollonianæ*, Leipzig, 1816, 8vo.; A. Weichert, *Ueber das Leben und Gedicht des Apollonius von Rhodus*, Meissen, 1821, 8vo.)

APOLLO'NIUS STRATO'NIUS (Ἀπολλώνιος ὁ ἀπὸ Στρατόνως) is called by Tiraqueau (Tiraqueilus) in his work "De Nobilitate," the son of Straton, but, as Fabricius remarks, it seems more likely that he was only his pupil. He was a follower of Erasistratus (as was also his tutor Straton), and therefore may be conjectured to have lived about the third or second century B. C. He appears to have written a work on the Pulse, or else a medical treatise in which he gave three different definitions of the Pulse, which are preserved by Galen. He is by some supposed to be the same person as Apollonius Memphites, and with some probability. (Galen, *De Differ. Puls.* lib. iv. cap. 17. tom. viii. p. 759. ed. Kühn.)

W. A. G.

APOLLO'NIUS TARSENSIS (Ἀπολλώνιος ὁ Ταρσεύς,) a native of Tarsus in Cilicia, who must have lived in or before the first century after Christ, as he is quoted by Andromachus. His medical formulæ are sometimes quoted by Galen, but nothing is known of the events of his life. (Galen, *De Compos. Medicam. sec. Locos.* lib. v. cap. 13. tom. xiii. p. 843. ed. Kühn.)

W. A. G.

APOLLO'NIUS THER (Ἀπολλώνιος ὁ Θήρ) must have lived in or before the first century after Christ, as he is mentioned by Erotianus. He is by some persons supposed to be the same as Apollonius Ophis, or Apollonius Pergamenus. He appears to have written a work on the difficult words used by Hippocrates, of which nothing remains but one short extract preserved by Erotianus; and also a surgical treatise, from which Oribasius has extracted the account of a bandage to be used in case of a fracture of the jaw. (Erotianus, *Gloss. Hippocr.* p. 86. ed. Franzius; Oribasius, *Collect. Medic.* lib. xlviii. cap. 40. in Mai, *Class. Auct. e Vatic. Codic. Editi*, Rome, 8vo. 1831, tom. iv. p. 105.)

W. A. G.

APOLLO'NIUS of ΤΥ'ΑΝΑ (Ἀπολλώνιος Τυανεύς), a Pythagorean philosopher, who lived in the first century after Christ. He appears to have been a compound of the

philosopher, the fanatic, and the impostor, respecting whom authentic accounts were sufficiently scanty to leave plenty of room for fiction to play in, while what was known of him was remarkable enough to give an air of credibility to the most extravagant fictions of a later and uncritical age. We have what professes to be an historical account of him in a circumstantial narrative of his life by Flavius Philostratus the elder. This work was undertaken at the desire of Julia Domna, the wife of the Emperor Septimius Severus, who lent Philostratus an account of the travels and adventures of Apollonius, written by an Assyrian named Damis, who had accompanied him. His account seems to have been the groundwork of the narrative of Philostratus. The reader may form his own opinion of the credibility of a writer who, if our biographer may be believed, gravely asserted that in crossing Mount Caucasus he saw the chains with which Prometheus had been bound to the rock.* The other sources from which Philostratus professes to have drawn his information were, a work by one Maximus of Ægæ, giving an account of the life of Apollonius at that place; a copy of the will of Apollonius, and some of his letters, preserved in the library of Hadrian, at Antium; and various traditions collected in cities where the sage was revered, or temples whose obsolete rites he had restored. There was another account of Apollonius by Mæragenes, which Philostratus says he disregarded on account of the ignorance which the writer showed of many circumstances connected with the philosopher. Suidas and Eudocia (p. 384.) likewise mention an account of Apollonius by Sotericus Oasites. The most prolific source has been the invention of the writer himself. So preposterous are most of his fictions that some have even doubted the personal existence of Apollonius himself. That such a person, however, lived, and by his ascetic habits and pretended supernatural gifts attracted not merely the wonder but the adoration of the vulgar appears unquestionable. The assertion of Dion Cassius that he lived in the time of Domitian, and the religious reverence paid to him in many temples, are inconsistent with any other supposition, though the fact that he is not mentioned by any writer earlier than Apu-

leius and Lucian may be looked upon as a proof that he did not play so important a part as is assigned to him by his biographer. Had he been mixed up with the political events of his time in the way described by Philostratus he could not fail to have been mentioned by Tacitus and Suetonius. Dion Cassius talks of him as a certain Apollonius of Tyana. Having no other authentic sources of information, it is of course impossible for us to separate throughout the true from the false in the narrative of Philostratus; but if we strip it of its marvellous features there seems no sufficient reason for denying it altogether a foundation in fact. The outlines of it are perhaps genuine, and this appears to have been the light in which it was regarded by Eusebius. The following is a sketch of the account given by Philostratus:—

Apollonius was born at Tyana, a Greek colony in Cappadocia, somewhere probably about the commencement of the Christian æra. He was named after his father, who traced his descent to the original founders of the city. Wonders were not wanting at his birth, and we are told that the god Proteus appeared to his mother, and announced to her that the child she was about to bring forth would be an incarnation of himself. A chorus of swans is said to have ushered him into the world. In his native country he was reputed to be a son of Jupiter, but it appears that he did not himself lay claim to a divine parentage (Philostratus, i. 6.). At the age of fourteen he was taken to Tarsus and placed under the care of a rhetorician named Euthydemus, a native of Phœnicia. Disgusted with the luxuries and effeminate manners of the place, he obtained his father's permission to remove with his instructor to the neighbouring town of Ægæ. Here he became acquainted with disciples of the schools of Pythagoras, Plato, Aristotle, Chrysippus, and Epicurus. He was instructed by Euxenus in the doctrines of Pythagoras, and by the age of sixteen was an enthusiastic disciple of that philosopher, and resolved to observe rigidly his ascetic regulations. Accordingly, he clothed himself in linen, went barefoot, suffered his beard and hair to grow, abstained from flesh and wine, and renounced the company of women. He betook himself to the temple of Æsculapius at Ægæ, and the god was pleased to intimate his satisfaction at having such a guest. The fame of his wisdom soon spread, and attracted numbers to the place. When he had reached the age of twenty his father died. He hastened to Tyana, and buried him with his own hands. He divided his own share of the inheritance with his elder brother, whom he succeeded in reclaiming from a vicious course of life, and distributed most of the remainder among his relatives. He then returned to his ascetic discipline, and entered upon the observance

* The personal existence of Damis is very questionable. There is nothing to show that the work ascribed to him was not a mere fiction. According to Philostratus it had been presented by one of his relations to the Empress Julia, from whose hands it passed into those of Philostratus, so that at all events it was not a book commonly known. Bohlen, who considers it to have been a mere romance, remarks that the name Damis, or something like it, is a kind of standing type, when any account is to be given of India. Thus in Strabo Onesicritus converses with a Mandanis; Porphyrius mentions Damadamis, with whom Bardesanes held intercourse; and the same hero Dandamis is found in Palladius. Amongst the Indians, Damas or Dama is a common name. (*Das alte Indien*, Th. i. p. 73.)

of the five years' mystic silence. This period he spent partly in Pamphylia and partly in Cilicia. He afterwards visited other parts of Asia Minor. His principal concern was to re-establish in their original purity the religious rites of the Greek cities which he came to, and to replace barbaric ceremonies with others of a purer kind. Either urged by a thirst for knowledge, or desirous of emulating Pythagoras, he resolved to visit India. He first went to Nineveh, where he met with Damis, who agreed to accompany him, and whom he contrived to impress with the notion that he was a superhuman being (i. 19.), making him believe that he had an intuitive understanding of all languages, not excepting those of animals (iv. 3.), and could even discern the thoughts of men. From Nineveh he proceeded to Babylon, where he was admitted to intercourse with the Parthian king Bardanes, and made himself acquainted with the doctrines of the magi. After a considerable stay here the travellers were furnished by the king with camels to convey them to Taxila, the residence of king Phraotes, who entertained them during their stay at his capital, which the law did not permit to be extended beyond three days. On their departure he gave them a letter of introduction to Iarchas, the chief of the Gymnosophists. On reaching the river Hyphasis, we are told, they found some altars which had been erected by Alexander, when he reached this, the limit of his expedition. At last they arrived at the residence of the Brahmins, in the description of whom either Damis or Philostratus has drawn most copiously on his imagination. Apollonius was received with great condescension by Iarchas and his companions, who unfolded to him all their stores of knowledge, and after a stay of four months dismissed him with a full conviction that Pythagoras must have derived his wisdom from them. From the abode of the Brahmins the travellers made their way to the sea coast, and proceeded by water to Babylon. After an interview with Bardanes they went to Nineveh, and thence to Antioch. From Seleucia, near the mouth of the Orontes, they sailed to Cyprus, and thence to Ephesus in Ionia.

The fame of the wisdom of Apollonius had gone before him: crowds met and followed him, and deputations came to him from other cities of Ionia. He now assumed the character of a moral reformer, preached against the luxury and vices of the Ephesians, and warned them of a plague that was coming upon them. Finding them deaf to his exhortations and his warnings, he left them, and travelled through other parts of Ionia, preaching and urging the people to apply themselves to virtue and the study of philosophy. While at Smyrna, ambassadors came to him from Ephesus, where the plague was raging, praying him to come to their

assistance. He instantaneously transported himself thither, and pointed out to them the dæmon of the plague under the form of an old beggar, whom by his direction they stoned, and afterwards found under the heap the dead body of a huge dog, which the dæmon had entered. Leaving Ionia, he set out for Greece, visiting the temples on his way, and supporting his character of a moral and religious reformer, by pretensions to supernatural powers and prophecy. It is after his return from the East that we first hear of his working miracles. It has been suggested that by his intercourse with the Magi and Brahmins he had probably acquired the knowledge of some secrets, which enabled him on many occasions to exert what appeared to be a superhuman power. He arrived at Piræus at the time of the celebration of the Eleusinian mysteries, but the hierophant at first refused to initiate him, on the ground of his being a magician. When he afterwards offered to do so, Apollonius refused to undergo the ceremony at his hands. After visiting the great temples and principal places in Greece, he set out for Crete, and thence took ship for Rome, with a considerable train of disciples. He reached Italy just after Nero had issued his edict against philosophers and magicians, and the danger he incurred by proceeding speedily caused the number of his followers to diminish. On arriving at Rome he was taken before the consul Telesinus, who dismissed him out of regard for philosophy, and gave him introductions to the priests of the different temples, where he preached and taught as usual. Having been brought before Tigellinus for some disrespectful expressions towards the emperor, as soon as the roll containing the accusation was opened, the writing was found to have vanished. Tigellinus wisely took warning and let him go. His wise discourses and modest behaviour, and especially the miracle of restoring a young lady to life, drew upon him universal attention and respect. When Nero was setting out on his journey to Greece, he published an edict directing all philosophers to quit Rome. Apollonius accordingly left Italy and visited Spain. After setting on foot, or at all events encouraging, a plot against Nero, he crossed over into Africa. Thence, touching in his course at Lower Italy and Sicily, where he heard of the death of Nero, he went to Athens, and was initiated into the Eleusinian mysteries by the hierophant, whose appointment he had foretold on his previous visit. He next travelled into Egypt. At Alexandria he met with Vespasian, who was preparing to seize the imperial power. Vespasian was anxious to secure his assistance, and begged him to make him emperor. Apollonius replied that he had already done so, for he had prayed the gods to grant the people an upright and venerable

sovereign. Vespasian declared he would be guided by his advice, and professed to rest all his hopes of success on his assistance and direction. Euphrates, a Stoic in Vespasian's train, was jealous of the superior deference paid to Apollonius, and inveighed against his servility and the ambition of Vespasian. This laid the foundation of a lasting enmity between Apollonius and Euphrates, which broke out into an open quarrel on Vespasian's departure from Egypt. Apollonius next visited Æthiopia and the cataracts of the Nile, and discoursed with the Æthiopian Gymnosophists. On his return from the expedition he spent some time in Lower Egypt, and then took a journey into Phœnicia. At the invitation of Titus he repaired to Argos in Cilicia, where he had an interview with the emperor. On the accession of Domitian, he endeavoured to excite the provinces of Asia Minor against the tyrant. At last information of a prophecy which he had uttered against the emperor was conveyed to Rome by Euphrates. Orders were sent to have Apollonius arrested and brought to Rome, but he anticipated this design by going to Rome of his own accord. On his arrival he was thrown into prison. The charges brought against him were, that his dress and manner of living were singular; that adoration had been paid to him as to a god; that he had spoken against the emperor; and that, in order to procure his death, he had in company with Nerva, sacrificed an Arcadian boy in a solitary place by night. When brought before the emperor he launched out into the praise of Nerva, and bitterly reproached Domitian for listening to the false accusations of informers. He was sent back to prison, and treated with great severity. On being again brought up and put upon his trial, he made so excellent a defence, that Domitian acquitted him, whereupon, after administering another severe rebuke to the emperor, he vanished from their sight, and appeared the same hour at Puteoli to his disciples Damis and Demetrius. He then crossed over to Greece. As soon as his arrival there was known, crowds flocked to see him, and he gave out that he had been acquitted and liberated by Domitian. After a stay of two years in Greece, he again went to Ionia, and at Ephesus is said to have proclaimed the assassination of Domitian, at the very time it was perpetrated. Dion Cassius (lxxvii. 18.) also mentions this circumstance.

Of the time and place of his death we have no account, and Philostratus expresses a doubt whether he ever died at all. According to one story he ascended to heaven from the temple of Dictynna in Crete. Numerous temples and altars were dedicated to him in Asia Minor and Greece, (Vopiscus, *Aurelius*, c. 24.). Caracalla dedicated one to him (Dion Cassius, lxxvii. 18.). The emperor Alexander Severus revered him as one of

his Penates, together with Abraham, Orpheus, and Jesus Christ (Lampridius, *Alexander Severus*, 29.). Eusebius says that even in his time there were persons who pretended to perform magical incantations by invoking Apollonius. His native city, where a temple was dedicated to him, was held sacred, and had the privilege of choosing its own magistrates, though by whom this right was conferred we are not informed.

Apollonius is stated by ancient writers to have been the author of the following works: 1. *Ἔγγραφοι εἰς Μημησύνην* (Philostratus, i. 14.; Suidas, sub voc. Ἀπολλώνιος). 2. *Πυθαγόρου δόξαι*, said to have been preserved in the library of Hadrian at Antium, (Philostratus, viii. 20.). 3. *Πυθαγόρου Βίος* (Suidas, l. c.). Iamblichus (*De Vita Pythag.* 254.) mentions the work of Apollonius on Pythagoras. It has been suggested by Jonsius and Meiners that much of what we read in Porphyry and Iamblichus about Pythagoras was derived from this source. 4. *Διαθήκη*, his will, written in Ionic Greek, while all his other works were written in the Attic dialect (Philostratus, i. 3., vii. 39.). 5. *Ἀπολογία*, a defence against the charges of Euphrates (Philostratus, viii. 7.). 6. *Περὶ Μαντείας Ἀστέρων*, the fruit of his intercourse with the Indian Gymnosophists (Philostratus, iii. 41.). 7. *Τελεταί, ἡ περὶ Οὐσιῶν* (Philostratus, iii. 41., iv. 19.; Eusebius, *De Præp. Evang.* iv. 13.). 8. *Χρησμοί* (Suidas). They were engraved on brazen pillars at Byzantium, (*Codinus in Orig. Constantinop.* p. 30.). 9. *Νυχθήμερον*, a spurious work. 10. Letters. There is extant a collection of ninety-five letters (including some written to Apollonius) which are undoubtedly spurious. They differ from the letters referred to and quoted by Philostratus. Opinions are divided as to whether these last are genuine or not. The *Ἀπολογία* (preserved by Philostratus, viii. 7.) is the only other extant work of Apollonius.

Apollonius seems to have laid but very little stress on the Pythagorean doctrine of numbers (Philostratus, iii. 30.), and though he attached some value to mathematics, music, and astronomy, he considered them as of subordinate importance. His endeavours were mainly directed to the purification of religious usages. From a fragment of his work on sacrifices (Eusebius, *Præp. Evang.* iv. 13.), it appears, that he not only rejected animal sacrifices, but taught that no sacrifices should be offered to the deity, because every thing connected with earth would be impure in his sight, but that he should be worshipped with that prayer which is the offering of the heart, and which need not be expressed in words. His belief in the transmigration of souls was probably connected with his aversion to animal sacrifices. There can be no doubt that he laid claim to supernatural powers and prophetic foresight, and was believed by his contemporaries and by posterity to be a magician (Dion Cassius; Lucian; Apuleius;

Eusebius, &c.). Philostratus strives to inculcate the notion that he wrought his miracles not by magic, but through a supernatural insight into the laws and operations of nature (see especially, i. 2., iv. 45., v. 12.). It was probably on this account that Philostratus rejected the account of Apollonius given by Mæragenes, the only one of the authors he alludes to who is known to us from other sources. Origen (*contra Cels.* vi. 41.) tells us that Mæragenes had described Apollonius as a magician, by whose impostures many philosophers had been deceived.

A great deal of the celebrity of Apollonius has arisen from the circumstance that several attempts have been made to set him up as a rival to our Saviour. Such an attempt was made by Hierocles of Nicomedia in the time of Diocletian, (in a work entitled *Φιλαλήθης Λόγος*), a refutation of which by Eusebius, bishop of Cæsarea, we still possess. The attempt has been renewed by deistical writers of modern times, for example, Blount and Lord Herbert. Blount wrote a translation of the life of Apollonius by Philostratus, accompanied by a commentary. In consequence of the deistical tendency of the latter, the work was suppressed after the publication of the first two books. (Note I. in Bayle, *Dict. Crit.* art. "Apollonius de Tyane.") The coincidence between many circumstances in the narrative of Philostratus and those recorded in the evangelical history, has led many to suppose that he wrote his account of Apollonius with a similar view. It contains however no sufficient traces of an intention on the part of the writer to institute any comparison at all between Apollonius and Christ. It is at all events clear that he did not write with any feeling of hostility towards Christianity. If he intended to draw any parallel at all, it was probably between Apollonius and Pythagoras. He seems to have borrowed from all sources whatever wonderful circumstances promised to give interest to his narrative (as may be shown with regard to Ctesias, Agatharchides, and others), and amongst the rest he has taken several from the history of Jesus Christ recorded by the evangelists. Some of these have been given in this sketch of the life of Apollonius. For others, as the healing of the sick and the casting out of devils, we refer the reader to Philostratus. The absurdities and incongruities of his story have been pointed out by several writers, as Bishop Lloyd (in a letter to Bentley), Bishop Parker, and Du Pin. A long account of Apollonius, as he is depicted by Philostratus, may be found in a work by Dr. F. C. Baur, entitled "Apollonius von Tyana und Christus, oder das Verhältniss des Pythagoreismus zum Christenthum," Tübingen, 1832. He considers that Philostratus intended that his work should be regarded, not as a history, but as the delineation of the ideal of a Pythagorean philosopher and reformer of the

world in the person of Apollonius; and that he intended to draw a parallel between him and Christ, though without any controversial aim. There is an English translation of Philostratus by the Rev. E. Berwick. (See also the preliminary dissertation by Olearius in his edition of Philostratus; Bayle, *Dict. Crit.* art. "Apoll. de Tyane;" Brucker, *Hist. Crit. Phil.* vol. ii. p. 98.; Tiedemann, *Geist der Speculativen Phil.* vol. iii. p. 108.; Ritter, *Gesch. der Phil.* vol. iv. p. 523.; Rasche, *Lex. Rei Num.*) C. P. M.

APOLLO'NIUS (Ἀπολλώνιος), of TYRE, a Stoic philosopher, lived shortly before the time of Strabo, who mentions him as the author of a history of the philosophers and their works from the time of Zeno (Πίναξ τῶν ἀπὸ Ζήνωνος φιλοσόφων καὶ τῶν βιβλίων). On Zeno himself he appears to have written a separate work consisting of several books. It is not unlikely that he may be the same as the Stoic Apollonius, who, according to Photius, wrote a history of women who had distinguished themselves as philosophers or otherwise (ὅσαι γυναῖκες ἐφιλοσόφησαν ἢ καὶ ἄλλως τι ἐπίδοξον διεπράξαντο). Whether he is the same as the Apollonius to whom Stephanus of Byzantium ascribes a chronicle (*χρονικά*), of which he quotes the fourth book, cannot be ascertained. (Strabo, xvi. 757.; Diogenes Laertius, vii. 1. 2. 24. 28.; Photius, *Biblioth.* p. 104. b. ed. Bekker; Stephanus Byzant. under *Χαλκητῶριον*.) L. S.

APOLLO'PHANES (Ἀπολλοφάνης) an Attic poet of the school of the Old Comedy, supposed to have been contemporary with the comic poet Strattis, and therefore to have lived about B.C. 400. Suidas (*Ἀπολλοφάνης*) ascribes to him five comedies, of three of which some fragments are extant, but none of the other two. (Meineke, *Historia Comicorum Græcorum*, p. 266.; Bode, *Geschichte der Hellenischen Komik*, i. 390.; Harpocration, sub voc. Ἀδελφίζειν.) R.W.—n.

APOLLO'PHANES (Ἀπολλοφάνης) an ancient physician, was born at Seleucia, but at which city of that name does not appear. He was physician to Antiochus the Great, king of Syria (B. C. 223—187), who seems to have treated him also as a friend and counsellor, of which an instance is given by Polybius. He may perhaps be the same physician, who is said by Cælius Aurelianus to have been a follower of Erasistratus, and who is quoted by Celsus, Pliny, Galen, and other ancient authors. Reinesius, in correcting the corrupt reading Aphanes in Athenæus to Apollophanes, (which reading is now universally adopted,) considers the Stoic philosopher to be the same person as the physician of Antiochus, though, apparently, merely because they must have been contemporaries. There are extant two bronze coins of the city of Smyrna, having on one face the name Apollophanes; and Dr. Mead wrote an elegant and learned Latin dissertation to prove that

these and several other coins of the same city were struck in honour of certain eminent physicians of the Herophilean and Erasistratean schools of medicine, which are mentioned by Strabo as having been established at Men-Carus in Phrygia and at Smyrna. This supposition is, however, now generally considered to be incorrect; and the best authorities seem agreed in the opinion, that though some of the persons named on these coins may have been physicians, yet it is not as physicians but as magistrates that their names are mentioned. (Polybius, *Hist.* lib. v. cap. 56. 58.; Cælius Aurel. *De Morb. Acut.* lib. ii. cap. 33. p. 150, 151. ed. Amman; Reinesius, *Varie Lect.* lib. iii. cap. 2. p. 335.; Athenæus, *Deipnos.* lib. vii. § 14. p. 281. ed. Casaub.; Mead, *Dissert. de Numis quibusdam a Smyrnæis in Medicorum Honorem percussis*, London, 1724, 4to. p. 47.; Strabo, *Geogr.* lib. xii. p. 580.; Fabricius, *Biblioth. Græca*, vol. xiii. p. 76. ed. vet.; Wise, *Catal. Numm. in Museo Bodl.* p. 145. &c.; Eckhel, *Doctr. Numm. Vet.* tom. ii. p. 539.; C. G. Kühn, *Additum. ad Elench. Medicor. Veter. a Jo. A. Fabricio, &c. exhibitum*, Leipzig, 1826, 4to. fasc. iii. p. 8.) W. A. G.

APOLLOS. [PAUL.]

APOLLO'THEMIS. [LYCURGUS.]

APOMASAR. [PAULUS OF ALEXANDRIA.]

APONTE, SEBASTIAN DE, a Spanish sculptor who lived, says Ponz, when good taste in the arts began to revive in Spain. He made the stalls of the choir of the collegiate church of Medina del Campo, which, according to tradition, were transported from the celebrated monastery of St. Gerome at Guadalupe in Spain. (Ponz, *Viage in España*; Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

APO'NUS, PETRUS. [ABANO, PIETRO DI.]

APOSTOLES, PEDRO DE LOS. [APOSTOLIS, PETRUS AB.]

APO'STOLI, FRANCESCO, was born at Venice in the latter half of the eighteenth century. He early obtained an appointment in the civil service of his country, but soon abandoned it in order to visit France and Germany. He spent eighteen months in Bavaria with Count Maximilian von Lamberg, who was at that time occupied in revising and enlarging his work, entitled, "Memorial d'un Mondain," the second volume of which he dedicated to Apostoli. In Augsburg, Apostoli formed an intimacy with Le Roy di Lozembrune, and wrote jointly with him five "Contes sentimentaux." Having returned shortly afterwards to Venice, he wrote several letters, from time to time, under the assumed name of Klost, to his friend Lozembrune, which were published at Augsburg, in 1777, under the title, "Lettres et Contes sentimentaux de George Wanderson;" the tales being in part the compo-

sition of Lozembrune. For some years he remained quietly in his native city, employed in the service of the government. In 1782 he published, "Saggio per servire alla Storia de' Viaggi filosofici e de' Principi Viaggiatori," but being again seized with a desire to travel, he went to Vienna, where he remained until the commencement of the revolutionary disorders in France, when he returned to Venice. Indulging in too great freedom of speech, he was exiled to Corfu. His banishment terminated with the existence of the Venetian republic, and on gaining his freedom, he went to Milan, where he underwent various reverses of fortune, as related in his "Lettere Sirmiensi." At Milan he also published, in three volumes, a work entitled, "Rappresentazione del Secolo XVIII." The republic of San Marino chose him their representative to Napoleon, then first consul, and he proceeded to Paris with much satisfaction; unfortunately, however, he was extremely diminutive in person, and was much annoyed with the saying, "petite république, petit représentant," applied to him by the French. The little consideration also in which he found himself held induced him to avoid publicity, and he occupied himself with the composition of his "Histoire de la Revolution par un Etranger," when he was suddenly ordered to quit Paris within twenty-four hours. On his return to Italy, he obtained the post of delegate of police, first at the Ponte di Lago Scuro, and afterwards at Venice. But he soon lost all public employment, and then commenced his "Storia dei Galli, Franchi e Francesi." This work was so ill received, that no more than the first volume was published; but it procured him the office of Departmental Inspector della Libreria e Stampa in Padua, which post he held until the downfall of Napoleon. He then applied himself to theatrical composition, and two of his farces, "E' tutto un Momento," and "La Merenda alla Zuecca," were played with success, and are inserted in the "Collezione di Opere teatrali," published at Venice; but the profits arising from these labours were far from sufficient for his maintenance, and he died at Venice, in February, 1816, in a state of the most abject poverty. He was a man of great wit, and a pleasing writer, but restless and imprudent, and is stated to have died "abandoned by all." (*Biografia Universale Antica e Moderna*; *Biographie Universelle*, Suppl.)

J. W. J.

APO'STOLI, GIOVANNI FRANCESCO, was a native of Montemagno, a village of Monferrato, and lived in the latter half of the sixteenth century. He was professor of the humanities in Casale, and a member of the Accademia degl' Illustrati di Casale. He is principally known as a Latin poet: Tiraboschi gives him credit for facility of expression, and Vallauri claims for some of his verses

the merit of "a certain delicacy of thought." He was much addicted to satire and playful compositions, and in 1580 published, at Milan, in 8vo., a volume of Latin poems of this species, with the title "Succisivæ Horæ." This work was the source of great trouble to him, many persons of both sexes considering themselves personally attacked in it, and regarding it consequently as a defamatory libel. At the representation of the bishops of Alexandria and Aquì, and the inquisitor of these two cities, to Carlo Borromeo, it was resolved that the book should be suppressed; but very little appears to be known respecting this part of the transaction. However, it is certain that a few years afterwards the book was reprinted, with alterations and additions, in two volumes, in 8vo.: the first volume, printed at Pavia in 1588, comprises four books of epigrams and one of elegies; the second, which did not appear until the following year, consists of two books of silve, two of epistles, and one of odes. Another edition was published at Asti in 1597, in 8vo. Some of these poems were afterwards inserted by J. Gruter in his "Delitiæ Italarum Poetarum," published in 1608, vol. i. p. 239—257. Some of his verses are likewise printed in the "Carmina Illustrium Poetarum Italarum," Florence, 1719, vol. i. p. 307—326. In addition to the above, he wrote—2. "Epigrammata varia in Funere Margueritæ Valesiæ Ducissæ Sabaudicæ," Pavia, 1589, 8vo. 3. "Ode dicolas distrophos ad Franciscum Becium Montisferrati Senatorem. Item de eodem Epigramma:" inserted in vol. i. of the "Consiliorum Becii." 4. Latin Verses inserted in the "Pædarchidion," &c. of G. Furni da Asti, Turin, 1581, 8vo. (Vallauri, *Storia della Poesia in Piemonte*, Torino, 1841, i. 158—160. 243, 244.; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

APOSTOLI, PIERO FRANCESCO DEGLI, was a native of Val d'Ugia, in the district of Novara, and in 1594 entered the order of canons regular of the Lateran. He studied at Padua, and applied himself particularly to canon law under Marcantonio Ottelio. He acquired much reputation as a preacher in Palermo, Genoa, Rome, Malta, and other places; was theologian to Cardinal Orsini, consultore of the inquisition, and the second abbot of the Grazie di Novara, in which city he collected a choice library. He died some time after the year 1649. His works are—1. *Delle Lodi di S. Carlo Borromeo Panegirico*, &c. Rome, 1617; and the following, which have not been published—2. "Plura ad Quinque Libros Decretalium." 3. "Ad Loca selecta Sacræ Scripturæ." 4. "De Immunitate ecclesiastica." (Rosini, *Lycæi Lateranensis Illustrium Scriptorum Elogia*, ii. 162.; Cotta, *Museo Novarese*, 253, 254.; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

APOSTOLIDES, ARISTOBULUS.
APOSTOLUS, ARISTOBULUS.]

APOSTOLIS, PETRUS AB, or PEDRO DE LOS APOSTOLES, a Carmelite, prior of the convent of Gibraltar, was born at Seville towards the middle of the sixteenth century. He wrote—1. "A Life of Andreas Corsini, Bishop of Fiesole," in Italian, which was published at Florence prior to the year 1603. 2. "Kalendarium perpetuum Ordinis Carmelitarum," Venice, 1588, 8vo. 3. "Cæremoniales Ordinis Carmelitarum," published anonymously at Rome in 1616, 4to. (Villiers a S. Stephano, *Bibliotheca Carmelitana*, ii. 548.; N. Antonius, *Bibliotheca Hispana Nova*, ii. 172.; Arana de Varflora, *Hijos de Sevilla*.) J. W. J.

APOSTOLIUS, ARISTOBULUS, archdeacon of Rome, was a son of Michael Apostolius. The time of his birth and death is not known. He edited, with a Greek preface, the first edition of the "Galeomyomachia," or "Battle of the Cats and Mice" (a Greek burlesque poem in imitation of Homer's "Batrachomyomachia"), supposed to have been printed by Aldus about the year 1494.* Ebert, in his "Bibliographical Repertory," asserts that Aristobulus and Arsenius are one and the same person, and refers to Villoison, who, however, calls Aristobulus the brother of Arsenius, and there appears no reason to doubt the correctness of this statement. In a Greek epigram by him prefixed to the "Thesaurus Cornucopiæ et Horti Adonidis," printed by Aldus in 1496, he is called Aristobulus Apostolides. (Børner, *De Doctis Hominihus Græcis*, §c.; Hodijs, *De Græcis Illustribus, Lingue Græcæ Instauratoribus*, 320.; Fabricius, *Bibliotheca Græca*, ed. Harles, i. 337.) J. W. J.

APOSTOLIUS, MICHAEL, a learned Greek, a native of Constantinople, who lived in the middle of the fifteenth century. On the capture of Constantinople by the Turks, in 1453, or shortly afterwards, Apostolus, being obliged to quit his native country, passed into Italy, where he obtained for some time the protection of Cardinal Bessarion. In the year 1462, he was residing at Viterbo. He had engaged in the dispute between the Platonists and Aristotelians, and in order, according to Tiraboschi, to please his patron the cardinal, he adopted the arguments of the Platonists, and wrote against Theodorus Gaza, who advocated the opinions of Aristotle.† His remarks both upon Gaza and Aristotle were characterised by coarseness and scurrility, and drew upon him very severe animadversions from Bessarion, in a letter which has been published by M. Boivin, tom. ii. p. 775. of the "Mémoires de l'Académie des Inscriptions," together with another addressed by the

* The author of this work was not known until Villoison, in his "Anecdota Græca" (ii. 245.), proved it to be by Theodorus Prodrômus.

† This work, which was never printed, is called "Apologia pro Gemisto Pléthone adversus Theodori Gazæ περί Οὐρίας Librum, Platonis Philosophiæ detrahens, Aristotelicam extollens."

cardinal to Andronicus Callistus, who had answered Apostolius with much moderation. These letters were written in the year 1462. Whether this circumstance induced the cardinal to withdraw his protection from Apostolius, as has been asserted by some, or whether he had involved himself in difficulties by the manner in which he advocated the cause of the Greek church against the Latins and the council of Florence, is not certain; but it appears that he was obliged to quit Italy and that he retired to Crete, where he gained a scanty subsistence by teaching children and transcribing manuscripts. He called himself the King of the Poor. Valery, in his "Voyages en Italie," 2nd edit. 1838, tom. ii. p. 7, states that in the library of the university of Bologna there is a manuscript of the *Icones* of Philostratus written by Apostolius and bearing the inscription, "The king of the poor of this world has written this book for his subsistence." He died about the year 1480, leaving two sons, one the celebrated Arsenius, archbishop of Malvasia in the Morea, and the other Aristobulus Apostolius.

Apostolius wrote much, but very few of his pieces have been printed. The latter are — 1. *Παροιμίες* ("Proverbs"), Greek, Basil, 1538, 8vo. This edition comprises only extracts from the greater work, which was first published in a complete form, comprising 2027 proverbs, in Greek and Latin, at Leiden in 1619, 4to., edited by D. Heinsius; the Latin version and notes were by P. Pantinus and others. It appeared again at Leiden in 1653, 4to. This work is also inserted in the "*Clavis Homericæ*," published at Rotterdam in 1655, 4to. and at London in 1741, 8vo. It would appear from a preface prefixed by Aristobulus to the "*Galeomyomachia*" printed by Aldus about 1494 in 4to. that Apostolius had made two collections, one consisting of sayings and of apophthegms and the other of proverbs, both addressed to Caspar, bishop of Osma in Spain; viz. that published by Pantinus and another entitled, *Ἰωνία* ("Garden of Violets"). The latter is mentioned by Schoell, "*Histoire de la Littérature Grecque*," as an unpublished work, and Fabricius conjectures that the apophthegmata (*Ἀποφθέγματα*) published by Arsenius, the archbishop, were selected from it.

The fullest explanation of this subject is given in the preface to a work entitled "*Ἀρσενίου Ἰωνία*. Arsenii Violetum . . . nunc primum edidit C. Walz," Stuttgart, 1832, 8vo. Walz states that Michael Apostolius had promised Caspar, the bishop of Osma, to form a Collection of Proverbs — and with this object had noted down the sayings and apophthegmata of wise men which he met with in the course of his reading: that the entire work he called *Ionía*: that after he had completed the collection of proverbs he delivered it to Caspar, leaving the rest of the collection for revision at some more favourable opportunity: that his death having

taken place in the mean time, his son Arsenius added many proverbs to the *Ἰωνία* and afterwards printed that portion which contained the apophthegmata. Walz then, after mentioning the publication of the epitome of the proverbs in 1538, and the entire collection, with the Latin version, by Pantinus in 1619, states that the greater number of the proverbs in the *Violetum* of Arsenius are the same as those published in the collection by Apostolius, but that Arsenius had omitted nearly one half, had shortened some, amplified others, and added some himself, but had not so strictly maintained the distinction between the proverbs and sayings as Apostolius had done. 2. "*Oratio panegyrica ad Fridericum III. Imp., Gr. Lat., ex Versione Bart. Keckermannii*," printed in Freherus, "*Scriptores Rerum Germanicarum*," tom. 2. p. 33., Frankfurt, 1624. 3. "*Georgii Gemisthi Plethonis et Mich. Apostolii Orationes funebres Duæ, in quibus de Immortalitate Animæ exponitur*. Nunc primum ed. G. G. Fülleborn," Leipzig, 1793, 4to. 4. A work by him against the Latin church and the Council of Florence is inserted in Le Moine's "*Varia Sacra*."

His manuscripts will be found in several of the principal libraries of Europe: the bibliothèque du roi at Paris, the imperial library at Vienna, the library at Munich, and the Vatican at Rome, the Bodleian at Oxford, and others. A complete list of his works may be collected from the authorities cited below. (Oudin, *Commentarius de Scriptoribus Ecclesiasticis*, iii. 2514—2519.; Berner, *De Doctis Hominiibus Græcis Litterarum Græcarum in Italia Instauratoribus*, 152—163.; Chauffepié, *Nouveau Dictionnaire Historique*; Fabricius, *Bibliotheca Græca*, ed. Harles, xi. 189—193. &c.) J. W. J.

APOSTOOL, SAMUEL, a Dutch Mennonite or Baptist theologian, was born in 1638. In March, 1662, he was appointed one of the five ministers of the Baptist congregations at Amsterdam, of the branch called *Flenings*, not of the *Waterlanders*, as stated by Mosheim. On the 15th of October, in the same year, he preached in the forenoon a sermon to which one of his colleagues, Galenus Abraham de Haan, preached in direct opposition on the afternoon of the same day. The main difference in the opinions of the two, according to Mosheim, was that Galenus maintained that the Christian religion was not so much a body of truths to be believed as of precepts to be obeyed, and wished that admission to the church should be open to all who merely believed in the divine inspiration of the Old and New Testaments and led pure and holy lives, while Apostool insisted on a greater strictness and conformity in doctrine. Their disputes embraced also the questions of the eternal Godhead of Christ, of plenary justification by his atonement, and the visibility of the church on earth. The sect became divided into two parties, known

by the name of the Galenists and the Apostolians, two of the preachers adhering to the former and three to the latter. The Apostolians accused Galenus before the court of Holland, or States-general, of holding Socinian opinions, of which, on the 14th of September, 1663, in a sentence which is printed by Wagenaar, that court pronounced him innocent, though by his subsequent publications it would appear that he really held such opinions. On the 10th of January, 1664, the burgomasters of Amsterdam, to prevent further dissension, prohibited the discussion of difficult theological questions from the pulpit; but the prohibition appears to have been of no effect; Apostool rejected the conciliatory offers of Galenus, and the sect separated into two distinct congregations. That of Apostool, which was six or seven hundred in number, was the least numerous, and established itself in an old brewery, which was known by the sign of the "Sun," from which the sect is sometimes called "the Mennonites of the Sun." Frequent attempts were made to heal the schism, but none succeeded till the year 1801, when, according to Hamelsveld, the parties of Galenists and Apostolians coalesced again into Mennonites. The date of the death of Apostool is not given by any of our authorities. Herman Schyn, who published the first edition of his *History of the Mennonites* in 1723, mentions that Apostool had been his colleague, and that he discharged the duties of the ministry "for very many years." The only work which Apostool published was a short catechism entitled "*Veritatis Exercitatio*," in conjunction with his colleague Samuel van Deyl. (Mosheim, *Institutes of Ecclesiastical History*, translated by Murdock, American edition, iii. 539. &c., English reprint, iv. 367. &c.; Hamelsveld and Ijpeij, *Algemeene Kerkelijke Geschiedenis der Christenen*, xxv. 281. &c.; Commelin, *Beschryvinge van Amsterdam*, i. 500.; Wagenaar, *Amsterdam beschreeven*, folio edit. ii. 205.; Schyn, *Historiæ Mennonitarum plenior Deductio*, p. 327—332.) T. W.

A'PPEL, JACOB, a Dutch painter of the eighteenth century, who distinguished himself equally in landscape, portrait, and history. He was born of a good family at Amsterdam in 1680, and showed when a boy such a disposition to excel in the arts, that his parents placed him with the landscape painter J. De Graef, with whom he remained two years. He studied afterwards some time with the portrait painter David Vander Claes, and he imitated the landscapes of Meyering. He obtained at Haarlem, as early as his eighteenth year, the reputation of a good landscape painter; from Haarlem he went to the Hague, and thence to Amsterdam, where he chiefly resided, constantly employed in landscape, portrait or history. He died in 1751, aged 70. He left a son of the same name, who was likewise a good painter. (Van Gool,

Nieuwe Schouburg der Nederlantsche Kunst-schilders, &c.) R. N. W.

APPELMAN, BARENT, a clever landscape painter, born at the Hague in 1640. He studied in Italy, and painted many large landscapes in saloons and other apartments, principally of Roman scenery, which acquired him a great reputation; his best works in this style are some paintings in the palace of Soesdyk. He painted also landscape backgrounds to the pictures of other masters, and many for the portraits of Jan de Baan. He died in 1686, aged forty-six. (Houbraken, *Schouburg der Schilders*, &c.) R. N. W.

APPENDINI, FRANCESCO MARIA, born at Poirino, near Turin, in 1768, received his early education in his native country, after which he went to Rome, where he entered the order of the Scolopj or Scholaram Piarum Fathers, which devotes itself to the instruction of youth, and supplies with teachers many of the colleges and schools of Italy and of the neighbouring countries. Having gone through his theological studies, Appendini took priest's orders, and some years after he was appointed professor of rhetoric in the college of the Scolopj at Ragusa. Being already a good Latin and Italian scholar, he applied himself at Ragusa to the Slavonian language, in which he became a proficient. The French revolutionary invasion having debarred him from the expectation of returning to Italy, he accustomed himself to look upon Ragusa as his own country, and he took pleasure in investigating its history and antiquities. After several years of labour in consulting the old documents and chronicles, and the traditions of the poets, he published in 1802—3, his "*Notizie Istorico-critiche sulla Antichità, Storia, e Letteratura de' Ragusei*," in two vols. 4to., which he dedicated to the senate of the republic of Ragusa. It is the best work on that interesting little country, which was for centuries like an advanced post of civilisation on a barbarous coast, and which maintained its independence against the wild Slavonians and the more ferocious Ottomans, caused its flag to be respected all over the Mediterranean, and preserved the religion and cultivated the learning and the arts of Europe, on a narrow strip of land encompassed by the Turks. Its recent disappearance from the list of independent states has been hardly noticed in the midst of the revolutionary storms which have swept away most of the old republics of Europe.

In the first volume of this work, Appendini investigates the history and antiquities of the Illyrian Epidaurus, the parent of Ragusa, which was destroyed by the Slavi in the seventh century of our æra. He enters into disquisitions concerning the ancient inhabitants of Illyricum, their language and religion, the migrations of Thracians and Greeks to the coast of the Adriatic, and the wars of the

Illyrians with Rome, until their final subjugation. The author argues from etymological affinities, that the language of the ancient Illyrians was of the same family as that of the Slavonian tribes who afterwards invaded the country. His speculations on this subject are matter for philological critics. He describes the site of Epidaurus and the extent of its territory, and gives copies of several Roman inscriptions found among its ruins, near Ragusa Vecchia. The sepulchre of P. Cornelius Dolabella, who was consul under Augustus and governor of Illyricum, and the remains of a fine aqueduct, are in the same neighbourhood. Appendini then proceeds to account for the origin of modern Ragusa from the runaway inhabitants of Epidaurus, who were joined by emigrants from Salona and other places, and for its name of Lausa or Rausa, according to the derivation given by Constantine Porphyrogenetus. The maritime part of Dalmatia continued to be called Roman Dalmatia, and remained subject, at least nominally, to the eastern emperors. Ragusa, however, governed itself as an aristocratic republic under the protection of the Byzantine empire. Manuel Comnenus in 1170 gave to the Ragusans the rights of citizens of Constantinople. The Latin language, although corrupt, continued to be spoken at Ragusa till the thirteenth century, when it was gradually superseded by the Slavonian. The senate however decreed that the Latin should continue to be the language of administration, and in order to keep up the study of it, instituted a chair of Latin, which was filled in succession by some of the most learned men of Italy.

We cannot follow our author through his interesting account of the history of Ragusa, a history little known in general, and yet full of important information. He describes in separate chapters its form of government, its church, always attached to the Latin communion, its laws, customs, and manners, its relations with Venice and with the Slavonian principalities of Bosnia and Croatia, its prudent and at the same time firm policy towards the formidable Ottomans, and lastly its extensive commerce. The merchant vessels of Ragusa engrossed at one time much of the carrying trade between the Levant and the ports of Europe. They traded also with Spain and with England. The name of Argosies given by writers of the middle ages to large vessels laden with rich cargoes is said to have been derived from Ragusa, where they were built. In the sixteenth century the Ragusans had no less than three hundred ships in the Spanish navy, of which Banduri gives a list, and most of which were lost in the expeditions of Tunis, Algiers, and others, under Charles V. and Philip II. These losses and the earthquake of 1667, which destroyed the greater part of Ragusa, were the causes of

the decay of its maritime trade, which however revived to a certain extent during the eighteenth century. Appendini concludes his first volume with a chronological abstract of the principal events in the history of Ragusa from its foundation to the great earthquake of 1667.

The second volume of Appendini's work treats of the literature of Ragusa. The author gives separate notices of those native writers who have written in Italian or Latin, and afterwards of those who have written in the vernacular Slavonian. Among the historians are: Meletius, who wrote in the twelfth century in Latin verse concerning the history of Epidaurus and of Ragusa; Ludovico Cerva or Cervano, surnamed Tuberone, who wrote on the history of the Turks, "*de Turcarum Origine, Moribus et Rebus gestis Commentarius*," Florence, 1590, and also on the history of Ragusa; Matthias Flaccus Illyricus, who went to Germany, embraced the doctrines of the Lutherans, and was one of the chief compilers of the "*Centuriæ Magdeburgenses*;" Luccari, who wrote in Italian the *Annals of Ragusa* till the end of the 16th century; Mauro Orbini, author of a history of the Slavonian principalities established in Illyricum during the middle ages; Eusebio Caboga, a Dominican, who wrote in Latin the *Annals of Ragusa* and the lives of its bishops and of other distinguished men of Ragusa; Giunio Resti, who wrote a good history of Ragusa in Italian down to 1454; Michele Misliseich, who died in 1798, and wrote a history of the kings of Bosnia and Slavonia, which has not been published; Serafino Cerva, who has written on the ecclesiastical history of Ragusa; Benedetto Orsinich, author of a genealogical history of the Comneni; Anselmo Banduri, the learned author of the "*Imperium Orientale*;" and lastly, Sebastiano Dolci, a Franciscan, who wrote "*De Illyricæ Linguae Vetustate et Amplitudine*," Venice, 1754, and "*I Fasti letterarii Ragusei*," Venice, 1767, and also a Commentary on the life and works of Saint Jerome, printed at Ancona in 1750.

Ragusa reckons also among her sons the physician Baglivi, whom some have by mistake stated to be a native of Lecce; the mathematician Boscovich; several members of the family of Stay, such as the painter Benedetto, and his grandson and namesake the learned Benedetto Stay, the author of several elegant Latin poems, among others one on Newton's system, and secretary of the Briefs at the Papal court; Raimondo Cunich, the author of many Latin poems and for a long time a professor in the Gregorian college at Rome; Bernardo Zamagna, who translated into Latin the *Odyssey*, Hesiod, Theocritus, and Moschus; Cardinal Giovanni Stoiko, who was sent as legate to the council of Basle; Simone Benessa, a jurist, the author of a book on the practice of the courts of Ragusa, "*Praxis*

Curia ad Formam Legum et Consuetudinum, Reipublicæ Ragusinae, in qua exactè agitur de Modo tam in Curia Consulis quam in Appellationibus servandis a principio Litis usque ad Executionem Sententiæ, Quatuor Libris distincta;" and Benedetto Cotrugli, who was employed in several important offices of state, and who wrote a didactic work on the profession of commerce and the duties of a merchant, "Della Mercatura e del perfetto Mercante," Venice, 1573. Lastly, Appendini gives a list of the Ragusan poets who wrote in the Slavonian language, among whom Giovanni di Francesco Gondola ranks the first. He also notices several Slavonian poets of other parts of Dalmatia and of Bosnia and Montenegro, their Popjevke or ballads and their Sacinke or erotic songs. This catalogue is valuable inasmuch as it gives information about works little known beyond the local precincts in which they were written. Upon the whole, Appendini's book contains the most complete view of the condition of Ragusa as it was before its military occupation and the subversion of its government by Napoleon in 1806. Whatever was the pretext for that encroachment, the Ragusans, it is well known, regretted for many years their former independence.

After the French had taken military possession of Ragusa in 1806, and annexed the country to the province of Dalmatia, which was governed by Marmont, one of Napoleon's generals, Appendini prevailed upon the new government to retain the order of the Scolopj, and entrust to it the instruction of youth in the districts of Ragusa and of Cattaro. He was appointed rector of the new college of Ragusa, and he sent to Rome for assistants among the fathers of his order. His own brother, Urbano Appendini, was made professor of mathematics. In 1808 Appendini published a grammar of the Illyric language, that is to say, of the dialect of the Slavonian spoken in Dalmatia. In 1810 he wrote a treatise "De Præstantia et Venustate Linguae Illyricæ," and another on the analogy between the languages of the ancient nations of Asia Minor and the languages of the Thracians and Illyrians. Both these treatises are prefixed to the "Dictionary of the Illyric Language" of Father Gioacchino Stulli of Ragusa. He also undertook a work entitled "Il Varrone Illirico," on the etymology of the Illyric language, tending to show the derivation of the ancient names of the principal rivers, mountains, and other localities of Europe from Illyric radicals, but he did not live to complete the work, which has remained in MSS. among his papers. He also wrote biographies of some distinguished men natives of Cattaro.

When the Austrian government recovered possession of Dalmatia in 1814, and with it of the town and territory of Ragusa, which had been incorporated with that province by

Napoleon, Appendini was commissioned to establish a central institution at Zara, for the purpose of forming teachers for the different gymnasia of the province. He and his brother Urbano set to work with earnest zeal, and as they experienced numerous obstacles to their plan, they repaired to Vienna in order to secure the support of the Emperor Francis and his ministers, which they obtained, and the school for teachers at Zara was maintained. Appendini returned to the house of his order at Ragusa, which had become as his country and where his worth was fully appreciated. His brother remained at the head of the school at Zara, where he died in 1834, upon which Appendini repaired to Zara to fill his brother's place. He died of apoplexy in January, 1837. He was buried with great solemnity, his funeral being attended by the magistrates and nobility of Zara. His brethren at Ragusa honoured his memory by funeral ceremonies. A biographical memoir of him was published at Ragusa by one of his disciples, the advocate Antonio Casnacich. Appendini wrote, besides the works already mentioned in the course of this article, the following:—1. "Memorie sulla Vita e sugli Scritti di Gio. Francesco Gondola," Ragusa, 1837, in which he gives an abstract of Gondola's epic poem the "Othmanid," the subject of which is the war between Sultan Othman II. and the Poles in 1622, in which the Turks were defeated, soon after which the sultan was deposed and strangled by the Janizaries, it being the first instance of a Turkish sultan put to death by his revolted subjects. Appendini in his work on the history and literature of Ragusa gives extracts of the Slavonian text of the poem with Italian and Latin versions of the same. 2. "De Vita et Scriptis Bernardi Zamagna," Zara, 1830. 3. "La Vita e l'Esame delle Opere del Petrarca." 4. "Esame critico sulla Quistione intorno alla Patria di S. Girolamo," Zara, 1835. 5. A translation in the Illyric or Slavonian of the Austrian civil code; besides several funeral orations and other minor works. (Tipaldo, *Biografia degli Italiani Illustri*; Appendini, *Notizie Istoricocritiche sulla Antichità, Storia, e Letteratura dei Ragusei*.) A. V.

APPERLEY, CHARLES JAMES, a writer on sporting subjects of considerable reputation, better known by the pseudonym of "Nimrod," was the second son of Thomas Apperley, a Welsh country gentleman, and was born at his father's seat of Plâsgronow, in Denbighshire, in the year 1777. He received his early education at home from his father, but he also spent some years at Rugby school, where he acquired some knowledge of the classical languages, and much more of the sports of the field. In 1798, he became cornet in the Ancient British Light Dragoons, but appears to have seen no service. In 1801, he married

the daughter of William Wynne, Esq., and in 1804 he took up his residence at Bilton Hall, once the country seat of Addison, in Warwickshire. Here he lived as a gentleman farmer, but devoted himself so entirely to the chase, that for some years his only pursuit was that of a fox-hunter. Besides hunting with the packs in his own neighbourhood, he often rode thirty or forty miles to distant covers; and he contrived to defray the expences of the sport by disposing of hunters, after he had ridden them for some time, to those of his friends whose knowledge of the horse was not so intimate as his, and who therefore could not trust their own judgment in the purchase of an untried animal. In 1821 he removed into Hampshire, and commenced farming on a larger scale; and in the same year he began to write for the press. His contributions to the "Sporting Magazine," especially his *Hunting Tours*, attracted so much attention that the circulation of the work was doubled in two years; and the example of "Nimrod" was followed by so many practical sportsmen, that in a few years sporting might be said to have a literature of its own. His assistance was considered of so much importance, that Mr. Pittman, the proprietor of the magazine, not only remunerated him handsomely, but also paid the expences of his tours, and kept for him a stud of hunters. On Mr. Pittman's death these allowances were withdrawn, and differences followed, which led to a suit by his representatives for money advanced, the result of which was that, to avoid a prison at home, "Nimrod" was compelled to take up his residence in France. In 1830 Mr. Apperley established himself at a château called St. Pierre, near Calais, where he chiefly resided for the remainder of his life, supporting himself by his pen, which was employed more actively than ever, not only in the columns of the sporting periodicals, but in magazines of a more general character. He died in London on the 19th of May, 1843.

Nimrod's superiority consisted in his perfect knowledge of his subject, and in a certain air of good humour, which won upon the reader. His works are made up almost entirely of anecdote, and partake of that gossiping character which distinguishes so many of the books produced for the numerous class of light readers. His style possesses little literary merit, and is too often disfigured by commonplace scraps of Greek and Latin. He has been reproached, with some justice, for the freedom with which he alluded to circumstances which could have become known to him only in the confidence of social intercourse; but this is fairly attributable to the haste with which he wrote, and the quantity of matter which he produced. To the same cause must be assigned the diffuseness of his style, especially in late years, and the habit

into which he fell of repeating the same anecdote in several different shapes, or rather several times in the same shape. His knowledge of fox-hunting could not be disputed, for, previously to his quitting England, he had hunted with no less than eighty-two different packs, in every quarter of Great Britain.

Almost all Mr. Apperley's works were written for periodicals, but many afterwards appeared in a collected shape. The principal were:—1. "Remarks on the Condition of Hunters, the Choice of Horses, and their Management," originally published in the "Sporting Magazine" between 1822 and 1828, London, 1831, 8vo. Besides its literary success, this work achieved an important alteration in the treatment of the hunter,—the abolition of "summering" and the consequent confinement of the horse to his stable all the year; a practice now become universal. 2. "Nimrod's Hunting Tours; to which are added, Nimrod's Letters on Riding to Hounds," London, 1835, 8vo., also originally published in the "Sporting Magazine." 3. "The Life of the late John Mytton, Esq., of Halston," 1837, 8vo. A reprint, with considerable additions, from the "New Sporting Magazine," a periodical started in rivalry with the "Old Sporting Magazine," and to which Nimrod transferred his services on his arrival in France. There can be no doubt as to the entertaining character of the memoir, but there have been many of the propriety of exposing the faults and follies of a departed friend so glaringly as Nimrod thought proper to do in its pages. 4. "The Chase, the Turf, and the Road," 1837, 8vo.; three essays, which, on the whole, may be classed as Nimrod's best productions. They were written for the "Quarterly Review" in 1827, and their appearance in so grave a periodical excited no small sensation. The liveliness with which they were written, however, carried them through triumphantly, and the result was a considerable addition to the number of Nimrod's admirers, as a consequence of his introduction to a new and wider circle of readers. They were collected in a volume, with a portrait of the author, in 1837, and so well received, that in 1842 another edition appeared, profusely illustrated with woodcuts. 5. "Nimrod's Northern Tour, descriptive of the principal Hunts in Scotland and the North of England," London, 1838; another reprint from the "New Sporting Magazine." 6. "Sporting by Nimrod," 1840, 4to.; a miscellaneous production, in which other writers participated, to whose co-operation Nimrod attributed its ill-success. It was most expensively illustrated. 7. "The Horse and the Hound," Edinburgh, 1842, 8vo.; a reprint of some articles contributed to the "Encyclopædia Britannica," with additions. 8. "Nimrod Abroad," London, 1842, 2 vols. 8vo.; a collective reprint of articles contributed to

the "New Monthly Magazine," and then called "Foreign Sporting." From one of them we learn that, after eight years' residence in France, Nimrod remained a stranger to the French language. 9. "The Life of a Sportsman," 1842, 8vo. This novel was intended originally for separate publication, but first appeared in the "New Sporting Magazine." It was afterwards collected and published in a splendid style, with thirty-six illustrations; but it failed of success.

Besides these works, Mr. Apperley wrote a treatise on the race-horse, which was translated into French, especially for publication in Paris, but proved a failure, in consequence partly of the simultaneous appearance of a cheap pirated edition at Brussels. He wrote also a pamphlet on the operation of Peel's Bill of 1819 on the currency, and numberless articles on agricultural subjects for various newspapers. Among his contributions to "Fraser's Magazine," a series on the "Anatomy of Gaming" excited great attention, from the plainness with which it exposed the frauds of a certain portion of the sporting world. From another series, in the same magazine, "My Life and Times, by Nimrod," most of the materials of this sketch have been drawn. The straightforward character of his writings is well exemplified in this series. He does not hesitate to state the amounts he had received for his literary labours, a subject on which most writers are not at all communicative. His usual remuneration he states at a guinea a page; for his essays in the "Quarterly Review" he received twenty-five guineas per sheet, with a further sum of one hundred pounds for revision on their publication in a separate form; and for his four articles in the "Encyclopædia Britannica" two hundred and eighty guineas. Notwithstanding his emoluments, however, he was generally in pecuniary embarrassment. (*My Life and Times*, by Nimrod, in "Fraser's Magazine," for 1842, vols. xxv. xxvi.; *Sporting Magazine*, for July, 1843, p. 66.; the Works of Nimrod noticed.) J. W.

APPIA'NI. There have been three Italian painters of reputation of this name.

ANDRE'A APPIA'NI, one of the most celebrated Italian painters of the eighteenth century, born at or near Milan in 1754, was distinguished both in fresco and in oil painting; in fresco, in which he was superior to any painter of his time, he executed several great works at Milan, which are conspicuous for graceful composition, good colouring, and elegant drawing. Appiani visited the principal cities of Italy in his youth, studied carefully the frescoes of the great masters, and formed a style of his own, chiefly from that of Correggio; and in 1795 he established his reputation as a great painter at Milan by the frescoes which he executed in the church of Santa Maria Vergine. He painted also some fine works in the imperial palace at Monza; but

his best works are the frescoes of the royal palace of Milan, which he left unfinished in 1813, in consequence of a stroke of apoplexy: they have been engraved by Rosaspina. Napoleon appointed Appiani his principal painter in Italy, with a pension of 6000 francs per annum; he made him also a member of the Legion of Honour, and a knight of the Iron Crown; and he was elected a member of the Italian Institute. At the change of government in 1814, Appiani lost his pension, and the attack of apoplexy which he had suffered in 1813 having rendered it impossible for him to continue to paint, he was reduced to the extremity of selling all his drawings and other valuables to procure a subsistence. He lived in this condition for a few years, until 1817 or 1818, when a second attack of apoplexy caused his death.

Appiani painted several good oil pictures, and many portraits, among which is one of Napoleon, which has been engraved by Bartolozzi. Several other engravers have executed prints after the works of this painter. An account of Appiani's frescoes was published by L. Lamberti at Milan in 1809: "Descrizione dei Dipinti a buon Fresco eseguiti dal S. A. Appiani."

GIUSEPPE APPIANI, also of Milan, acquired a reputation as a painter in fresco and in oil at Mainz and its neighbourhood in the latter half of the eighteenth century; but his works are without merit. He was court painter to the elector at Mainz (Chur-Mainzischer Hofmaler), where he died.

FRANCESCO APPIANI, born at Ancona in 1702, acquired considerable reputation as a fresco painter at Rome and Perugia. He was the scholar of Domenico Simonetti or Maggatta as he is called, and studied also long at Rome, in the time of Benefial, Trevisani, Conca and Mancini, through the friendship of whom, but especially of the last, he had every facility for perfecting himself in the style that he adopted, which is conspicuous for delicacy of design and harmony of colour. His best work at Rome is the death of San. Domenico, painted in San. Sisto Vecchio for Benedict XIII., and for which the pope presented him with a gold medal. From Rome he went to Perugia, where he was presented with the freedom of the city, and he settled there. In Perugia Appiani's works are very numerous; he continued to paint unremittingly until his death in 1792, when he had completed his ninetieth year, an instance of vigour with perhaps only one parallel in the history of art, says Lanzi, in the case of Titian. The same writer states that Appiani painted many pictures for England. (Ticozzi, *Dizionario degli Architetti*, &c.; Füssli, *Allgemeines Künstler Lexicon*; Lanzi, *Storia Pittorica*, &c. ed. 1822.) R. N. W.

APPIA'NO, a family of Pisa which rose to sovereign power as princes of Piombino and the island of Elba.

VANNI D'APPIANO, a man of humble birth, left his native village of Appiano, and went to reside at Pisa in the early part of the fourteenth century. He became attached to the faction nicknamed the Bergolini, at the head of which was the wealthy mercantile family of the Gambacorti. The Bergolini were opposed to the faction of the Raspanti, who were warm Guibelines, and the republic of Pisa was frequently agitated by the feuds of both parties. When Charles IV. of Germany went to Italy to be crowned emperor at the beginning of 1355, the Gambacorti, who were then in power, were denounced to him by their antagonists the Raspanti, as ambitious men of Guelph principles, and disaffected towards the empire. Charles endeavoured at first to re-establish concord, and caused several of the Raspanti who were in exile to be restored to their country, but this only served to embolden that faction, which was bent upon the ruin of their antagonists. On the emperor's return from Rome in May, 1355, he stayed some time at Pisa, when the Raspanti used every means to win his favour and discredit their rivals. A fire which broke out in the palace of the elders, where the emperor was quartered, was represented as an attempt of the Gambacorti to get rid of him. Charles, a weak narrow-minded man, gave or appeared to give implicit confidence to the Raspanti, who, being supported by his men at arms, assailed the Gambacorti and their principal friends, imprisoned them and gave up their houses to plunder. Two brothers, Francesco and Lotto Gambacorti, who were at the time at the emperor's court, unconscious of what was going on, were arrested by order of the emperor and given up to the Podestà. The trial, which was attended by the usual tortures, ended in the condemnation of three brothers Gambacorti, and of several of their adherents, who were beheaded. Among these was Vanni d'Appiano. The remainder of the Gambacorti and of their supporters were banished. Shortly after this, the emperor quitted Pisa, leaving the Bishop of Augsburg as imperial vicar, but the real power remained in the hands of the Raspanti.

The Florentines gave asylum to the emigrant Gambacorti, and among others to Pietro, brother of the three who had been beheaded and to JACOPO D'APPIANO, son of Vanni, a shrewd active man, who became intimate with Pietro Gambacorti, now the leader of his party. After several changes in the political condition of Pisa, which have been alluded to under AGNELLO, GIOVANNI, the Gambacorti were recalled by the popular voice in 1369, and Pietro was proclaimed captain-general and defender of the people and community of Pisa. He chose for his secretary Jacopo d'Appiano, whom he caused also to be appointed chancellor of the council of elders,

and in whom he placed unbounded confidence. The administration of Pietro Gambacorti lasted for more than twenty years, during which Pisa enjoyed internal tranquillity and considerable prosperity. Pietro was prudent, temperate, and a lover of peace. Through his influence an end was put to the war between the sister republics of Pisa and Florence, and it was stipulated that the Florentines should again enjoy the former facilities and exemption from transit duties in carrying their manufactures to the port of Pisa for embarkation. Gambacorti conceived and nearly accomplished another and a more important scheme for the general advantage of Italy. He went repeatedly to Milan to induce Gian Galeazzo Visconti not only to make peace with Florence, but also to enter into a defensive alliance with Florence, Pisa, Siena, and other Italian states against the depredations of the foreign mercenary bands which overran the country, and against foreign interference in general. Gambacorti prevailed upon Visconti, and upon the commonwealths of Florence, Siena, Bologna, Perugia, and Lucca, and also upon Albert of Este, marquis of Ferrara, Francesco Gonzaga, lord of Mantua, Malatesta, lord of Cesena, Ordelaffi, lord of Forli, and Antonio, count of Montefeltro, to send deputies to Pisa with powers for the purpose; and on the 9th of October, 1388, the conditions of the league were solemnly signed, leaving it open to the other Italian states to join it. Each member of the league was to furnish, at his own expense, a contingent of regular troops for the common protection. All disputes that might arise in future between the contracting parties were to be referred to a congress of delegates of the confederate states. This interesting convention, which might have become the foundation of a great Italian confederation, and might have saved Italy from innumerable calamities, was soon after broken by the ambition and treachery of Visconti; but the attempt deserves record, and reflects credit on the foresight of Pietro Gambacorti.

Gian Galeazzo Visconti was not sincere in acceding to the league formed by Gambacorti: he had his own view of subjecting to his sway all northern and central Italy, and thus reviving the old kingdom of the Longobards; and he seemed at one time near accomplishing his object. Florence was the state that stood chiefly in his way, and he was anxious to detach the Pisans from its alliance, an alliance which was maintained by the influence of Gambacorti. He found a willing instrument in Jacopo d'Appiano, who revealed to him the secrets of the Pisan councils. Visconti had again declared war against Florence, but Gambacorti, both from policy and inclination, refused to forsake the Florentine alliance. Visconti now resolved to put Gambacorti out of the way; he intimated to Appiano, with whom he kept an active

correspondence, that he might supplant his master, and make himself lord of Pisa. Vanni, a son of Jacopo, who was staying at Milan, was sent to Pisa, accompanied by a party of Visconti's men. Jacopo at the same time raised soldiers in the territory of Lucca. Gambacorti, through his attachment to the Florentine alliance, had roused the old jealous feelings of the Pisans, and had lost much of his popularity. Several friends of Gambacorti advised him to be on his guard; but he would not listen to any reports against the faith of a man whom he had so much benefited as Appiano; and the latter accounted for his assembling armed men by expressing his fears of his personal enemies, among whom was Giovanni Lanfranchi. On the 20th of October, 1392, Lanfranchi and his son were murdered in the street, and the assassins took refuge in the house of Appiano, who refused to give them up to justice. Gambacorti hearing of a tumult at Appiano's house, sent forth his son Lorenzo with some militia; but Appiano, at the head of his men, defeated and wounded him. Appiano then proceeded to Gambacorti's residence, who seeing him from a window, asked him for the meaning of all this, and Appiano told him to come down and mount his horse that they might quell the tumult; but as Gambacorti was in the act of mounting, he was stabbed to death, and his body was left in the street. Appiano then rode through the town, and was proclaimed by his friends captain of the people and defender of Pisa, and the council of the elders sanctioned his nomination. High mass was said in the cathedral, and the *Te Deum* sung; and Appiano was installed in the government. Lorenzo and Benedetto Gambacorti, the two sons of Pietro, were soon after put to death in prison. All the families friendly to the Gambacorti were banished. Visconti sent to Pisa a body of three hundred horsemen in addition to the other Milanese troops which were already in the town, and Appiano joined him in making war against Florence. Visconti intended to use Appiano as an instrument in order to get possession of both Pisa and Florence; and Appiano on his side wanted the assistance of Visconti to support him in his usurpation, but no further. The two men were an equal match in point of cunning. When Visconti's agents requested Appiano to give up to their master the citadel of Pisa, and the forts of Livorno and Piombino, in order to secure them against the Florentines, he replied that he could not do it without consulting the elders, although it was well known that the elders would do whatever he bade them; and as the agents insisted and threatened, Appiano ordered his son Gherardo (his other son Vanni had died a natural death) to assemble the town guard and attack the Milanese soldiers, who, being taken by surprise, were defeated, and

their officers were taken prisoners and confined in the citadel. Visconti, instead of resenting this, sent fresh envoys to Pisa in order to conciliate Appiano and prevent his joining the Florentines; and a fresh agreement was entered into between Appiano and Visconti. Appiano also concluded a treaty of commerce between Pisa and Muley, king of Tunis.

In 1398 Jacopo d'Appiano died at a very advanced age, after having caused his son GHERARDO to be acknowledged captain-general of the republic. Gherardo, who had not the ability and determination of his father, finding himself surrounded by dangers from his own dissatisfied countrymen, from the Florentines, and from the duke of Milan, listened to the proposal of the duke to give up Pisa to him for 200,000 golden florins, and for the sovereignty of the port, town, and district of Piombino and of the islands of Elba, Pianosa, and Montecristo, which were thus to be detached from the territory of Pisa. In the meantime the Duke Visconti sent more troops to Pisa, which were introduced by Appiano into the town. Thus finding himself sufficiently supported, Appiano in January, 1399, rode to the town house, from which he drove away the elders, and placed the duke's soldiers in the citadel and other strongholds. The chief citizens of Pisa entreated Gherardo, instead of selling his country to strangers, to sell it to them, and they would pay him more than the duke had offered him; to which Gherardo answered that he could not now break off his engagement with Visconti. Porro, as vicar of the duke, assumed the government of Pisa, new elders were elected as well as a new Podestà, and a new captain of the people, all favourable to the duke; Gherardo d'Appiano received 100,000 florins and security for the remainder; and in February of that year he sailed for Piombino and took possession of his new principality. This treacherous bargain proved the cause of the total ruin of Pisa. Gian Galeazzo Visconti at his death, which happened soon after, in 1402, left Pisa in the possession of his illegitimate son Gabriello Maria, who was driven away for his tyrannical behaviour, and for having sold several fortresses to the Florentines. Giovanni Gambacorti, nephew of the murdered Pietro, was recalled with others of his party, A. D. 1405, and was made captain of the people. Pisa was soon after besieged by the Florentines, assisted by a Genoese and Catalan squadron, which prevented provisions coming by sea. Gambacorti seeing no chance of relief, whilst the population were suffering from famine, entered into secret negotiations with the Florentines, making stipulations for himself and family, and gave up or rather sold Pisa to its old rival Florence, in October, 1406. From that time the decay of Pisa began.

GHERARDO D'APPIANO, first Lord of Piombino, fortified the town, built himself a palace, which is now used for the custom-house, strengthened himself by an alliance with the Florentines, and died in 1405, leaving a son Jacopo, a minor, under the tutorship of the community of Florence. His widow Paola Colonna was by his will appointed regent during her life.

JACOPO II. D'APPIANO died in 1440, before his mother, without having exercised the sovereignty, and left no issue. His uncle, **EMMANUELLO D'APPIANO**, half brother to Gherardo, was designated in Gherardo's will as the next in order of succession; but Donna Paola, the regent, refused to acknowledge him as such. She sought the protection of the republic of Siena, and having given her daughter Catherine in marriage to Count Rinaldo Orsini, a celebrated commander, who was in the service of Siena, she appointed her to be ruler of Piombino after her death, which took place in 1445. Catherine and her husband strengthened and embellished Piombino, and their administration was popular. In 1447 Alfonso V. of Aragon, king of Naples, being at war with the Florentines, made several attempts to seize Piombino, in order to secure a harbour for the supply of his army in Tuscany, but Rinaldo Orsini defended the town bravely, being well supported by the inhabitants and by a Florentine auxiliary force. King Alfonso was obliged to raise the siege after having lost more than two thousand five hundred men, and to give up for the present his expedition against Florence. In 1450 Rinaldo Orsini died of the plague, and his wife Catherine died shortly after, in February, 1451.

EMMANUELLO D'APPIANO, son of Jacopo the elder, who was living at Troja in the kingdom of Naples, having married a natural daughter of King Alfonso, was proclaimed Lord of Piombino by the elders of the community, and was supported by both Siena and Florence. The relatives of Orsini, who had the fortresses in their possession, surrendered them partly by force and partly through bribes. In 1457 Emanuello died, leaving his son Jacopo to succeed him.

JACOPO III. D'APPIANO, gave at first great dissatisfaction to his subjects through his arbitrary and licentious conduct. A conspiracy was formed against him, but failed, and the leaders and abettors of it were cruelly punished. Galeazzo Maria Sforza, duke of Milan, availing himself of the refugees who had escaped from Piombino, sent a body of soldiers, who attempted to surprise the town in the night, but the attempt failed. Jacopo constructed a citadel at Piombino, in which he fixed his residence. After some disputes with King Ferdinand of Naples, son of Alfonso, concerning the town of Castiglione della Pescaja, which Alfonso had taken and Jacopo had afterwards occupied, an arrange-

ment was made by which Jacopo placed himself under the protection of the crown of Naples, and agreed to admit a Neapolitan garrison into Piombino, and in 1465 King Ferdinand authorised Appiano to assume the royal coat of arms of Naples, and to add the name of Aragon to that of Appiano. The title was Jacopo III. d'Appiano d'Aragona Count and Lord of Piombino and its Dependencies. In 1474 Jacopo III. died leaving the principality to his eldest son and namesake.

JACOPO IV. D'APPIANO D'ARAGONA proved a very good prince. He restored to the people of Piombino their statutes and privileges, of which they had been deprived by his father, which were printed in 1706, under the title of the Statutes of Piombino. In 1478 Jacopo IV. married Donna Vittoria, daughter of the Duke of Amalfi and of Maria of Aragon, a natural daughter of Ferdinand of Naples. Jacopo served as a superior officer in the allied army which King Ferdinand and Pope Sixtus IV. sent against Lorenzo de' Medici after the failure of the conspiracy of the Pazzi, and was taken prisoner by the Florentines, but was ransomed soon after. Jacopo had afterwards troublesome disputes with the Bishop of Massa Maritima concerning the estates and alum mines of Montione and Valli, which the bishop claimed, and his claim to which he sold to the apostolic chamber in 1478. The Lord of Piombino refusing to acknowledge the title of the cession, was summoned to appear at Rome, and was excommunicated by the pope according to the practice of those times. He however remained in possession of the estates, and the question was compromised. Jacopo maintained friendship with his neighbours of Florence and Siena. When Cesare Borgia, supported by his father Pope Alexander VI., was spreading terror all over central Italy, he invaded among others the state of Piombino, in June, 1501, and besieged the town. Jacopo was obliged to escape by sea, and he appealed to Louis XII., king of France, the ally of Borgia, against the unprovoked attack. But not meeting with justice in that quarter, he turned himself to the Emperor Maximilian I., from whom he received in 1502 the investiture of the principality of Piombino for himself and his heirs. Meantime Pope Alexander having died, the people of Piombino rose against the garrison of Borgia in August, 1503, and drove it away with the assistance of the Florentines, and Jacopo re-entered his paternal dominions amidst the acclamations of his subjects. By a diploma of the Emperor Maximilian, dated November, 1509, the principality of Piombino was declared to be an Imperial fief, and power was given to Jacopo and his successors to strike money, both gold and silver. In the same year the famous Machiavelli, secretary of the Florentine republic, was sent to Piombino to negotiate with the envoys of Pisa, which town had

shaken off some time before the dominion of Florence, but the conferences produced no result. In 1511 Jacopo IV. died at Piombino, after having caused his son and namesake to be acknowledged his successor.

JACOPO V. D'APPIANO D'ARAGONA governed his dominions in peace for many years. He obtained of the Emperor Charles V., in 1520, the renewal of the investiture of his principality with the privilege of inserting the imperial eagle in his coat of arms. About 1539, when the intrigues of the French at the Ottoman Porte brought forth an allied Turkish and French fleet which swept over the Mediterranean Sea, and threatened Italy with invasion, Charles V. charged Duke Cosmo of Florence with the defence of the coast of Tuscany, including the territory of Piombino. Jacopo d' Appiano, mistrusting Cosmo's intentions, refused at first to receive a Florentine garrison within the town of Piombino, but when the Turkish admiral Khair-ed-deen, surnamed Barbarossa, appeared in 1543, with a powerful armament off the Italian coast, Cosmo's troops were admitted into the town. There was at or near Piombino a boy, the son of Sinan Pacha, the well-known renegade, who had been taken some years before in a Turkish ship, and had been baptized and brought up in the Christian faith by Jacopo d' Appiano. Barbarossa having appeared with his fleet off the channel between Piombino and Elba, sent on shore to demand the boy. It was answered that the boy was not then at Piombino. Barbarossa, prevented by contrary winds from sailing up the channel, directed his fleet to the leeward, and landed his men on the island of Elba, which they desolated. About a year afterwards when Barbarossa, after the attack upon Nice, separated himself from his French allies and sailed for the Levant, he stopped again off Piombino and demanded the son of Sinan Pacha, offering to restore all the Christian prisoners belonging to the territory of Piombino. The exchange was agreed upon, several Turkish galleys came to the harbour of Piombino, the boy was given up to the officer in command amidst a general salute and the acclamations of the Turkish crews, the Christian prisoners were restored, and Barbarossa sailed to the south without doing any injury to the coast of Tuscany.

Cosmo, duke of Florence, urged Charles V. to let him retain possession of Piombino, giving an equivalent to Appiano. The emperor ordered his general Don Juan de Luna to see about this matter. Meantime Jacopo V. d' Appiano fell ill and died, in 1545, and the Spanish general took possession of Piombino in the name of the emperor as guardian to the infant son of the late prince.

JACOPO VI. D'APPIANO was not put in possession of his dominions till 1559, after the subjection of Siena by Duke Cosmo and the general pacification of Tuscany. In the

intervening time Piombino and Elba were occupied by Spanish and Florentine troops, and Duke Cosmo was several times on the point of obtaining from the Emperor Charles V. the full dominion of those territories, which he greatly coveted. But by the treaty of May, 1557, Duke Cosmo was obliged to restore Piombino to its hereditary sovereign, retaining however for himself the town of Portoferraio in the island of Elba, in consideration of his expenses in fortifying that place as well as the neighbouring coasts of Elba and Piombino, and defending them against the incursions of the French and the Turks during the preceding war. It was thus that a part of Elba came to be annexed to the Grand Duchy of Tuscany, the rest of the island remaining subject to the princes of Piombino. In 1559 Jacopo VI. d' Appiano took possession of Piombino, to the great satisfaction of the people, who were weary of foreign dominion, and in 1562 he obtained from the Emperor Ferdinand I. the confirmation of the investiture granted to his ancestors. A small Spanish force however continued to garrison the citadel of Piombino. Jacopo died in 1585, leaving his principality to his natural son Alessandro, whom he had caused to be legitimated by the emperor.

ALESSANDRO D'APPIANO proved a tyrannical and licentious ruler, and so exasperated his subjects against him that a conspiracy was formed by the principal people of Piombino, to which it is hinted that his own wife Isabella de Mendoca was privy, and Alessandro was murdered in September, 1589. Neither Isabella nor the commandant of the Spanish garrison took any measures against the assassins, and the elders and other citizens of Piombino having assembled declared themselves freed from their allegiance to the house of Appiano. Some of them proposed to give the principality to the Grand Duke of Tuscany, but another party offered it to the Spanish commandant, who accepted it in the name of his king, Philip II. The Grand Duke Ferdinand I. of Tuscany assumed the protection of Jacopo, the infant son of Alessandro, and in 1591 the Spanish court consented to restore Piombino to Jacopo, under the guardianship of his uncle, Alfonso d' Appiano.

JACOPO VII. D'APPIANO obtained a new investiture of the territory of Piombino from the Emperor Rudolf II., and died in 1600 without issue. Several collaterals claimed the succession. In 1624 the Emperor Ferdinand II. acknowledged, by a decree of the Aulic chamber, the claims of the sons of Carlo Sforza d' Appiano, descended from Jacopo III., on condition of their paying 800,000 florins to the Imperial treasury, which payment the claimants being unable to effect, the emperor, after several years, declared the Appiani to have forfeited their claims, and in March, 1634, gave the in-

vestiture of Piombino to Niccolò Ludovisi, prince of Venosa, subject of Philip IV., king of Spain and of Naples, on condition of the prince paying one million of florins to the Aulic chamber. Ludovisi having effected the payment took possession of Piombino. His male line becoming extinct in the third generation, the succession fell to the house of Buoncompagni of Rome, which was allied to the Ludovisi by marriage, and in 1701 Don Gregorio Buoncompagni entered into possession, with the title of Prince of Piombino. His descendants continued to govern their little state till 1801, when Bonaparte, then First Consul of the French republic, took possession of Piombino and Elba, and a few years later gave Piombino to his sister Elisa Baciocchi. After the fall of Napoleon the principality of Piombino was incorporated with the Grand Duchy of Tuscany, and the house of Buoncompagni received an indemnity for the allodial property from the Grand Duke.

The branch of Sforza d'Appiano, the remaining descendants of the former princes of Piombino, still exists at Piacenza. (Tronci, *Memorie Istoriche della Città di Pisa*; Repetti, *Dizionario Geografico Storico della Toscana*; Pignotti, *Storia della Toscana*; Litta, *Famiglie celebri Italiane*.) A. V.

APPIA'NO, NICCOLA, an Italian painter mentioned by Latuada (*Descrizione di Milano*) as one of the scholars of Lionardo Da Vinci; and he attributes to him a fresco over the door of the church della Pace at Milan. (Lanzi, *Storia Pittorica*, &c.)

R. N. W.

APPIA'NO, PA'OLO ANTO'NIO, born at Ascoli in the Papal State in 1639, entered the order of the Jesuits, and became a distinguished preacher. He was also well versed in the study of history, and especially in the history of his native country. He was a member of the Arcadian society, and was intimate with the learned Magliabechi and with the poet Gio. Batista Fagiuoli. He was appointed assessor to the office of the Inquisition at Rome and confessor to the Roman college. He died at Rome in 1709. He was the author of the following works:—1. "Vita di S. Emidio primo Vescovo d'Ascoli, con una Descrizione della suddetta Città," 4to. Rome, 1702, and again, in an improved edition, in 8vo., 1704. This work, which contains much historical information concerning the town of Ascoli, was noticed in the memoirs of Trevoux and other literary journals of the time. 2. "Vita di Cecco d'Ascoli," a celebrated poet and philosopher of the fourteenth century who was burned for heresy. This life has been inserted by Bernini in his "Storia dell' Eresie." 3. "Panegirico in Lode di S. Filippo Neri Fondatore della Congregazione dei PP. dell' Oratorio," 4to., Parma, 1686. 4. "Il doppio Spirito di S. Filippo Benizi, Ampliatore de'

Servi di Maria, Panegirico," 4to., Florence, 1684. Benizi was the second founder or reformer of the order of Servites. 5. "Il Frumento che produce le Palme, Orazione in Rendimento di Grazie à Dio per le Vittorie ottenute l' Anno 1687 dall' Armi Cristiane nell' Ungheria, nella Grecia, e nella Dalmazia." Venice, 1688. The year 1687 is memorable for the conquest of the Morea by the Venetians under Morosini, and by other successes obtained by the Venetians and the Austrians over the Turks in Hungary and Dalmatia. 6. "Vita del P. Niccolò Maria Pallavicino Genovese della Compagnia di Gesù," inserted in the second volume of the "Vite degli Arcadi illustri." Niccolò Pallavicino, a learned Jesuit, is the author of several polemical works, among others a voluminous book in defence of the Pontifical authority of the Roman See. Appiano wrote also a biographical work in Latin, containing the authors who were natives of Picenum, his own country, entitled, "Athenæum Picenum," which is mentioned by Cinelli, Crescimbeni and others, but which, it appears, has never been published. (Mazzuchelli, *Scrittori d'Italia*.) A. V.

APPIA'NUS (Ἀππιανός), an historian, who, as we gather from several passages of his writings, lived in the reigns of Trajan, Hadrian, and Antoninus Pius. In his Preface, c. 7., he speaks of Rome having been governed by emperors (αὐτοκράτορες) for two hundred years from the time of Julius Cæsar to his own day. This would bring us to the reign of Antoninus Pius (A. D. 138—161). Again, in c. 9., he speaks of the Roman power having lasted nine hundred years. In his history of the Civil Wars (ii. 90.) he mentions a temple of Nemesis which was destroyed in his time by the Jews of Egypt, when Trajan was carrying on his destructive warfare against them (A. D. 116, 117). Elsewhere (*Iber.* 38.; *De Bell. Civ.* i. 38.) he speaks of Hadrian as no longer alive.

The few particulars of his personal history with which we are acquainted are derived from his own works. At the close of the preface to his history he says: "I am Appianus of Alexandria, who attained to the highest dignities in my own country, and pleaded causes at Rome in the judicial courts of the emperors, until they deemed me worthy to be intrusted with the management of their affairs;" that is, as we gather from a letter of Fronto to Antoninus Pius (p. 13, &c. ed. Nieb.), he was made procurator; but whether in Egypt, as Schweighäuser supposes, or elsewhere, we have no means of determining. At the end of the same preface Appian refers to an autobiography, which has not come down to us.

Appian was the author of a Roman history in twenty-four books (Photius, *Cod.* 57.), written in Greek, and entitled Ῥωμαϊκά, or Ῥωμαϊκὴ Ἱστορία. He has himself in his

preface described the plan upon which it was composed (cc. 12, &c.). Finding that a synchronistic arrangement of the events of Roman history in different parts of the world occasioned the reader great perplexity, as his attention was continually diverted from one thing to another, Appian resolved, instead of describing all these events in chronological succession, to make an ethnographical classification of them, so as to give a separate history of each people up to the time of its incorporation in the Roman empire; prefixing to the more detailed narrative of its affairs from the period when it first came into collision with Rome to that of its final subjection, a short account of its earlier history. He took the different nations according to the order in which they successively came into conflict with the Romans (c. 14.). To make his history complete, he commenced with the kingly period of Rome, which formed the subject of the first book (*Ῥωμαϊκὴν βασιλικήν*), and in subsequent books he gave an account of the Roman Civil Wars. The second book (*Ἰταλική*) was devoted to the history of the Italian nations which Rome subdued. The remaining books took up the history of the other nations in the following order: the third (*Σαμνιτικὴ*), the Samnites; the fourth (*Κελτικὴ*), the Gauls; the fifth (*Σικελικὴ καὶ Νησιωτικὴ*), Sicily and the other islands; the sixth (*Ἰβηρικὴ*), Spain; the seventh (*Ἀννιβαϊκὴ*), the wars with Hannibal (Appian was in this instance compelled to depart from his original plan in order to avoid the very objection which that plan was intended to obviate); the eighth (*Λιβυκὴ καὶ Καρχηδονικὴ*), to which Photius adds *Νομαδική*, Libya, Carthage, and Numidia; the ninth (*Μακεδονικὴ*), Macedonia; the tenth (*Ἑλληνικὴ καὶ Ἰωνικὴ*), Greece, and the Greek states of Asia Minor; the eleventh (*Συριακὴ καὶ Παρθικὴ*), Syria and Parthia; the twelfth (*Μιθριδάτειος*), the war with Mithridates; the thirteenth to the twenty-first inclusive (*Ἑμφύλια*), the civil wars, from those of Marius and Sulla to the battle of Actium and the conquest of Egypt (the last four books were also called *τὰ Αἰγυπτιακά*); the twenty-second (*Ἐκατονταετία*), the first century of the empire, beginning from the battle of Actium; the twenty-third (*Ἰαλλυρικὴ* or *Δακικὴ*), the Illyrian wars; the twenty-fourth (*Αραβικὴ*), the wars with Arabia. Of the first five books we only possess fragments (preserved for the most part in the "Excerpta," made under the direction of the emperor Constantinus Porphyrogennetus). The same is the case with books viii. and ix. We possess entire books vi. vii. viii. xi. (as far as the first division of the Syrian history), xii. xiii.—xvii. inclusive, and xxiii. The Parthian history, formerly ascribed to Appian, is, as Schweighäuser has shown, a mere compilation of late date from Plutarch's lives of Antony

and Crassus. Appian's account of the Civil Wars of Rome is very valuable, as it supplies in some degree the loss of so many other works.

As an historian Appian's merits are not of a very high order. He was a mere compiler, though on the whole a careful one. In the earlier part of his history he followed Dionysius, and, as Niebuhr remarks (iii. 212. transl. notes 353. 844. 872.), is to be regarded as a mere epitomizer of him so far as he went. He also consulted the older annalists, and the writings of Polybius, Asinius Pollio, Julius Caesar, Terentius Varro, Augustus, Hieronymus of Cardia, and others. He has thus preserved much useful information, as an instance of which may be mentioned his account of the Agrarian laws of the Gracchi, which is the best extant. He possessed one great advantage over Plutarch in his superior knowledge of the Latin language. He now and then, however, gives singular specimens of his ignorance of geography. Thus, he makes Spain about four times its actual size, and says that the voyage from it to Britain may be made in half a day (*Iber.* 1.); he conceives the Iberus to flow into the Northern Ocean (*Iber.* 6.), and places Saguntum on the north of that river, confounding it likewise with Carthago Spartagena (*Iber.* 7. 10. 12.). Appian's style is clear, easy, and simple, devoid of rhetorical ornament, sometimes dry, but never exaggerated or bombastic.

Appian's history was first published in a barbarous Latin translation by Candidus, at Venice, in 1472. The first printed edition of a part of the Greek text was published by Carolus Stephanus, at Paris, in 1551. The best edition of Appian is that by Schweighäuser, Leipzig, 1785, 3 vols. 8vo. Some new fragments were discovered by A. Mai, and printed in the second volume of his "Nova Collectio Vet. Script." They have been reprinted in Lucht's "Polybii et Appiani Historiarum Excerpta Vaticana," Altona, 1830. A letter of Appian to Fronto, also discovered by Mai, is printed in Niebuhr's edition of Fronto, p. 229. An English translation of Appian was printed in 1579, 4to. by Raufe Newbery and Henrie Bynnyman, and another by J. D. was published in 1696, fol. There are French translations by Claude Seyssell, fol. Lyon, 1544, and Odet Desmarres, fol. Paris, 1659, and of the History of the Civil Wars, by Combes Dounous, Paris, 1803. There is also a German translation by F. W. J. Dillenius, 2 vols. 8vo. Frankfort, 1793—1800. (Schweighäuser, *Exercit. in App.* sect. iii. p. 12, &c.; Wyttenbach, *Biblioth. Crit.* T. iii. P. 1. p. 93. &c.; Dillenius, in the preface to his translation.) C. P. M.

APPIANUS. [APIAN.]

APIER or HAPIER. [HANZELET.]

APPION (Ἀππίων), a Christian who lived

at the end of the second century after Christ (about 196 A. D.), and wrote Commentaries on the Six Days' Work of the Creation (Hexæmeron). The work is entirely lost. (Eusebius, *Hist. Eccles.* v. 27.; Hieronymus, *De Viris Illustribus*, p. 46.; Cave, *Historia Literaria*, i. 95. Basil, 1741.) P. S.

AP'PION. [APION PLISTONICES.]

AP'PIUS CLA'UDIUS. [CLAUDIUS.]

APPLEGARTH, ROBERT. The only account we appear to have of this writer is that given by himself in the preface to his "Apology," which was published in 1789. He says: "I was born and educated amongst the people called Quakers, but for these fourteen years last past I have gradually declined their meetings, and instead, have frequented the public service of the Church of England; and about two years since I was married according to her ritual; for which crime *only* (if it may be called one) the Quakers soon after disowned me, and tho' there was something pointed in this excommunication, yet I have never considered it as an evil, because my principles, for some years previous to this censure, had been wholly with the established church; and I was accordingly baptized soon after by the minister of the parish where I then resided, in doing which I reverted to the religion of my ancestry." Applegarth was a resident in Salisbury during the early part of his life: the time of his death is not known. His works are:—1. "Theological Survey of the Human Understanding," Salisbury, 1776, 8vo. This was published anonymously. 2. "Apology for the Two Ordinances of Jesus Christ, the Holy Communion and Baptism, recommended to the Quakers," London, 1789, 8vo. This was intended as a refutation of some of the leading errors of Quakerism as maintained in "Barclay's Apology." 3. "A Plea for the Poor; or, Remarks on the Price of Provisions and the Peasant's Labour, the Bounties allowed on the Exportation of Corn, especially Wheat, &c.," London, 1789, 8vo. 4. "Essay concerning Tithes, as appertaining to the Clergy of the Church of England," London, 1791, 8vo. 5. "Rights for Man; or, Analytical Strictures on the Constitution of Great Britain and Ireland," London, 1792, 12mo. (Watt, *Bibliotheca Britannica; Biographical Dictionary of the Living Authors of Great Britain and Ireland*.) J. W. J.

APPLETON, Commodore, an English naval commander in the time of the Commonwealth, known for a desperate battle which he fought with the Dutch in the harbour of Leghorn, on the 2d of March, 1652. The Dutch admiral, Van Galen, having fallen in with an English squadron commanded by Captain Bodley or Badilo near the isle of Elba, had captured a ship called the *Phœnix*, which he brought into the harbour of Leghorn, where the squadron commanded by Appleton was lying. Unable to resist the

temptation of re-capturing the ship, Appleton sent a certain Captain Cox with three well-manned boats to effect that object, which, as the Dutch were lying in the security of a neutral port, he easily succeeded in doing. The date of this enterprise was the 20th of November, 1652; and although the Grand Duke of Tuscany, on the violation of neutrality being complained of, ordered the English either to restore the *Phœnix* or leave his port, it appears that they retained the ship, and did not quit Leghorn till the 2d of March in the year following. Appleton, whose fleet of six ships, carrying two hundred and twenty guns, was no match for that of Van Galen, consisting of sixteen vessels of war and nine fire-ships, sent off to Bodley, who had eight vessels and a fire-ship, to request him to appear off the port and draw off the Dutch in pursuit, to allow him to escape. The stratagem was executed, and seemed likely to succeed; but Appleton left the roadstead too soon; and the Dutch perceiving his design, returned and encountered him, while Bodley held aloof and rendered scarcely any assistance. Appleton fought with the most desperate courage, and held two Dutch ships engaged for four hours, but was at last compelled to yield, though it is said that but for his own crew, he would have blown up the ship. Two of his vessels were completely destroyed, one of them escaped to Bodley's squadron, and the rest were captured. The Dutch admiral Van Galen was so severely wounded that he died a few days after. The grand duke, in December, 1652, had complained of the conduct of Appleton to the English government, who sent orders to the commodore to return home by land without delay. Nothing further is known of Appleton; but two years after, the Commonwealth demanded satisfaction of the grand duke for the damage done by Van Galen, when he forced Appleton to leave the port; and it is believed that the duke was finally compelled to pay sixty thousand pounds compensation money on this and other accounts. It should seem therefore as if the Commonwealth resented the conduct of the duke, in forcing the English to leave his port and expose themselves to destruction, after redress had been applied for and formerly promised; or possibly there may have been other circumstances, not yet in print, that gave a different colour to the whole transaction. It is remarkable that the Dutch historians Brandt and Wagenaar say nothing of the violation of neutrality, the account of which is taken entirely from English authorities. Wagenaar relates on the contrary, that the states of Holland were dissatisfied with the conduct of Van Galen in not pursuing the English with sufficient vigour, and that it was on the account of their censures, that he did his best to come into combat with some English ships "which had been for some time

beset in the harbour of Leghorn." (Colliber, *Columna Rostratra, or A History of the English Sea Affairs*, 2d edition, p. 119—122.; Campbell, *Lives of the British Admirals*, edition of Berkenhout, ii. 27—30.; Wagenaar, *Vaderlandsche Historie*, xii. 237. &c.) T. W.

APPLETON, JESSE, was born at New Ipswich, in the State of New Hampshire, U. S., on November 17th, 1772, of a family which traced its descent to the Appletons of Great Walsingham in the English county of Suffolk. His father was a farmer, and young Appleton was at first intended for a mechanic trade, but in 1788 was entered at Dartmouth College, and took his degrees there in 1792. After studying theology under Dr. Lathrop, of West Springfield, he was ordained in February 1797 pastor of a church at Hampton, in New Hampshire, where he continued till elected, in 1807, president of Bowdoin College, on the death of its first president, Dr. Mackeen, an Irishman. Bowdoin College is the principal educational establishment or university for the state of Maine; was founded in 1794 at Brunswick, in that state, and takes its name from the Honourable James Bowdoin of Boston, afterwards minister plenipotentiary at the Spanish court, who bestowed on it at its outset money and lands to the value of nearly seven thousand dollars, and at his death, in 1811, a library and collections to the value of fifteen thousand more. At the time that Dr. Appleton assumed the presidency, there was, we are told by an officer of the college, "throughout the community a tendency to looseness of sentiment and character," and "at no period in the history of American colleges had there been more recklessness on the part of youth." Dr. Appleton by unwearied assiduity and a uniform system of discipline corrected these evils, and under his management the college acquired a reputation for good morals as well as sound scholarship. After ten years of these exertions, his health became much impaired, and a painful illness terminated in his decease on the 12th of November, 1819, at the age of forty-seven.

Dr. Appleton had published in his lifetime several occasional sermons, and in 1820 appeared a volume of his annual addresses at college, and in 1822 of his lectures and occasional sermons, with a life by the Rev. Benjamin Tappan of Augusta. A collected edition of his works was published in two vols. 8vo. at Andover, in 1837. It contains a memoir of his life, and comprises a series of fifty-two lectures on the most important subjects of theology, which he delivered in the chapel of the college to the assembled students, a selection of sixteen of his sermons, a collection of his college addresses, and a dissertation on the question "What constitutes good use of a word in the English language?" Dr. Appleton's religious views were originally Arminian, but before

his election to the presidency had assumed an entirely different cast. His works are said by a writer in the American Quarterly Register to "place him in the highest rank of the ethical and theological writers of his country." They appear to exhibit clearness of idea and purity of diction. (*Life prefixed to Works; Historical Sketch of Bowdoin College* by an Officer of the College, in *Edwards's American Quarterly Register*, viii. 110. &c.; Allen, *American Biographical and Historical Dictionary*, second ed. p. 47.) T. W.

APPONCOURT. [GRAFFIGNY.]

APPREECE, JOHN. [PRISE, JOHN.]

APPULE'IA or APULE'IA GENS (Plebeian). In inscriptions and MSS. the name is usually written with a double p. We know only of three family names or cognomina of this gens, — Decianus, Pansa, and Saturninus. The first member of this gens who obtained the honour of the consulship was Quintus Appuleius Pansa, in B. C. 300. L. S.

APPULE'IUS, a member of the Appuleia Gens, whose prænomen and cognomen are not mentioned. He was proscribed by the Roman triumvirs in B. C. 43, but escaped with his wife to Sicily. Whether he is the same as the Appuleius, a tribune of the people mentioned by Appian, is uncertain. (Appian, *De Bello Civili*, iv. 40., iii. 93.) Another Appuleius, likewise without either prænomen or cognomen, is mentioned by Cicero (*Ad Atticum*, xii. 14. 17.); and to a third, designated as proquæstor, two letters of Cicero are addressed. (*Ad Familiares*, xiii. 45, 46.) L. S.

APPULE'IUS. [APULEIUS.]

APPULE'IUS DECIA'NUS. [DECIANUS.]

APPULE'IUS, LUCIUS, was tribune of the people in B. C. 371, and impeached M. Furius Camillus for having secreted a part of the spoils of Veii. (Livy, v. 32.; Plutarch, *Camillus*, 12.) L. S.

APPULE'IUS, LUCIUS, was sent with C. Petronius, in B. C. 156, as ambassador to Asia to inquire into the condition of the affairs between the two hostile kings, Attalus and Prusias. (Polybius, xxxii. 26.) L. S.

APPULE'IUS, MARCUS, was elected a member of the college of augurs in B. C. 45, on which occasion Cicero requested Atticus to excuse him for not taking part in the feast of the installation, since he was not well. In B. C. 44 Appuleius was quæstor, probably in some part of Asia Minor; and when Brutus, after the murder of C. Julius Cæsar, went to Greece and Asia, he found a ready supporter in Appuleius, who surrendered to him all the troops and all the money he had at his command. During the triumvirate of Octavian, Antony, and Lepidus, B. C. 43, M. Appuleius, who was then at Rome, and a candidate for the office of pontifex minor, was proscribed, but he escaped to Asia, where Brutus assigned to him the government of Bithynia. He re-

mained in possession of this country till after the death of Brutus, when Bithynia was surrendered to Antony, and Appuleius obtained permission to return to Rome. It is not impossible that he may be the same as the M. Appuleius who was consul in B. C. 20 together with P. Silius Nerva. (Cicero, *Ad Atticum*, xii. 13—15., *Philippica*, x. 11.; Pseudo-Brutus, *Ad Ciceron.* i. 7.; Appian, *De Bello Civili*, iii. 63., iv. 46. 75.; Dion Cassius, liv. 7.) L. S.

APPULEIUS PANSA. [PANSA.]

APPULEIUS SATURNINUS. [SATURNINUS.]

APPULEIUS, SEXTUS, was consul in B. C. 29 with Augustus. After his consulship he went to Spain as proconsul, and for some victory, concerning which no particulars are known, he triumphed in B. C. 26. (Dion Cassius, li. 26.; *Fasti Triumphales.*) L. S.

APPULEIUS, SEXTUS, was consul in the year of the death of Augustus, A. D. 14, and he and his colleague Sextus Pompeius were the first who took their oath of allegiance to Tiberius. Dion Cassius in two passages calls this Appuleius a relative (*συγγενής*) of Augustus, but in what this relationship consisted is uncertain. (Dion Cassius, liv. 30., lvi. 29.; Suetonius, *Augustus*, 100.; Tacitus, *Annales*, i. 7.; Velleius Paterculus, ii. 123.) L. S.

APRAXIN, STEPAN THEODO-
VICH, the son of a stolnik or seneschal, was born on the 30th of July (O. S.) 1702. In the seventeenth year of his age he entered the army, he served in the campaign of 1737 against the Turks, under field-marshal Count Münnich, and was present at the taking of Oczakow by storm. After the conclusion of the war, he was appointed commander of the forces in the government of Astrakhan; in 1741, he welcomed, in that capacity, the ambassadors of Nadir Shah of Persia, and in the following year he visited the court of Nadir, as the ambassador of Russia. In 1748 he took an active share, with the chancellor Bestuzhev, in occasioning the fall of Lestocq, the favourite of the Empress Elizabeth, and was president of the committee of inquiry into his alleged crimes. He advanced rapidly through the various stages of military rank to that of field-marshal in 1756; and in 1757 he was entrusted with the chief command of the Russian army intended to act against Frederick the Great. At this time he is described in no very flattering terms in the despatches of Mr. Williams, afterwards Sir Charles Hanbury Williams, the English ambassador at St. Petersburg. "Apraxin," he says, "is to command the Russian army; he is lately made field-marshal. He is the laziest of mankind, and a rank coward, for he was grossly abused the other day and almost kicked by the hetman of the Cossacks without resenting it." "Apraxin," he says in another letter, "is a

very corpulent man; lazy, luxurious, and certainly not brave. He has never yet seen an army of any enemy, nor ever served but in Münnich's Turkish campaigns. I know he is sick of his command, and they already begin to find here that the marching of so large an army is not so easily done as talked of." Williams soon after opened a correspondence with the Grand Duchess Catharine, the wife of Peter, the heir to the reigning Empress Elizabeth, to bribe the field-marshal. "Apraxin is, or at least pretends to be," writes Williams, "entirely devoted to the grand duchess. He is no soldier, and has a very indifferent opinion of the army he commands; and it is believed he does not wish to meet the Prussians in the field. Apraxin is besides very extravagant and very needy, notwithstanding the great bounties bestowed upon him by his mistress. From these circumstances, the King of Prussia thinks it may be worth while in the present conjuncture to give him a sum of money, in order to delay the march of the troops, which a commander-in-chief can easily find pretences to do." Whatever means were employed to prevent him were ineffectual, for Apraxin entered Prussia in May, 1757, at the head of a Russian army said to consist of 97,000 men. On the 5th of August he took Memel; on the 28th he passed the Pregel, drove back the Prussian field-marshal Lehwald, who was at the head of an army of 30,000 men, and encamped at Grossjägerndorf. Here the atrocities which from want of discipline his army committed against the peasantry drove Lehwald to hazard a battle. On the 30th of August, early in the morning, the Prussians in a body 20,000 strong attacked the Russian army which was three times that number, according to Prussian authorities; the Russians state their own numbers at 50,000 and the Prussian at 30,000. Success was at first on the side of the Prussians, but they pursued it so warmly as to entangle themselves: a skilful movement of General Rumiantzov, who commanded the Russian reserve, decided the fortune of the day, which ended in the complete defeat of the Prussians, who lost twenty-nine pieces of cannon. There was now nothing to hinder the Russians from advancing to Königsberg, and even taking Berlin, but to the amazement of Europe, the army first remained immovable in its camp, then contented itself with a few insignificant incursions, and finally, on the 11th of September, withdrew to winter quarters in Courland, leaving nothing behind but a garrison of 10,000 men in Memel. The explanation of these events soon followed. At the time of the victory, the Empress Elizabeth was dangerously ill; her heir, the Grand Duke Peter, was well known to be an uncompromising admirer and supporter of Frederick the Great, and the chancellor Bestuzhev, anxious

to pay his court to the rising sun, had sent secret orders to Apraxin to retire. Unfortunately for them the empress recovered, and indignant to find her anticipations of revenge on Frederick so unexpectedly disappointed, she banished Bestuzhev to a village, and ordered Apraxin to resign his command to Count Fermor, and repair to Narva to give an account of his proceedings. A commission of inquiry was nominated, and Apraxin, whose death occurred soon after, on the 26th of August (o. s.), 1758, is said to have died of apoplexy occasioned by the shock of their first questions. (Despatches of Sir C. H. Williams, as quoted from the originals in the State Paper Office, in Von Raumer, *Contributions to Modern History, Frederick II.* p. 304—318, &c.; Article by Viskovatov in *Entsiklopedichesky Lexikon*, ii. 438, &c.; article by Hasse and Buhle in Ersch und Gruber, *Allgemeine Encyclopädie*, v. 9.) T. W.

APRAXIN, THEODOR MATVĀYEVICH, was one of the three sons of Matvāy Vasilivich Apraxin, stolnik or seneschal at the court of the Tzar, whose daughter Maria Matvāyevna was married to the Tzar Theodor Alexāyevich, the elder brother and predecessor of Peter the Great. The family of the Apraxins was descended from a Tartar prince of the Golden Horde, who in the year 1304 had been converted to Christianity and married the sister of the Russian prince of Riazan.

Theodor Matvāyevich was born in the year 1671, and at the age of ten was appointed stolnik to the Tzar Theodor, his brother-in-law, after whose death in 1682 he passed into the service of Peter the Great, whose inseparable companion and favourite he became. In 1692 he was appointed governor of Archangel, the only port in Russia which then carried on foreign commerce, and here he caused to be built a merchant vessel to the great delight of Peter, whom he accompanied on some sailing excursions on the White Sea. When Peter in 1697 left Russia to study foreign countries, Apraxin was appointed chief superintendent of ship-building at Vorenezh, and on the return of the tzar, he took part in August, 1699, in the first manœuvres of the Russian fleet at Taganrog. In 1700 he was appointed governor of Azov, at the same time that he held many other important offices; and during the six years following, while the tzar was carrying on his wars against the Swedes in the north, Apraxin held almost unlimited command of the south, and fully justified the confidence that his master reposed in him. During that time he added many new vessels to the Azov fleet, he rebuilt Azov, he built Taganrog with a haven for the reception of vessels of war, and a fortress towards the land-side, he provided the ship-building wharfs at Vorenezh with docks and sluices, and he acted in every respect as a worthy lieutenant of Peter the Great. In

1707, on the death of Count Alexāyevich, he was named in his place admiral and president of the Admiralty, and in this situation he rendered still more important services. In 1708, by his judicious measures, he saved the infant city of St. Petersburg from the sudden attack of the Swedish general Lübecker, a service for which Peter caused a medal to be struck in his honour. It was to him that in the following year Peter directed the news of the battle of Poltava, and in 1710, after a hard siege, he captured in command of an army of eleven thousand men, the important city of Wyborg, the capital of Carelia. In his subsequent operations on the coast of Finland, Apraxin had the honour of seeing Peter serve under him as vice-admiral. On the breaking out of the war between Russia and the Porte in 1711, he was recalled to his former scene of action in the south, but no triumphs were to be obtained in the campaign which ended in the treaty of the Pruth, in which the tzar was glad to cede anything to save his army from destruction. Apraxin was employed to destroy Taganrog and to give back Azov to the Turks, in pursuance of the conditions of that treaty, but he had secret instructions not to carry the latter provision into effect till the Turks had ejected Charles the Twelfth from their dominions, and he had thus the embarrassing task of contriving delays for a whole year in the face of the pressing remonstrances of the Turkish officers. On his return to the north in 1712, he was entrusted with the command of all the forces in the conquered Swedish provinces by land and sea, and in 1713, with a fleet of two hundred vessels, he spread terror along the shores of Finland, taking Helsingfors and Borgo, and on the 6th of October (o. s.), defeating the Swedish fleet at the mouth of the river Pelkin. In the next year he shared the glory of another naval victory over the Swedes with Peter the Great, who was present; but on his return to the capital, after a dreadful tempest in which many of his ships and men were lost, he had the mortification, and unfortunately a deserved one, of being subjected to an examination on a charge of embezzlement. Apraxin it seems had been concerned with many other of the Russian nobility in various malversations which had already crept into the naval service. He was found guilty, but only condemned to a fine, which was only a nominal punishment, as Peter withdrew none of his favour, and in 1716 presented him with the estates which had belonged to his sister, the Tzaritza Maria, on the occasion of the tzaritza's death.

In 1717, he rose to the dignity of president of the college of the Admiralty, with the title of general, admiral, and senator, and in 1718 he was the second member of the commission of inquiry into the affair of the Tzarevich Alexis, which condemned Alexis

to death. His elder brother Peter, who had served in several wars against the Tartars and was governor of Kazan, was implicated in the affair of Alexis, but after a strict investigation was pronounced innocent, released from prison, and restored to his employments. Immediately after the trial of Alexis, Peter proceeded to another demonstration against the "oppressors of the people," as he called the embezzlers, and Menshrikov and Apraxin, the two most conspicuous, were again condemned to fines, which they were well able to pay, while others were sent to Siberia, and some were put to death. Notwithstanding this second condemnation, Apraxin was appointed in 1719 governor-general of Esthonia. By his active measures as admiral, in 1720 and 1721, for spreading destruction along the Swedish coast, he greatly contributed to the triumph which Russia obtained at the conclusion of the peace of Nystad. In 1722 he accompanied Peter in his Persian war, and nearly lost his life by the dagger of a captive Lesgian at the siege of Derbend. In 1723 he returned to Petersburg, and took the command of the fleet, then consisting of five frigates and twenty-four ships of the line, in which Peter the Great, who had raised the whole of this tremendous force from nothing, now took his last excursion by sea.

After the death of Peter, Apraxin was present at the marriage of Anna Petrovna with the duke of Holstein to give away the bride. His last marine expedition was in 1726, when he was ordered with the fleet to Revel, to protect that port from an apprehended attack by the English. In the February of the following year, Apraxin retired to Moscow, where on the 10th of November (o. s.), 1728, he died, in the fifty-seventh year of his age. He left his house at St. Petersburg to the reigning Emperor Peter the Second, the son of the prince whom he had condemned to death, and all the rest of his property of whatever kind to his younger brother Andrey Matvāyevich Apraxin. Theodor was never married and left no issue, his elder brother Peter left none but in the female line, and the present family of the Apraxins is descended from the youngest brother Andrey, the least known of the three. Theodor Apraxin was, we are told in the Russian Cyclopædia, "a nobleman in the fullest sense of the word, hospitable and full of the warmest wishes for the public and private weal;" a panegyric, however, from which his undeniable propensities for embezzlement, and his disgraceful compliance with the tyranny of Peter towards Alexis, will render necessary very serious deductions. Though so great a favourite with Peter, he enjoyed, what is so rare in the case of favourites, an unbounded popularity among his contemporaries. (Article by Viskovatov in *Entsiklopedichesky Lexikon*, i.

435—438.; Halem, *Leben Peters des Grossen*, ii. 13. 136. 257., &c.) T. W.

APRÈS DE MANNEVILLETTE, JEAN BAPTISTE NICOLAS DENIS D', an eminent French hydrographer, was born at Hâvre on the 11th of February, 1707. His father, Jean Baptiste Claude d'Après de Blangy, captain of a vessel in the service of the company of the Indies, educated him for a seaman. Mathematics and their application to navigation were almost the exclusive studies of the boy till he attained his twelfth year. In 1719, Captain d'Après de Blangy was appointed to the command of the company's vessel *Le Solide*, destined for Bengal. The urgent solicitations of his son to be taken with him prevailed; and after considerable hesitation, he procured for the boy a brevet appointment of enseigne de vaisseau. The voyage lasted two years, and during this time the young sailor had ample opportunities of rendering himself familiar with the practice of his profession.

On his return to France in 1721, D'Après de Mannevillette was sent to Paris to perfect himself in the studies of astronomy and geometry. He made rapid progress under his teachers Delisle and Desplaces. In 1726 he embarked with the rank of fourth officer on board of the *Maréchal d'Estrées*, sent by the company of the Indies to Senegal and the Antilles. On the 20th of September, 1727, the ship had almost foundered off the island of St. Domingue, in a hurricane, which accompanied the earthquake which in that year wrought such damage among the American islands. The vessel was with great difficulty carried into the harbour of Cape François. The necessary repairs having been completed the vessel again set sail, but the ignorance of the pilot made him cast the ship away, and D'Après with the greater part of the crew were exposed for several days with a short allowance of food and water on a barren rock. He returned to France, and three years elapsed before he was again employed by the directors of the company. During this interval he made two voyages to America in private vessels.

In 1730 he was appointed second in command of the company's brig *Le Fier*. On this voyage he had an opportunity of observing the western coast of Africa, from Cape Blanco to the Bissao, and being struck with the inaccurate manner in which it was laid down in the Dutch and Portuguese charts, and even in Thornton's English Pilot, he conceived the first idea of the work that was to preserve his name.

He returned to France in 1732, and remained for a short time at Brest, where he married Marie Madeleine Jacqueline de Binard. But he left his wife almost immediately after the marriage to accompany M. de Tredillac, on a voyage to Cadiz and Madeira. Between 1733 and 1742, he made

four voyages in vessels belonging to the company. During the third of these (which he performed as second lieutenant of the *Prince de Conti*, and which began in 1736) D'Après made a number of observations with Halley's sextant. The biographical sketch prefixed to the posthumously published "*Supplément au Neptune Oriental*," asserts that D'Après was the first navigator who made use of this instrument. D'Après' claim, as stated by himself in the preface to the "*Neptune Oriental*," is to be considered the first navigator who endeavoured to carry into effect Halley's suggestion of determining the longitude by observing lunar distances. "I have always practised this method in my voyages, and I am the first navigator who has made use of it."

Having collected a great number of charts and memoirs, D'Après completed, about 1743, his "*Neptune Oriental*." The publication of such a work involved an expenditure beyond what his limited fortune admitted and he applied for assistance to the company of the Indies. The directors insisted that the work should be submitted for the opinion of the Académie des Sciences. A committee of the academy having reported favourably, the directors of the company of the Indies undertook the expense of publication. D'Après was, in 1743, elected a corresponding member of the society; and, in November, 1745, he presented the first copy of his "*Neptune Oriental*" to the king. The work, as at first published, was on a much more limited scale than it afterwards expanded to. It consisted merely of charts and sailing directions for part of India and China. The uncertainty which existed respecting the positions of the Cape of Good Hope and the islands of France (Mauritius) and Bourbon, prevented them from being included.

With a view to supply these deficiencies, D'Après solicited the company of the Indies to employ him upon some expedition, in the course of which he might make the necessary observations. The frequent complaints made by seamen of the errors of the charts in common use, and, above all, the loss of the company's vessel the *Centaur*, which was lost off Cape Agulhas in January, 1750, at last induced the directors to comply with his request. He was appointed to the command of the *Glorieux*, the vessel destined to convey to the isles of France and Bourbon the annual supply of provisions and other stores. The Abbé de la Caille, who was on terms of intimacy with D'Après, and had obtained the sanction and support of the Académie des Sciences for a visit to the Cape of Good Hope, in order to determine its position, and make a catalogue of the southern stars, had a passage granted him in the *Glorieux* by the company.

D'Après employed the time which elapsed

between his appointment and his sailing to procure the necessary instruments, and information from the Parisian men of science. From Canivet he obtained one of two sextants (of twenty-two inches' radius), which had been constructed by order of the king; and from London a reflecting sextant made by Morgan, under the superintendence of Short. He had assiduously exercised himself in the use of an instrument of this kind during a voyage which he had made to Senegal in 1749, but the mirrors and the graduation being faulty, with inadequate success. He took great pains at Paris to verify his instruments. He sailed from L'Orient on the 21st of November, 1750. The expedition was forced to put into Rio Janeiro for repairs, and La Caille and D'Après embraced the opportunity to make observations. Resuming their voyage, La Caille was landed at the Cape of Good Hope, and D'Après, after wooding and watering, proceeded to Bourbon and the Isle of France. Having surveyed the coasts of these islands, and the governor having detained the *Glorieux* for the service of the colonies, D'Après sailed in the *Treize Cantons* on the 24th of December, 1751, from Bourbon; reached the Bay of Fort Dauphin in the island of Madagascar, on 1st of January, 1752; Delagoa Bay on the 15th; and thence coasted the southern extremity of Africa as far as Cape Town, where he arrived on the 8th of May. During this expedition D'Après made several observations on the dip of the needle; and his determination of the positions of the Cape of Good Hope, Bourbon and the Isle of France corresponded within a few seconds with those obtained more at leisure by the Abbé de la Caille. The fruit of this expedition was a corrected chart of the eastern ocean, which D'Après presented to the king in 1753.

In 1754, D'Après had the honour to be the first French seaman who explored the route pursued by Boscawen in 1748, through the archipelago N. E. of Madagascar. This, with the exception of the expedition under Count d'Aché in 1757, in which he commanded an armed vessel, was D'Après' last voyage. Some charges made against him for faulty manœuvres by D'Aché, induced D'Après to return to France to demand a court of inquiry, and failing to obtain it, he threw up his commission. His hydrographic labours, however, experienced no interruption.

In 1762 the company of the Indies instituted a dépôt of charts, plans, and journals of voyages to India at L'Orient, and named D'Après de Mannevillette inspector. This appointment was continued to him by the king after the suspension of the company. Criticisms on the charts of his *Neptune*, which had been sent to him from various quarters; the perusal of journals

kept by the most eminent navigators of his day; and his own enlarged experience, had taught D'Après the defects of his work, and induced him to contemplate a second edition. Whilst engaged upon this task, the shipwreck of the *Dromadaire* (1762) on the N. E. point of St. Vincent, one of the Cape Verde Islands, led the minister of the day to charge D'Après with the preparation of a body of sailing directions from France to India. In obedience to this command he prepared a voluminous memoir, which contains, in addition to the sailing directions, remarks on the prevailing winds, corrected positions of the most important places touched at, exposures of the errors of old charts, and of many prejudices entertained by mariners. A chart of the Cape Verde Islands was annexed to the memoir. This work was presented to the king in 1766, who being informed that D'Après was engaged upon a new edition of his *Neptune*, politely expressed a wish to see it completed, and conferred upon him the order of St. Michael, with an annual pension of 1200 livres.

Thus encouraged he applied himself earnestly to his task. He collected information from all quarters, and from no one did he receive more cordial and disinterested assistance than from his illustrious countryman D'Anville, and from Alexander Dalrymple, afterwards the first official hydrographer of England, as D'Après was of France. The second edition of the "*Neptune Oriental*" appeared in 1775. It embraced the sailing directions from France to India, illustrated by three charts, prepared for the work by the Abbé Diquemare, professor of physics and natural history at Havre: 1. the western coasts of France, with part of the coasts of Great Britain and Spain; 2. the western coasts of Portugal and Barbary, with the islands of Madeira and Porto Santo; 3. the Azores and Canary Islands. The west coast of Africa, from Cape Blanco to the Gambia, the Cape Verde Islands, and Rio Janeiro, were laid down principally from D'Après' own observations. The Cape of Good Hope, South Africa, and the isles of France and Bourbon, were laid down in accordance with the observations of La Caille and the author himself; Madagascar principally from his own observations; S. E. India, the straits of Sunda, and as far as Borneo, in a great measure from his own observations. The authorities followed for the Chinese Seas and the coasts of China were Dalrymple and D'Anville. The eastern coast of Africa, the western coast of India, the Indian Ocean, the Red Sea, and the Gulf of Persia, were derived from a number of sources; Niebuhr, officers of the French navy and of the English East India Company's navy. The "*Neptune Oriental*" of D'Après is perhaps even a greater advance upon any thing of the kind that preceded it, than any that has succeeded it is upon

itself. Comprehensive surveys have since that time been made at the expense of various governments; great improvements have been made in the instruments of observation; D'Après had retired from the service before Mayor's tables were published; and yet we have no one systematic combination of charts and sailing directions that affords such an accessible compendium of the knowledge of our time as D'Après' does of the knowledge of his.

D'Après was busied preparing a supplement to the "*Neptune*," when he died suddenly on the 1st of March, 1780. His brother, M. D'Après de Blangy, was at the expense of publishing the supplement, which contains some valuable additional charts and important rectifications of others. All the charts, plans, drawings, and memoirs prepared or collected by D'Après, were purchased by the king for the *Dépôt de la Marine*.

The published works of D'Après are — 1. "*Le Neptune Oriental*," first edition, 1745; second edition, 1775. 2. "*Description et Usage d'un nouvel Instrument pour observer la Longitude, appelé le Quartier Anglais*," 1751. 3. "*Relation d'un Voyage aux Isles de France et de Bourbon*" (in the fourth volume of "*Mémoires de Mathématique et Physique présentés à l'Académie des Sciences*," 1763). 4. "*Instructions sur la Navigation de France aux Indes*," 1766. 5. "*Supplément au Neptune Oriental*," 1781. (*Vie de l'Auteur*, prefixed to the *Supplément au Neptune Oriental*; *Biographie Universelle*; Preface to the second edition of *Neptune Oriental*; *Relation d'un Voyage aux Isles de France et Bourbon* (in *Mémoires présentés à l'Académie des Sciences*, vol. iv.); *Journal Historique du Voyage fait au Cap de Bonne Espérance par feu M. l'Abbé de la Caille*, Paris, 1763.) W. W.

APRIES (*Ἀπρίης*), king of Egypt, was the son of Psammis or Psammuthis. He succeeded his father about B. C. 593, and he reigned twenty-five years. Herodotus says that his reign was prosperous. According to the same authority he led an army against Sidon, and fought a naval battle with the Tyrians. Towards the close of his reign he sent an expedition against Cyrene, which turned out unsuccessful, and led to the revolt of Amasis, and his own dethronement. He was succeeded by Amasis B. C. 569. [AMASIS.]

Apries is apparently the Pharaoh-Hophra of the Scriptures. During his reign Nebuchadnezzar took Jerusalem (B. C. 586), upon which many of the people of Judah took refuge in Egypt. Apries is the eighth king of Egypt, of the twenty-sixth or Saite dynasty. His name is also written Ouaphres. (Herodotus ii. 161., iv 159.; Jeremiah, xxxvii., xliv., xlv.) G. L.

APRILE, GIUSEPPE, was born at Naples about 1746, and from 1763 he was for

some time the *primo musico* of several Italian and German theatres. He finally settled at Naples, where, it is believed, he died about 1798. Aprile was an eminent teacher of singing, and several celebrated Italian artists (among them Cimarosa) were his pupils. His work, "The Italian Method of Singing," was re-published in London, and was long in extensive use with English singing-masters. He also published six vocal duets. Dr. Burney, who heard Aprile when he was at Naples in 1770, says that he had "rather a weak and uneven voice, but constantly steady in intonation;" that "his shake was good," and that he had "much taste and expression." (Fetis, *Biographie Universelle des Musiciens*; Burney, *Present State of Music in Italy*.)

E. T.

APRONIA GENS, (Plebeian). There occur in Roman history only four persons belonging to this gens, and as three of them are not distinguished by any cognomen or family name, we subjoin an account of them here in their chronological succession.

APRONIUS, CAIUS, was one of the tribunes of the people in B. C. 449, after the abolition of the decemvirate. (Livy, iii. 54.)

APRONIUS, QUINTUS, the principal among the decumani or farmers of the tithes in Sicily during the administration of Verres, from B. C. 73 to 71. Cicero states that Q. Apronius was the only man in Sicily whom Verres found a match for himself in rapaciousness and wickedness of every kind. (Cicero, *contra Verrem*, ii. 44., iii. 9. 12. 21. 23.)

APRONIUS, LUCIUS, a Roman eques, makes his first appearance in history in A. D. 8, when, according to the Capitoline Fasti, he was consul suffectus from the 1st of July in that year. In A. D. 14, he was one of the friends who accompanied Drusus in his mission to the revolted legions of Pannonia, and he was also one of the ambassadors whom Drusus sent to Tiberius at Rome, to lay the case of the legions before the emperor and solicit pardon for them. On his return to Germany he served as a general in the army of Germanicus, who, while hastening against the Chatti, left Apronius on Mount Taunus to protect the fortifications of the roads and rivers. The year after this he was rewarded with the insignia of a triumph for the services he had performed during the campaign of Germanicus. During the next five years he seems to have remained at Rome. In A. D. 20 he succeeded Furius Camillus as proconsul of Africa, whither he took with him his only son, L. Apronius Cæsianus, the only one among the Apronii who is mentioned with a cognomen. In Africa L. Apronius restored the discipline of the Roman troops, and carried on a successful war against the African chief Tacfarinas. In A. D. 28 he was proprætor of Lower Germany, and fought against the revolted Frisians; but he

suffered some severe defeats, and as he is not mentioned after this campaign, it is usually supposed that he fell in some engagement with the Frisians. L. Apronius had two daughters; one, Apronia, was married to Plautius Silvanus, and murdered by her husband for some unknown reason. The other, whose name is not mentioned, was married to Lentulus Gætulicus. His son was consul with Caligula in A. D. 39. (Tacitus, *Annales*, i. 29. 56. 72., ii. 32., iii. 21., iv. 22. 73., vi. 30., xi. 19; Dion Cassius, lix. 13.) L. S.

APRONIANUS, CA'SSIUS. [Dion Cassius.]

APRO'SIO, LUIGI, afterwards **ANGE'LICO**, an Augustine monk and very learned but whimsical writer, was born at Vintimiglia, a city of Liguria, on the 19th of October, 1607. He was so celebrated in his day that he was frequently styled simply "Il Padre Vintimiglia." His love for books was so remarkable, even in his early childhood, that he obtained the soubriquet of the philosopher from his school-fellows. At the age of fifteen, on the 19th of March, 1623, he entered the order of the Eremitani di S. Agostino della Congregazione di Genova, on which occasion he laid aside the name of Luigi, which he had received at his baptism, and adopted that of Angelico. In his early life he appears to have been extremely restless. He inhabited in succession the convents of Genoa, Siena, Monte S. Savino, Pisa, Trevigi, Feltre, Losina in Dalmatia, Venice, Murano, and Rapalla, and always found some reasonable pretext in justification of his love of change. Ultimately, however, he settled in his native city, and was appointed vicar-general of the inquisition. He was a member of many academies, among others that of the Incogniti of Venice, the Geniali of Codogno, the Apatisti of Florence, &c. His death took place on the 23d of February, 1681.

In 1648, being then in his native city, he determined to found there a library, and in the accomplishment of this object expended much time, labour, and money. In a letter written by him to J. Fiorelli in 1678, he states that he had collected upwards of seven thousand volumes. This library became celebrated as the Biblioteca Aprosiana, but subsequently lost most of its rare books and manuscripts: its number is stated to be now under five thousand.

All the works of Aprosio were written under assumed names; the following are the principal:—1. "Il Vaglio 'Sieve' Critico di Masotto Galistoni da Terama sopra il Mondo Nuovo del Cav. Tommaso Stigliani da Matera," Rostock (Trevigi), 1637. 12mo. This is a critique upon the first canto of Stigliani's poem, "Il Mondo Nuovo," and was written in retaliation for his criticism upon the "Adone" of Marini. The name assumed by Aprosio is an anagram of Stigliani's own name. Stig-

liani's son Carlo, or himself under his son's name, having replied to the "Vaglio Critico" by a work called "Il Molino" ("The Mill"), Aprosio wrote—2. "Il Buratto" ("the Bolter") Replica di Carlo Galistoni al Molino del Sig. Carlo Stigliani," Venice, 1642, 12mo. Aprosio had also written another work, intitled "Il Batto, ovvero Pietra di Paragone, che mostra i Furti del Cav. Stigliani nel Mondo Nuovo, di Saprício Saprício;" but it does not appear that this was ever printed. 3. "L'Occhiale stritolato di Scipio Glareano, per Risposta al Sig. Cav. Tommaso Stigliani," Venice, 1641, 12mo. This was a reply to a work by Stigliani against the "Adone," called "L'Occhiale." 4. "La Sferza poetica di Saprício Saprício, lo Scantonato Accademico Eterocrito, per Risposta alla prima Censura dell' Adone del Cav. Marino, fatta dal Cav. Tommaso Stigliani," Venice, 1643, 12mo. 5. "Il Veratro, Apologia di Saprício Saprício per Risposta alla seconda Censura dell' Adone, &c." 2 parts, Venice, 1647, 1645, 12mo. 6. "Annotazioni di Oldauro Scioppio all' Arte degli Amanti del Sig. Pietro Michele," Venice, 1642, 12mo. 7. "Lo Scudo di Rinaldo, ovvero lo Specchio del Disinganno, Opera di Scipio Glareano," Venice, 1642, 12mo. This is a work on Morals. 8. "Sermoni di tutte le Domeniche e Festività de' Santi, che occorrono nell' Avvento . . . per Opera del P. Agostino Osorio, trasportati dalla Spagnuola nell' Italiana Favella da Oldauro Scioppio," Venice, 1643, 4to. 9. "Le Bellezze della Belisa, Tragedia del Sig. Antonio Muscettola, abbozzate da Oldauro Scioppio," Lovano (Genoa), 1664, 12mo. 10. "Della Patria di A. Persio Flacco Dissertazione," Genoa, 1664, 4to. In this work Aprosio endeavours to prove that Persius was born in Liguria. 11. "Le Vigilie del Capricorno, Note tumultuarie di Paolo Genari da Scio, all' Epistole eroiche, Poesie del famosissimo Lorenzo Crasso." Venice, 1667, 12mo., and again in 1678, 12mo. These annotations only extend to the first five epistles. 12. "La Grillaja, Curiosità erudite di Scipio Glareano." Naples, 1668, 12mo. 13. "La Biblioteca Aprosiana, Passatempo autunnale di Cornelio Aspasio Antivigilmi," Bologna, 1673, 12mo. This is one of the most curious of the author's works. It consists of two parts; the first contains many particulars of his life, the second comprises an alphabetical list, as far as the letter C, of all those who had presented any work to him, with the full title and some account of each book. In 1734, J. C. Wolff published a Latin translation of this work at Hamburg in 8vo., omitting, however, the whole of the first part, and some passages of the second. 14. "La Visiera Alzata: Hecatoste di Scrittori, che vaghi d' andare in Maschera fuor del Tempo di Carnovale, sono scoperti da Gio. Pietro Giacomo Villani, Senese Accademico Umorista Infeondo e Geniale, &c. Passatempo

canicolare, &c.," Parma, 1689, 12mo. This is the most rare of all the works of Aprosio, and contains many valuable notices upon literary history. At page 91. is an appendix, entitled "Pentecoste d' altri Scrittori che andando in Maschera, &c. Continuazione della Visiera Alzata." Vincenzio Placcio has inserted the work, separated into many parts, in his "Theatrum Anonymorum et Pseudonymorum."

Some of his poems in Italian are inserted in the "Poesie degli Accademici Infecondi di Roma," Venice, 1678, 12mo., and the "Fiori Poetici dell' Eremita Agostiniano del P. Domenico Antonio Gandolfi," p. 55., Genoa, 1682, 12mo. Crescimbeni mentions him among the "poeti volgari" of his time: he also published some poems in Latin.

His unpublished works are fourteen in number, comprising among others "Ozj Estivi;" "Parte seconda dello Scudo di Rinaldo;" "Il Batto, ovvero Pietra di Paragone," mentioned before; and "Athenæ Italicae, sive de Viris clarissimis qui Italiam Ingenio et Scriptis illustrarunt."

Aprosio was considered to be the best bibliographer of his time. (*Le Glorie degli Incogniti, ovvero gli Uomini illustri dell' Accademia de' Signori Incogniti di Venetia*, 38—41.; Giustiniani, *Scrittori Liguri*; Soprani, *Scrittori della Liguria*; Oldoini, *Athenæum Ligusticum*; Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*, viii. 128.)

J. W. J.

APSHOVEN, THEODOR VAN, a Dutch painter of the seventeenth century, a scholar or imitator of the younger Teniers, and also a good painter of still-life; there is a clever picture by him in this style in the gallery of Dresden, containing a table with oysters, fruit, a plate with a half-peeled lemon in it, and a wine rummer standing upon it. This painter is not mentioned by Houbraken or Van Gool. (*Gemälde-Gallerie zu Dresden*.)

R. N. W.

AΨΙΝΕΣ (Aψίνης), was a name common to three (perhaps four) Greek teachers of eloquence, of one of whom only we now possess any works. This Apsines was, as Suidas informs us, a native of Gadara in Phœnicia. He studied under Heracleides the Lycian at Smyrna, afterwards under Basilicus at Nicomedia; and, establishing himself as a rhetorical teacher at Athens, he enjoyed high reputation during the reign of the emperor Maximin, that is, a little before the middle of the third century. He is mentioned with warm commendation by his friend Philostratus, the author of the "Lives of the Sophists;" but, although two works bearing his name are still extant, their state is not such as to afford adequate materials for determining the grounds upon which his celebrity was founded. In those parts, however, which are clearly his, there is a close coincidence, or rather identity, with Hermogenes, not merely in thought,

but in the very words of whole paragraphs. In short there is gross plagiarism ; and of course Apsines was the plunderer. The shameless prevalence of such literary thefts among the Greek rhetoricians of the empire is hardly sufficient as an excuse for the offence. The two extant works attributed to Apsines are, 1. *Τέχνη Ῥητορική*, or an "Art of Rhetoric," (otherwise entitled somewhat more aptly, "A Treatise on Proœmia"). 2. A treatise *Περὶ ἐσχηματισμένων Προβλημάτων*, that is, on the "Figuratæ Quæstiones," or propositions maintained figuratively, a topic out of which the later rhetoricians constructed one of the most complicated and artificial divisions in their system.

The manuscripts from which these treatises have been published are more hopelessly corrupt than those of any other works belonging to the same class : they not only present numerous gaps, but they abound also in perplexing repetitions and contradictions, evidently arising from interpolation, a scholiast's remarks being often incorporated with the original text. But in the second of the works there is believed to exist an interpolation greatly more extensive and interesting. Ruhnken, in studying the Greek rhetoricians for his edition of Rutilius Lupus, found that two of the scholiasts on Hermogenes cite, as from Longinus, a passage which stands in all the manuscripts as part of the treatise of Apsines *Περὶ Προβλημάτων*. Following the clue thus presented, the sagacious philologist was able to convince himself that a considerable portion of the matter given to Apsines by the manuscripts really belongs to another work, that it must have been written by another author, and that it forms a part of the section on Invention in the lost work of Longinus on the Art of Rhetoric. The bold conjecture was cordially approved by Hemsterhusius, and afterwards by Wolf ; and it has since been keenly canvassed by the critics who have handled this part of Grecian literary history. It appears to be generally admitted that in the manuscripts of the treatise of Apsines there exists a considerable portion which does not properly belong to it ; but upon all other points in the controversy opinions differ widely ; and the corruption of the text, combined with the desultory nature of the work, makes it nearly impossible to attain to positive conclusions. In the first place, no two critics are exactly agreed on the question, how much of the matter which the manuscripts attribute to Apsines should be excluded from his treatise. Ruhnken, as we learn from a communication by his friend Wytenbach, given in the preface to Weiske's Longinus, proposed to take away from Apsines four long sections (in Walz's *Rhetores Græci*, ix. 550, *Περὶ Ἑλέου*, — 578, *Ὁὐκ ἐφ' ἡμῶν*) ; Weiske, making up his opinion in ignorance of the limits assigned by Ruhnken, gives to Longinus no more than a part of one

section (Walz, ix. 557, *Ὁὐκ ἐλάχιστον*, — 567, *Ἀρετῇ πρέποντα*) ; Walz, going far beyond Ruhnken, assigns to Longinus the whole treatise except the first nine pages of his own edition (ix. 543—596) ; and Finckh, in an appendix to Walz, proposes to give to him somewhat less than Ruhnken, or three sections and a small part at the end of a fourth (Walz, ix. 552, *Καὶ χάρις*, — 578, *Ὁὐκ ἐφ' ἡμῶν*). Again, it has been doubted whether even the part which does not belong to Apsines, ought to be assigned to Longinus ; a problem which the state of the text makes as difficult of solution as the other. But though it is impossible to conjecture, in any part, what may have been the original aspect of the work of Longinus, yet there seems to be no solid reason for questioning the fact that some portion of his work has really found its way into that of Apsines. The dissimilarity which Weiske has so justly remarked as existing, both in thought and in style, between the interpolated passages and the treatise on the Sublime, furnishes no argument against referring those passages to Longinus. It raises only a new argument against the supposition that the treatise on the Sublime was written by him.

The only complete editions of the two treatises attributed to Apsines are those of the Aldine "*Rhetores Græci*," 1508, fol., and of Walz's "*Rhetores Græci*," 1832-36, 8vo. ix. 467—596. One section, "On Memory," which all the critics except Weiske now refer to Longinus, was published by Morell, with a Latin translation, at Paris, in 1618 ; and Weiske gives as his eighth Fragment the passage which he considers to have been composed by his author. (Suidas, sub voc. "Apsines," with Kuster's note ; Philostratus, *Vita Sophistarum*, lib. ii. cap. 33. ed. Olearii, ii. 628. ; Wytenbach, *Vita Ruhnkenii*, ed. 1790, p. 127. ; Weiske, *Dionysii Longini quæ supersunt*, Oxford, 1820, p. vii.—x. ; Walz, *Rhetores Græci*, ix. *Prolegomena* ; Westermann, *Geschichte der Beredsamkeit in Griechenland und Rom*, 1833-36, i. 231, 232. ; Fabricius, *Bibliotheca Græca*, ed. Harles, vi. 106. ; *British Critic*, first series, xxvii. 573—576.) W. S.

ΑΨΙΝΕΣ (Ἀψίνης). It may be useful to name one other of those who bore this name. This Apsines had for his grandfather a namesake of his own, who is described as the rhetorician Apsines of Athens : for his father he had Onasimus, an historian and rhetorical teacher, who lived in the time of the emperor Constantine, and is said by Suidas to have been either a Cypriote or a Spartan. The latter specification of his father's birth-place gives to the younger Apsines of the two an importance somewhat greater than that which belongs to either of his immediate ancestors. For it has hence been conjectured, by Fabricius and others, that he may have been the same Apsines who is cited by Ulpian in the scho-

lia to the Oration of Demosthenes against Leptines; and who is named also by Eunapius as having caused disturbances at Athens, while teaching eloquence there in opposition to the Sophist Julianus. The date assigned to this event would coincide with that which should belong to the son of Onasimus; and it would agree likewise with the assertion of Suidas, that this Apsines was more modern than Apsines of Gadara. Eunapius indeed calls his Apsines a Lacedæmonian, which appears to some critics to indicate a different person from the grandson of Apsines the Athenian; but others think, with more plausibility, that the description may apply correctly to one whose father was perhaps a Spartan. (Suidas, *Lexicon*, sub voc. Ἀψίνης, Ὀνάσιμος; Eunapius, *Vitæ Philosophorum et Sophistarum*, "Julianus," p. 113—122., ed. 1568; Fabricius, *Bibliotheca Græca*., ed. Harles, vi. 107.; Westermann, *Geschichte der Beredsamkeit*, i. 225. 238.) W. S.

APSLEY, SIR ALLEN, was born, according to his sister, Mrs. Hutchinson, a year before their father, also named Sir Allen Apsley, was made lieutenant of the Tower, an office which he held, according to the inscription on his monument in the Tower chapel, for the fourteen years previous to his death in 1630. These circumstances fix the date of the birth of the second Sir Allen in 1615 instead of 1619, which has been sometimes mentioned. His father, who had been a victualler in the navy, an office at that time of more estimation than afterwards, obtained a beautiful lady of the house of St. John in Wilts, the second Sir Allen's mother, for his third wife, when he was at the age of forty-eight and she of sixteen. In his office of lieutenant of the Tower he was, according to his daughter, Mrs. Hutchinson's, report, "a father to all his prisoners, sweetening with such compassionate kindnesses their restraint, that the affliction of a prison was not felt in his days." The second Sir Allen was educated at Trinity College, Oxford, and on the breaking out of the civil wars joined the royal party. He was governor of the fort at Exeter when that city yielded to the parliament in April 1646, and afterwards governor of Barnstaple before that town surrendered. After the Restoration he was captain-lieutenant in the regiment of James, Duke of York, and also treasurer of the household and receiver-general to the duke. He was member for Thetford in Norfolk, in the parliament which begun in May, 1661. During the time of the ascendancy of the Commonwealth he enjoyed the protection of Colonel Hutchinson, the husband of his youngest sister, a distinguished member of the parliamentary party, and after the Restoration he repaid the favour by his efforts in behalf of the colonel, whose life he succeeded in preserving. The particulars of this manly friendship kept up between conscien-

tious members of opposite parties during the fury of a civil war, form one of the most interesting portions of the "Life of Colonel Hutchinson," by his wife, one of the standard works of English literature. Sir Allen Apsley died, according to Wood, "in St. James's Square, near London," about the 15th of October, 1683.

Sir Allen was the author of a poem entitled "Order and Disorder, or the World made and undone: being Meditations upon the Creation and the Fall, as it is recorded in the beginning of Genesis," London, 1679, 4to. It consists of five cantos. (Wood, *Fasti Oxonienses*, Bliss's edition, ii. 272.; Mrs. Hutchinson, *Memoirs of the Life of Colonel Hutchinson*; Britton and Brayley, *Memoirs of the Tower of London*, p. 306.) T. W.

APSYRTUS or ABSYRTUS (Ἀψυρτος), the most celebrated of the ancient veterinary surgeons, was born in Bithynia, either at Prusa or Nicomedia. Suidas and Eudocia say that he served under Constantine during his campaign on the Danube, and he himself mentions at the beginning of his work that it was on this occasion that he had an opportunity of studying the diseases of horses. It is not specified which emperor of the name of Constantine is meant, but it is generally supposed that the campaign of Constantine the Great, A. D. 322, is alluded to. Sprengel in his "History of Medicine," and also in his account of Apsyrtus in Ersch and Gruber's "Encyclopædie," supposes that the campaign under Constantine IV., or Pogonatus, A. D. 671, is meant; but, as Apsyrtus is quoted by Vegetius (who lived probably in the fourth or fifth century after Christ), this cannot be the case; and Choulant mentions that Sprengel himself in a later work (which the writer has not seen), confessed that he had placed the date of Apsyrtus too late. No other particulars are known of his life, but he wrote several works, one of which treated of the diseases of horses, Ἱππιατρικὸν Βιβλίον, and another was probably a zoological treatise (Φυσικὸν περὶ τῶν αὐτῶν Ἀλόγων) in four books. Of these only some extracts are extant, contained in the Greek collection of writers on veterinary surgery, formed at the command of the Emperor Constantine VII., or Porphyrogenitus, A. D. 945—959. This collection was first published in Latin at Paris, 1530, fol., translated by Johannes Ruellius; the Greek text was published at Basel, 1537, 4to., edited by Simon Grynæus, and is said to be scarce. It has also been translated into several modern languages, and was published in Italian at Venice, 1543, 1548, and 1559, 8vo.; in French at Paris, 1563, 4to.; and in German at Eger, 1571, fol. An account of some of the diseases mentioned by Apsyrtus is given by Haller and Sprengel; of these perhaps the most remarkable is glanders, which Lafosse and others have supposed to be a comparatively modern disease, but

which Apsyrtus has clearly and accurately described. (Fabricius, *Biblioth. Græca*, vol. vi. p. 493—4. ed. vet. ; Haller, *Biblioth. Medic. Pract.* tom. i. p. 289. ; Sprengel, *Hist. de la Med.* ; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin*. There is also a little work by Sprengel, entitled *Programma de Apsyrtio Bithyno*, Halle, 1832, 4to.)

W. A. G.

APTHORP, EAST, D. D., an eminent divine, was born at Boston in New England, in the year 1733. His father was a merchant. He was sent to England to complete his studies, and entered as a student of Jesus College, Cambridge, where he obtained one of the chancellor's prize medals for classical learning in 1755, and the members' Latin dissertation prize, as middle bachelor in 1756, and as senior bachelor in 1757. He took his degree of A. M. in 1758, and was elected a fellow of his college. In the year 1761, the Society for the Propagation of the Gospel in Foreign Parts appointed him missionary at Cambridge in Massachusetts, where he founded and built a church, called Christ Church. He does not appear however to have remained here more than three years ; the opposition he met with from the congregationists in America inducing or compelling him to quit his church, and he returned to England. Under the sanction of Archbishop Secker, he entered into a controversy with Dr. Mayhew, an American clergyman, upon the subject of sending bishops to that country. He had previously, while at Cambridge published several tracts against the independent sectaries of Boston. In 1765 he was collated by the archbishop to the vicarage of Croydon, and in 1770 he accepted the office of civic chaplain, on the election of his brother-in-law, Mr. Alderman Trecothick, to the mayoralty of London. In this year he published "*Conspectus novæ Editionis Historicorum veterum Latinorum qui extant omnium, ita disponendæ, ut, pro Ordine Temporum et Rerum Serie, integrum Corpus componat Historiæ sacræ et orientalis, fabulosæ et heroicæ, Græcæ et Romanæ, ab Orbe condito ad Excidium Imperii Occidentalis et Initia Regni Italici : Cum singulorum Scriptorum Historia literaria, et Annotationibus philologicis Anglice conscriptis : adjectis Nummis, Tabulisque chronologicis et geographicis.*" London, 4to. This scheme, however, not meeting with sufficient encouragement was abandoned.

In 1778 he published four letters against Gibbon.—1. A view of the Controversy concerning the truth of the Christian Religion. Origin of Deism. 2. On the study of History ; containing a methodised catalogue of Historians. 3. Characteristics of the past and present Times. 4. Establishment of Paganism ; all of which appeared under the title "Letters on the Prevalence of Christianity before its civil Establishment ; with

Observations on a late History of the Decline of the Roman Empire ;" dedicated to Archdeacon Backhouse, and, as it is said, written at his desire. This work was received with the warmest commendations, and was eulogised even by Gibbon himself, who at p. 92 of his "Vindication," published in 1779, says, "When Mr. Apthorp's letters appeared I was surprised to find that I had scarcely any interest or concern in their contents. They are filled with general observations on the study of history, with a large and useful catalogue of historians, and with a variety of reflections, moral and religious, all preparatory to the direct and formal consideration of my two last chapters ; which Mr. Apthorp seems to reserve for the subject of a second volume. I sincerely respect the learning, the piety, and the candour of this gentleman, and must consider it as a mark of his esteem that he has thought proper to begin his approaches at so great a distance from the fortifications which he designed to attack."

Soon after this publication Archbishop Cornwallis conferred upon him the degree of D. D., and collated him to the rectory of St. Mary-le-Bow, London, and the rectories of St. Pancras Soper-lane, and All-Hallows Honey-lane annexed, and appointed him to preach the Boyle Lecture. Gibbon, in allusion to this new church preferment, says in his Memoirs, p. 231, "I enjoyed the pleasure of collating Dr. Apthorp to an archiepiscopal living," insinuating that it was conferred upon the doctor as a reward for the attack upon himself. In 1790 he was collated to a prebend in the cathedral of St. Paul, and had the offer of the bishopric of Kildare, but was advised, on account of his health, to decline it ; and in 1793, on the death of Bishop Wilson, he obtained from Dr. Porteus, bishop of London, the rich prebend of Finsbury, for which, by command of the archbishop, he resigned all his other preferments. After this he retired to Cambridge, where he continued to reside until his death, which took place in 1816. His remains were deposited in Jesus College Chapel. He was twice married.

Dr. Apthorp was a man of great talents, extensive learning, and pure and engaging manners. He had so completely conciliated the esteem of his parishioners of Croydon, that after the loss of his sight, an affliction which befel him about the year 1790, they made him a present of nearly two thousand pounds.

In addition to the works mentioned above, Dr. Apthorp published—1. "A Sermon at the opening of Christ Church, in Cambridge, New England," Boston, 1761, 4to. 2. "A Thanksgiving Sermon for the General Peace," Boston, 1763, 4to. 3. "A Discourse on the Death of Mrs. A. Wheelwright," Boston, 1764, 4to., in two parts. 4. "A Discourse

of Sacred Poetry and Music at Christ Church, on the opening of the Organ," Boston, 1764, 4to. This organ was destroyed when the church was occupied by the provincial army in 1775. 5. "An answer to Dr. Mayhew's Observations on the Character and the Conduct of the Society for Propagating the Gospel in Foreign parts," London, 1764, 8vo. 6. "A Review of Dr. Mayhew's Remarks on the Answer to the Observations," &c., London, 1765, 8vo. 7. "A Sermon on the General Fast, December 13, 1776. On Occasion of the Differences between this Country and her American Colonies," London, 1776, 8vo. 8. "A Sermon preached at the Consecration of Dr. S. Hallifax, Lord Bishop of Gloucester," 1781. 9. "Select Devotions for Families," London, 1785, 12mo. 10. "Discourses on Prophecy," 2 vols., London, 1786, 8vo. 11. "A Sermon on the Excellence of the Liturgy of the Church of England," London, 1778, 8vo. He also printed Sermons preached before the Lord Mayor, &c., in 1770 and 1780. (*Gentleman's Magazine*, lxxxvi. 476.; Allen, *American Biographical Dictionary*; *Biographical Dictionary of the Living Authors of Great Britain and Ireland*; *Catalogue of Printed Books in the British Museum*, vol. v., 1841.) J. W. J.

APULEIUS or APPULEIUS, as the name is written according to the best authorities. The few particulars of the life of Apuleius are mainly known from his own writings. He lived in the second century of our æra under the Antonines, for in his "Apology," he speaks of Hadrian as the Divus Hadrianus, an expression which implies that Hadrian was dead when the "Apology" was written; and he speaks of Antoninus Pius in terms which imply that Antoninus was then living. He also mentions Lollius Urbicus, Lollianus Avitus, and others who lived in the time of Antoninus Pius. He was a native of Madaura, whence he is called Madaurensis, an inland town on the borders of Numidia and Gætulia, which once belonged to the kingdom of Syphax, then to that of Massinissa, and subsequently was colonised by a body of Roman soldiers. His father held the office of Duumvir, which was the highest magistracy in a Roman colony, and the son was also a member of the senate or body of Decuriones; but Apuleius himself, though celebrated for his acquirements and eloquence, never held any judicial office in his native town, according to St. Augustine. Bayle cannot reconcile this statement of Augustine with the assertion of Apuleius, who says in his "Apology" that he filled his father's place with equal honour and repute, as he hoped; but Apuleius is referring to his being one of the Decuriones, or members of the colonial senate, and not to the office of Duumvir, which was annual, and for which it was a necessary qualification that a man should be a Decurio. He

succeeded his father as Decurio, according to the general rule of law in that matter (*Dig. 50. tit. 2. De Decurionibus et Filiis eorum*). His father left to Apuleius and his brother a considerable fortune. Apuleius had a handsome person, and great natural talents. His first school was Carthage, whence he went to Athens, where he prosecuted his studies. A taste for mystical, or as Apuleius would call them, philosophical inquiries, led him to make extensive travels, during which he was initiated in the mysteries of various religious bodies.

The chief event in the life of Apuleius is his marriage. He had returned to Africa, and was on his road to Alexandria, when he was detained at Oea, a maritime city of the province (the modern Tripoli), where a rich widow, Pudentilla by name, invited him to become her husband. Apuleius, though much younger than the widow, consented, and the marriage was celebrated in the country near Oea. Pudentilla had two sons, and their friends pretended that the mother had been entrapped into this marriage by magical arts, to the great detriment of her children, though Sicinius Pontianus, the elder of the widow's two sons, had strongly urged the marriage. Apuleius was accused before Claudius Maximus, the proconsul of Africa, and it was on this occasion that he pronounced his "Apology," which is extant, and is the best specimen of his Latin style. The accuser alleged, among other things, that the woman was sixty years of age, which he urged as evidence that the marriage could not have been brought about by the natural passion of love. Apuleius shows that the widow was not more than forty, that she had been near fourteen years in a state of widowhood, of which she was heartily tired, and that her physician recommended a second marriage. The "Apology" contains much curious matter, and is a composition of considerable merit.

Apuleius obtained a high reputation for eloquence among the Africans. On the people of Oea proposing to raise a statue to the honour of this eloquent philosopher, Apuleius spoke against those who opposed the proposition. The city of Carthage also honoured him with a statue, and he received similar testimonials of respect from other places. The time and circumstances of the death of Apuleius are unknown.

Other particulars as to the life of Apuleius, derived from his "Golden Ass," are the following. His father's name was Theseus; his mother's name was Salvia, and she was a descendant of Plutarch. The same work is also the authority for giving to Apuleius the prænomen of Lucius. We further learn from the same authority, that when he visited Rome, he was ignorant of the Latin language, and that he learned it without a master; and that he was reduced to such poverty as to be obliged to pawn his clothes in order to raise

money to pay the fees demanded on his initiation into the mysteries of Osiris: he afterwards practised at Rome as an advocate, and as he was eloquent and successful, he made money by his new profession. The objection that the "Ass" being a work of fiction, cannot be supposed to furnish any authentic materials for the life of Apuleius, is not decisive against the facts just stated; but there are other and solid reasons against receiving them as part of his biography. In the first place, Theseus is a suspicious name for his father, who was Duumvir in a Roman colony; in the second, it is absurd to suppose that the son of a Duumvir in a Roman colony did not know Latin; and still more absurd to suppose that a person who learned Latin at Rome as a foreign language, after he had attained to years of maturity, could ever have become a successful advocate. Apuleius writes Latin like a man who is using his native language, and the fact of his being familiar, to a certain extent, with legal phraseology, is in favour of his having been familiar with the Latin language and public business in his native town of Madaura. As a member of the senate of Madaura, it is impossible to admit that he was ignorant of Latin. It is true we do not know when he was admitted into the senate, but the supposition of a Duumvir's son, himself destined to be a Decurio, and consequently qualified to fill the highest offices in the colony, having first learned Latin at Rome, cannot be admitted. In his "Apology" he plainly speaks of himself as a Latin, as contrasted with a Greek, which is inconsistent with the opinion of his not learning the language as a boy. It is no objection to this that Latin might not be the common language of Madaura, as Bayle, in his article on Apuleius, attempts to show that it was not. According to this argument, Apuleius must either have spoken only Greek as a boy, or Greek and the Punic language.

That Apuleius was a most diligent student we know from his own testimony. The extent and variety of his learning are expressed in a passage in his "Florida," in which he enumerates among his studies, grammar and rhetoric, to which he added at Athens, poetry, geometry, music, dialectic, and philosophy. Of the Latin writers who may be classed among the Platonists, he is the most distinguished, and he was well versed in all the learning of his time.

Besides his "Apology" already mentioned, there are extant of his numerous writings, his "Metamorphosis," more commonly called the "Golden Ass," in eleven books; the treatises on the "Doctrines of Plato," in three books; his treatise on the "God of Socrates," the "Florida," and the treatise "De Mundo."

The "Metamorphosis" is generally said to be founded on the "Ass" of Lucian, who was

the contemporary of Apuleius; but this is not probable. Another hypothesis is that the work of one Lucius of Patrae, a writer of uncertain age, is the groundwork of the "Ass" of Apuleius. The fable of Cupid and Psyche, in the fourth, fifth, and sixth books, and the account of the initiation into the mysteries of Osiris and Isis in the eleventh, cannot be referred to any known source, unless the fable of Cupid and Psyche is borrowed from Aristophontes, an Athenian writer, to whom Fabius Planciades Fulgentius in his work intitled "Mythologica" ascribes a very long story about Cupid and Psyche. The design of this singular fable or romance has been variously understood. Warburton says that the object was to commend the Pagan religion as the only cure for vice, and to ridicule the Christian religion. But though there may be some truth in the first part of this theory, the second seems to be untenable, as Taylor shows: latent or concealed ridicule of a religion which Apuleius might have ridiculed openly as much as he pleased, could hardly be one of the objects of the author of the "Metamorphosis"; and the ridicule indeed is so well concealed that it is difficult to discover it. "It is most probable," according to Taylor, "that the intention of the author in this work was to show that the man who gives himself up to a voluptuous life becomes a beast, and that it is only by becoming virtuous and religious, that he can divest himself of the brutal nature and be again a man. For this is the rose by eating which Apuleius was restored to the human and cast off the brutal form; and like the moly of Hermes, preserved him in future from the dire enchantments of Circe, the goddess of sense. This, as it appears to me, is the only design by which our author can be justified in composing the pleasing tales with which this work is replete. Indeed, unless this is admitted to have been the design of Apuleius, he cannot, in certain passages, be defended from the charge of lewdness; but on the supposition that these tales were devised to show the folly and danger of lasciviousness, and that the man who indulges in it brutalises his nature, the details of those circumstances through which he became an ass are not to be considered in the light of a lascivious description, because they were not written with a libidinous intention; for every work is characterised by its ultimate design." Bayle observes that we may "take this book for a continual satire on the irregularities of magicians, priests, debauchees, and robbers;" and he adds truly, that a man who would take the trouble, and had the requisite ability, (and that would be very considerable) might make a very curious and instructive commentary on the "Golden Ass," which would contain a great deal that the commentators have not said. The reason of the treatise being called the "Golden Ass" is not quite

clear. It expresses, according to some, the high estimate in which the work was held: according to Warburton, "Milesian Tales" (to which class the "Golden Ass" belongs) was a name given to such tales, because the tellers of them used to receive some money for their pains from the circle that crowded round them, a suggestion singularly ridiculous in whatever way we view it. Besides all this there is good reason to doubt the propriety of the title "Aureus." The true title of the work seems to be "Metamorphosis sive Lusus Asini."

The treatise on the God of Socrates, "De Deo Socratis," contains a disquisition on the various ranks of gods and the nature of the communication between them and man. Apuleius says that there are "certain divine middle powers, situated in the interval of the air, between the highest æther and the earth, which is in the lowest place, through whom our desires and our deserts pass to the gods. These are called by a Greek name *dæmons*, who, being placed between terrestrial and celestial inhabitants, transmit prayers from the one and gifts from the other." He says that according to Plato "a peculiar *dæmon* is allotted to every man, who is a witness and a guardian of his conduct in life, who, without being visible to any one, is always present, and who is an arbitrator not only of his deeds, but also of his thoughts." This *dæmon*, he adds, "sees all things, understands all things, and in the place of conscience dwells in the most profound recesses of the mind;" and if he is attended to, as he was by Socrates, will be our sure guide and protector. There are many fine passages in this treatise.

The treatise on the doctrines of Plato, "De Habitudine Doctrinarum Platonis," is a kind of epitome of the physical and ethical system of Plato, as Apuleius understood it. The third book of this treatise is intitled "*Περὶ Ἑρμηνείας* seu De Syllogismo Categorico," ("On Interpretation, or the Categorical Syllogism,") and is a useful introduction to logic. The text of this third book in the early editions of Apuleius is very bad: it was first amended in the Delphin edition.

The treatise on the universe, "De Mundo," is a translation of the treatise *Περὶ Κόσμου*, which has been attributed to Aristotle; but the version is often paraphrastic, and the treatise contains some things from Theophrastus, and also something of the writer's own.

The "Florida" are so called appropriately enough, if we view them in relation to the style, which is inflated and overloaded with ornament after the fashion of Apuleius. They have been often distributed into four books, for which there is no authority. The "Florida" consist of short unconnected pieces, a circumstance which has led to the probable supposition that they are extracts from the orations of Apuleius.

Apuleius was a voluminous writer; but the rest of his works are lost. He translated the "Phædon" of Plato, and the arithmetic of Nicomachus. He also wrote treatises "De Republica," "De Musica," "De Proverbiis," "Medicinalia," (which may belong to another Apuleius), "De Arboribus," "De Re Rustica," and "Ludicra," a work to which he refers in his "Apology," and others. In his "Apology" he mentions a work of his in Greek, intitled "Naturales Quæstiones," which among other things contained much about Fishes. The Latin translation of the dialogue intitled "Hermetis Trismegisti Asclepius, sive De Natura Deorum Dialogus" has also been attributed to Apuleius.

Apuleius was undoubtedly a man of ability, and of great acquirements. He was well versed in all the learning of the age and a diligent student of philosophy. His treatise on "Interpretation" shows a clear acquaintance with formal logic. He had a fertile imagination, great command of words, and a lively mode of expression; but his style is often disfigured by bad taste and turgid language. The charge of magic in which he was involved through his marriage was not forgotten, and he was in later ages considered a magician by some Christian writers, an opinion which would be probably confirmed by such of his works as that on the "God of Socrates." It appears that the "Milesian Fables" of Apuleius (to which class his "Metamorphosis" belongs) were much admired by the emperor Albinus, as we learn from a letter of Septimius Severus to the Roman senate. Severus speaks of them with contempt. (Jul. Capitolinus, *Clod. Albinus*, c. 12.)

The first edition of Apuleius is that of Sweynheym and Pannartz, Rome, 1469, which was edited by Giovanni Andrea, bishop of Aleria in Corsica. Oudendorp's edition of the "Ass" appeared in Leiden in 1786, in one volume 4to.; the two remaining volumes, which did not appear till 1823, were edited by J. Bosscha. The last edition of Apuleius is by G. F. Hildebrand, Leipzig, 1842.

There are French, German, Italian, Spanish, and Danish translations of the "Ass." There is an English translation of the "Ass" by William Adlington, 4to., London, 1566. The translation of Thomas Taylor, the translator of Aristotle and Plato, contains, besides the "Ass," the treatise on the "God of Socrates" and on the "Doctrines of Plato," London, 8vo., 1822, with notes. Certain passages of the "Ass" are omitted in the body of Taylor's translation, but placed at the end of the book in the complete copies. The notes to Bayle's article on Apuleius are curious; *Dictionnaire Historique et Critique*, &c. art. "Apulée."

G. L.

APULEIUS CELSUS. [CELSUS, APULEIUS.]

APULEIUS, LUCIUS BARBARUS. [APULEIUS PLATONICUS.]

APULEIUS, L. CÆCILIUS MINUTIANUS, the author of a work, "De Orthographia," which was first published by A. Mai, Rome, 1823, 8vo. Two other smaller works also attributed to one Apuleius, "De Nota Aspirationis," and "De Diphthongis," were published by Osann, from a Wolfenbüttel manuscript, Darmstadt, 1826, 8vo. Madvig has written an essay to show that this treatise on Orthography is a forgery of the latter part of the fifteenth century. (Madvig, *Opuscula Academica*, to which Osann replied in Jahn's *Jahrb. der Philologie*, 1830.) G. L.

APULEIUS, sometimes called APULEIUS PLATONICUS, sometimes Lucius Apuleius Barbarus, the author of a work on plants which is extant. His date is uncertain, and of his life no particulars are known. It is, however, generally supposed that the work is at least as late as the fourth century after Christ, and therefore cannot belong either to Apuleius Celsus or Apuleius of Madaura, to each of whom it has been attributed. It is written in Latin, and is called "Herbarium," ("A Herbal,") or "De Medicaminibus Herbarum" ("On the Medicinal Properties of Herbs"). It consists of one hundred and twenty-eight chapters, each of which treats of a single plant, first mentioning the synonymes, then giving a short description of the plant, and lastly mentioning its medical uses. It appears to be taken in a great measure from Dioscorides and Pliny, and sometimes serves to correct and illustrate the works of both these writers. The first edition of this work is scarce, and is described by Dibdin in his "Supplement to the Bibliotheca Spenceriana." It was printed at Rome by J. P. de Lignamine, without date, small 4to., in Roman characters; and contains numerous wood-cuts, descriptive of the several plants, which are very barbarously executed. It is dedicated to Cardinal Gonzaga, or in some copies to Giulio della Rovere; and consists of one hundred and seven leaves, without numerals, signatures, or catch-words. Dibdin conjectures the date of the printing to be somewhere about 1480, and it certainly must have been published in or before 1483, as Cardinal Gonzaga died in that year. The title, within a sort of laureated circle or wood-cut, is thus, "Incipit Herbarium Apulei Platonici ad Marcum Agrippam." There is a good edition in 4to. by Gabriel Humelberg, with a copious commentary, the preface to which is dated Isinæ, 1537, but which (by a comparison of the printer's emblem) appears to have been printed by Christopher Froschover at Zürich. (See Roth Scholtz, *Thes. Symbol. ac Emblem.*) It is found in several editions of the works of Apuleius of Madaura, in the Aldine collection of Latin medical writers, Venice, 1547, fol., and in that by Albanus Torinus, Basel, 1528, fol. The last and best edition is that by Ackermann in

his "Parabulum Medicamentorum Scriptores Antiqui," Nürnberg and Altdorf, 1788, 8vo. An Anglo-Saxon translation is in the Bodleian Library at Oxford among the MSS. of Francis Junius (Hickes, *Thes. Antiq.* pt. v. p. 72., &c.). A short treatise "On Weights and Measures," bearing the name of Apuleius, is printed at the end of several editions of the works of the younger Mesue. (Haller, *Biblioth. Botan.*; Needham, *Prolegomena* to his edition of the *Geoponica*; Schweiger, *Handbuch der Classisch. Bibliogr.*; Brunet, *Manuel du Libraire*; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin.*) W. A. G.

AQUÆUS, STEPHANUS, is the Latin name assumed by Etienne de l'Aigue, in accordance with the signification of "Aigue," the Gascon word for "Aqua," water. He is stated by La Croix du Maine to have been the "seigneur" or lord of Beauvais in Berri, which is disputed in a note in Rigolet de Juvigny's edition of La Croix by Falconet, who states that there is no such place as Beauvais in Berri. The fact however admits of no doubt, for the title is given him in the privilege for his commentaries on Pliny, which is printed at the back of the title-page. In the same work however he styles himself "Bituricensis," or "of Bourges." Bayle states that in the title-page to his translation of Cæsar he is called "Etienne de l'Aigue dict Beaulnois," on which Le Clerc remarks that this must be a misprint for Beaulvois or Beauvois, and the observation and the remark have been printed together in innumerable editions and translations of Bayle. Fortunately there is a copy of the very edition referred to in the British Museum, and the name of the author is printed very legibly "Estienne de Laigue dit Beauuoys." The date of his birth is unknown. He is said to have served with distinction in the army under Francis I., and by De la Monnoye to have died in 1533. There have been some disputes on the date, &c., of his works, but in one point all who mention him are agreed, that they are of little value. They consist of—1. "In omnes C. Plinii Secundi Naturalis Historiæ argutissimi Scriptoris libros Stephani Aquæi Bituricensis, viri equestris, Commentaria," Paris, 1530, folio. This book, we are told by Bayle, is more considerable for its bulk than for the knowledge it contains. The author passes over almost all the difficult passages and borrows nearly all his remarks of any value from his predecessor Rhenanus, whom he never mentions but for the purpose of finding fault with him. 2. "Les Commentaires de Jules César translatez," Paris, 1531, folio, and 1546, 12mo. The latter is the edition mentioned by Bayle and referred to above. Both the commentary on Pliny and this translation of the commentaries of Cæsar are dedicated to Chabot, admiral of France. Some writers

also mention a "Singulier Traité de la Propriété des Tortues, Escargots, Grenouilles et Artichaux," published in 1530, according to La Croix du Maine at Paris, and according to Du Verdier at Lyon: but this "Treatise on the Properties of Tortoises, Snails, Frogs and Artichokes" is conjectured by De la Monnoye to be merely a portion of the commentary on Pliny. (La Croix du Maine and Du Verdier, *Bibliothèques Françaises*, edition of Rigolet de Juvigny, i. 177., iii. 491.; Bayle, *Dictionnaire Historique et Critique*, ed. of 1820, i. 218. &c.; *Works of Aquæus* referred to.) T. W.

AQUARIUS, MATTHIAS, a writer on the Aristotelian and scholastic philosophy, takes his name from his birth-place, Aquara, a castle in the kingdom of Naples near Salerno. His family name is said to have been Ivone: the preface to his "Dilucidationes in XII. Libros Primæ Philosophiæ Aristotelis" is entitled "Matthiæ Gibonis Aquarii Præfatio." He took the habit of St. Dominic at Naples in the convent of St. Peter the Martyr, held professorships of theology and metaphysics, and other academical offices, at Turin, Venice, Milan, Naples and Rome successively, and died at Naples in 1591 in the convent of St. Dominic. He founded a convent of his order in his native place, Aquara.

His works are:—1. "Oratio de Excellentia Sacræ Theologiæ," Turin, 1569, 4to. and Naples, 1572, 4to.; the first oration which he delivered as professor of theology at Turin. 2. "Lectionum in Primam Philosophiam, ut dici solet, Principium," Naples, 1571, and Rome, 1575, 4to. 3. "Quæstiones eruditissimæ in Libros Physicorum P. F. Francisci Sylvestri Ferrariensis, cum quibusdam aliis Quæstionibus et Additionibus R. P. F. Matthiæ Aquarii," Rome, 1577, 4to., and Venice, 1601, 1619, and 1629. This title is taken from a copy of the edition of 1577, and differs in some respects from that given by Mazzuchelli and Quetif. 4. "Dilucidationes in XII. Libros Primæ Philosophiæ Aristotelis," Rome, 1584, 4to., comprising observations on Aristotle's books on metaphysics. The work is dedicated to Cardinal Santorio, whom the author thanks for having taken him into his family and under his patronage. 5. "R. P. F. Matthiæ Aquarii Annotationes super Quatuor Libros Sententiarum Joannis Capreoli," Venice, 1589, folio. This book is generally added to the third volume of the edition of Capreolus the Thomist doctor's comments on Peter Lombard's Book of Sentences, published at Venice in 1589 and 1588, the first, second, and fourth volumes in 1589, and the third in the preceding year, or at least bearing these dates. As the additions of Aquarius are printed in a different and larger type than the commentaries of Capreolus, and with a distinct title-page, paging and register, they

might be considered a separate book if they were not mentioned in the title-page to the work of Capreolus. The additions of Aquarius comprise the "Controversiæ inter D. Thomam et cæteros Theologos ac Philosophos" or "An Account of the Controversies between St. Thomas Aquinas and other Theologians and Philosophers," which is mentioned by Mazzuchelli, on the authority of Lipenius, as having appeared as a separate work in 1588, a statement which is probably owing to the circumstance just stated. 6. "Formalitates juxta Doctrinam D. Thomæ," Naples, 1605 and 1623, folio, a work commenced by Father Alphonso de Marcho of Aversa, and completed after his death by Aquarius. Morhof in his "Polyhistor" speaks of the "Formalitates" as a very useful book of its kind. These are all the works of Aquarius which appear to be printed: some notes on the twelve minor prophets, mentioned by Possevin and Valle, are probably in manuscript, as well as a number of comments on the theology of St. Thomas Aquinas, which are mentioned by Aquarius himself in his additions to Sylvester. (Mazzuchelli, *Scrittori d'Italia*, i. 897. &c.; Quetif and Echard, *Scriptores Ordinis Prædicatorum*, ii. 303.; some of the works of Aquarius.) T. W.

AQUAVIVA. [ACQUAVIVA.]

A'QUILA. There were two distinguished engravers, brothers, of Palermo, of this name, who settled in Rome at the end of the seventeenth century.

FRANCESCO FARAONE AQUILA, engraver and designer, was born at Palermo, and distinguished himself by his large etchings on copper from many of the most celebrated works of art at Rome. Some of his prints were made after drawings by himself from the works engraved, and some also from his own designs. They have considerable merit, but are not of the highest class.

Some of his principal works are—A set of twenty-two plates from the stanze of Raphael in the Vatican—"Picturæ Raphaelis Urbinatis, ex aulâ et Conclavibus Palatii Vaticani, in Æreas Tabulas nunc primum omnes deductæ," &c., 1722; a collection of vases, &c., from Roman buildings, designed by various celebrated artists, in fifty-one plates; many plates from ancient and modern groups and statues in Rome; and a print of the plague, after a design by Raphael. He engraved also after Correggio, Annibal Carracci, Lanfranc, Maratta, Ciro Ferri, Seb. Conca, Albano, Camassei, Pietro da Cortona, and many other masters.

PIETRO AQUILA was born likewise at Palermo, and lived at Rome at the same time as his brother. He was priest, painter, and engraver, but is chiefly distinguished as an engraver. He was superior to his brother. "His greatest faults," says Strutt, "are want of effect from scattering his lights, and what by the artist is called *manner* in his drawing. The first

gives a confused flat appearance to his prints; and the last presents us with a style of his own instead of that of the painter from which he copied; and these faults seem never more glaring than in his prints from Raphael, where the chaste simplicity of outline, the great characteristic of that wonderful master, is lost in the manner of Pietro Aquila. It is from Annib. Carracci that he has best succeeded; and his prints from that master will, I trust, be always held in great estimation."

Pietro Aquila engraved several plates from his own compositions, but his best work is the Farnese Gallery, &c., after Annibal Carracci, in twenty-five plates, with a description in verse by G. P. Bellori. He engraved also, together with Cesare Fantetti, in fifty-five plates, the works of Raphael in the loggie of the Vatican, called Raphael's Bible, "Imagines Veteris ac Novi Testamenti à Raphaele Sancti Urbini in Vaticano pictæ," &c.; also the battle of Constantine in the Vatican, painted by Julio Romano after the designs of Raphael. He engraved likewise several plates after Pietro da Cortona, Ciro Ferri, Lanfranc, and Maratta; and a set of portraits of the Roman emperors from ancient medals. (Gandellini, *Notizie degli Intagliatori*; Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

AQUILA (Ἀκύλας, Ἀκίλας, Akilas, and עֲקִילָא), the author of a Greek version of the Old Testament, was, according to Epiphanius, a Greek, a native of Sinope, a city in Pontus, and was living in the twelfth year of Hadrian (A. D. 128). He was a connection (πνευμένης) of that emperor, and was appointed by him to superintend the erection of the city Ælia Capitolina on the site of Jerusalem. In this office he was brought into frequent contact with the disciples of the apostles, — who had then returned to Jerusalem from their retreat at Pella, whither they had withdrawn previous to the destruction of the Holy City, — and was induced, by seeing their faith and the great miracles wrought among them, to embrace Christianity; and, after some time, to request and to receive admission into the church by baptism. But, as he still continued to practise astrology, an art in which he had made great proficiency while a heathen, his Christian teachers remonstrated with him for pursuing studies which were so incompatible with his professed faith. He attempted to justify his practices by specious arguments, and persisted in slighting their injunctions; and they, regarding him as one incapable of salvation, thrust him out of the church. Excommunication only incensed his haughty spirit. In revenge, he went over to the Jews as a proselyte; and was circumcised. He also devoted himself to acquire a most accurate knowledge of the Hebrew language, and subsequently employed it in preparing a new Greek version of the Old Testament. In this undertaking he aimed

at subverting the authority of the Septuagint, and endeavoured to cover the shame of his apostasy by straining all passages relative to the Messiah to bear such a sense as favoured Jewish tenets.

As this passage of Epiphanius contains the fullest account of Aquila which has been preserved, we have given its entire substance, in order to compare it with the testimonies of other writers. Some of its statements, however, are questionable in themselves. It is improbable, as Eichhorn has suggested, that the relative of the emperor, and delegate of his authority in Ælia, should adopt no more violent mode of resenting his expulsion from the Christian society, than by apostatising to the despised Jews. Moreover, the charge of apostasy, and the imputation of hostile motives in undertaking his version, are not, all circumstances being considered, above the reach of suspicion; especially as the remains of his work do not justify the accusation, and as Origen and Jerome, who were almost the only Fathers whose acquaintance with Hebrew qualified them to judge in such a question, furnish valid testimonies to his literal fidelity. As for the difficulty of conceiving how a Greek, under such circumstances, obtained so clear an insight into the structure of the Hebrew language as it is evident he possessed, it may be allowed its due weight in the scale of probabilities. Nevertheless, there is a large preponderance of authorities in favour of his being a native of Sinope, the inhabitants of which were a colony from Miletus, (Xenophon, *Anab.* v. 9.); and nothing further shakes the assertion that he was a proselyte, except the fact that Jerome occasionally calls him *Judæus* (omitting the word proselyte, which he elsewhere applies to him), and that the sanction of his version by the Hellenist Jews might countenance the belief that he belonged to them by an earlier and closer tie.

In turning now to the Jewish authorities, the difficulty is to elicit from them anything like an available testimony: for, besides the ordinary perplexities incident to such an inquiry, this question is peculiarly embarrassed by the manner in which they have confounded Onkelos, the proselyte and author of the Chaldee paraphrase, and Akilas the proselyte and author of a Greek version. Besides this, their statements are so irreconcilable with each other in other respects, that we are obliged to assume the existence of three persons at least to whom those names belong. These discrepancies have led almost every distinguished writer on this question to form his own theory as to the persons to which each of such passages should be appropriated. Some, as R. Simeon, Bellarmine, and, recently, Landau, consider Onkelos the author of the Targum, and Akilas the author of the Greek version, the same person. Eichhorn, on the other hand, has even

denied that the Akilas of the Gemara of Jerusalem is the Aquila of the Hexapla at all. Under these circumstances, it will suffice to notice here the following passages, as the only ones which may be reasonably taken to refer to our Aquila, and which appear to be at all compatible with the essential facts established by other testimonies. The "Midrash Shemoth Rabba" (par. 30.) introduces Akilas discussing with Hadrian the reasons which made him wish to become a Jewish proselyte. The Gemara of Jerusalem (*Kid-dushin*, 1.) represents Akilas the proselyte to have executed his version with the aid of R. Akiba: the fact agreeing with the assertion of Jerome (*Comm. in Esai.* viii.), and the date suiting the commencement of Hadrian's reign. In the Babylonian Gemara (*Gittin*, f. 56.) we read that Onkelos the son of Calonicus, and nephew of Titus by his sister, called up Titus from the dead by incantation, to receive his advice on the advantage of his becoming a convert to Judaism. In the same Gemara (*Abodah*, f. 11.) it is related that Onkelos the son of Calonymus became a Jewish proselyte, and how the emperor sent three several companies of Roman soldiers to take him captive, but he converted them all to Judaism. It may be remarked here that, as the change of one single letter makes all the difference in the Aramaic mode of writing the two words, Calonicus and Calonymus may be the same name; that, if Titus in the preceding extract be the Roman emperor, there is some analogy between the relationship to him and that to Hadrian, (the respective dates also not being altogether incompatible,) not to insist that R. Jacob, when referring, in *En Jacob*, to this very passage, calls him the nephew of Hadrian; and that the necromancy accords with Aquila's judicial astrology. Lastly, that ancient work Siphra mentions, in *Behar Sinai*, an Akilas a proselyte who was a native of Pontus.

From the great general accordance between these passages and the account which Epiphanius has given, and from the further concurrence of several less important incidental notices of Aquila in the early Fathers, which Hody and Montfaucon have collected, a few main facts as to his person and historical place appear to be established with a reasonable degree of certainty; and although the sum of facts so established may not amount to more than a bare outline, yet the correspondence between even the legendary portions of the Christian and Jewish traditions serves as a confirmation of the existence and quality of such an historical personage, and may be said to be the shadow of a real form.

The history of the celebrated version of the Old Testament by Aquila partakes of the obscurity incident to that of its author; but the following account embraces the chief facts as to its origin, character, and fate. Whether, as is most probable, it was originally designed

for the Jews, it appears that in their controversies with the Christians they had found the need of a much stricter translation than that of the Septuagint, and it is certain that they early sanctioned that of Aquila by their general use. This is expressly asserted by Origen, Augustine, and others. It is proved by the citations from it in the Midrashim and Gemara of Jerusalem; by the use made of it in the polemical writings of the early Christians; and by that decree (Novella, 146) which Justinian issued in the year A. D. 551, by which he licensed its adoption in the public service of the synagogue. Eichhorn has even inferred from Irenæus (*Adv. Hær.* iii. 24.) that it was the received version of the Ebionites: but, however probable such a conclusion may be, it is not warranted by the terms there employed. Its character is in perfect harmony with its presumed destination. The unanimous testimony of antiquity, and the fragments themselves which have come down to us, show it to have been distinguished by a painfully scrupulous adherence to the form of the Hebrew text. Its literal fidelity tries to preserve the number of words, to give their etymological and radical signification, and to transfer unchanged every idiom and metaphor. But, to attain this accuracy, it often sacrifices not only the proprieties but even the possibilities of the Greek language to such an extent, that its expressions are unintelligible without the aid of the original. It is from this characteristic slavishness, and from the acknowledged rarity of any attainments in Hebrew among the Fathers, that it has been asserted that, when they refer to "the Hebrew" (*Ὁ Ἑβραϊος*), they really only cite Aquila's version. This is plausible, and perhaps true sometimes; but it is open to Eichhorn's valid objection, that they occasionally cite the Hebrew and Aquila together, which marks a distinction between them. It is evident too that accuracy was the principal aim of the author: for, after he completed his translation, he discovered that there was still room for a more minute fidelity than he had yet attained, and he then undertook what appears to have been merely a new recension of his original work. This is chiefly known through the citations of Jerome, who calls it "the second edition of Aquila, which the Jews call *κατ' ἀκρίβειαν*," and who, in occasionally adducing the readings of both editions, furnishes the means of determining that the second was only a stricter revision of his first work. It is not altogether certain, although generally assumed, that the first edition contained the whole Old Testament. The fragments which are extant do not contain any part of Ruth, Ezra, Nehemiah, Esther, or the Lamentations. As for the first four, there is no proof that they have not been lost: but Origen expressly asserts that Aquila's version of the Lamentations was "not received," (*οὐ φέρεται*). Montfaucon contends that he means

not received into the Hexapla ; but Döderlein (in Eichhorn's *Repertorium*, vi. 206.) doubts whether it ever existed at all. It is also a question whether the second edition contained even all the Biblical books which the first did ; but nothing more is certain, from Jerome's references to it, than that it contained Jeremiah, Ezekiel, and Daniel. The earliest notice of this version is perhaps that in Justin Martyr, who is supposed to cite its rendering of Isaiah, vii. 14. (*Dial. c. Tryph.* p. 310.). But Irenæus, writing about A. D. 176, distinctly mentions it by name, (*Adv. Har.* iii. 24.). This passage affords considerable support to the other evidence as to the period when Aquila is said to have lived ; as the deduction of about thirty years, to give time for the version to be so well circulated as to fall into the hands of Irenæus, would fix the date of its origin within the reign of Hadrian. The most memorable fortune, however, attending this version was that Origen admitted it into his gigantic critical work, the Hexapla, in which it occupied the column next to that containing the Hebrew text expressed in Greek characters. It is doubtful whether Origen admitted the first or the second edition of Aquila. Montfaucon is disposed to believe that it was the second ; but the fact is, the fragments preserved in the Hexapla are of such very unequal accuracy (*ἀκριβεια*), have been recovered by such piecemeal exhumation, and are often so erroneously ascribed to their authors, that it would be as easy to believe that they are the remains of both recensions. The causes to which the loss of this celebrated version is due were, that the Jews became more exclusive in the use of the paraphrases in their own idiom, and that the Christians grew more than content with the Septuagint and Latin versions, so that no motive any longer existed to preserve his labours. Both the single copies and that in the Hexapla have shared a common destruction ; and nothing now remains of it, except a number of small fragments which have been preserved in incidental citations, from the Hexapla chiefly, by the early polemical and exegetical writers. These were first collected from Catenæ by Pierre Morin (not by Flam. Nobili, as Montfaucon's title states), and appeared in the Sixtine edition of the Septuagint, Rome, 1587, fol. ; were extracted from that work by Drusius, Arnheim, 1622, 4to. ; and then were given in a much more complete form by B. Montfaucon, in his edition of the Hexapla, Paris, 1714, 2 vols. fol., which Bahrdt republished with some omissions, Leipzig, 1769, 8vo. The loss of this inestimable version is, however, as yet imperfectly supplied by even the best of these editions of its fragments. A stricter search might glean more ; and a better acquaintance with Hebrew than Montfaucon possessed, and more critical discrimination in adjudicating to Aquila the renderings which

are really his, would make such a collection far more available for the philological study of the Bible. (Epiphanius, *De Pond. et Mens.* cap. 14. 15. ; also his treatise *Circa Veter. Scripturæ Interpretat.*, which Montfaucon first published ; J. Morin, *Exercitat. Biblica*, p. 340. sq. ; Hody, *De Biblior. Text. Orig.* p. 235. 573. ; Montfaucon, *Hexapla, Prelim.* v. ; Wolff, *Biblioth. Hebr.* i. 958. ; Eichhorn, *Einleit. ins Alte Test.* i. 521.) J. N—n.

A'QUILA. [ARNO, ARCHBISHOP.]

A'QUILA, CASPAR (his real name was Adler, or Eagle, which he translated into the Latin *Aquila*), one of the most celebrated Protestant divines of the period of the reformation in Germany, was born on the 7th of August, 1488, at Augsburg, of which town his father, Leonard Aquila, was syndic. After having received his elementary education in his native place and in the gymnasium of Ulm, he spent some years in Italy for the purpose of completing his learned education. On his return he stayed some time in Switzerland, and in 1514 he was appointed preacher at Bern. He resigned this office in this same year, and went to Leipzig, from whence he joined, in 1515, the celebrated Franz von Sickingen, who made Aquila his field preacher. The year after this he obtained the pastorship of Jengen, a small place near Augsburg. Here he settled, and divided his time most conscientiously between the discharge of his official duties and the study of theology. In the course of his studies he became acquainted with the works of Luther, whose opinions he adopted. His sermons at Jengen, in which he expounded the new doctrines, soon attracted the attention of his superiors, and Christopher of Stadion, then bishop of Augsburg, ordered him to be arrested. He was conveyed in a cart to Dillingen like a common malefactor, thrown into a deep dungeon, and was kept in confinement during the whole winter of 1519-20. He was liberated through the influence of Isabella, queen of Denmark, and sister of the emperor, Charles V., who induced the bishop by her entreaties to restore Aquila to liberty. He was released, but ordered to quit Dillingen immediately : he had not even time to put together his books and MSS. From Dillingen Aquila went to Wittenberg, where he formed the acquaintance of Luther, and obtained his degree of A.M. From Wittenberg he again went to Franz von Sickingen, and stayed for some time in the knight's castle of Ebernburg, where he instructed the sons of Franz von Sickingen. Here he was on one occasion nearly killed in a very extraordinary manner. The garrison of the castle desired him to baptize a cannon ball, and as he refused to do so, the soldiers put him into a large mortar, and placed it on the edge of the castle wall with the intention of blowing him up by firing a cannon at the mortar. Several attempts were made, but

the cannon did not go off. At last one of the officers was moved by the terrible anguish of Aquila, and dragged him out of the mortar. From Ebernburg he is said to have gone, in 1523, to Eisenach and from thence to Augsburg, but this is not quite certain; and all we know about his movements is, that in 1524 he was at Wittenberg, where he taught Hebrew, was of great assistance to Luther in his translation of the Old Testament, and preached on Sundays and holidays in the castle chapel, for which he received a salary. During this time he formed an intimate friendship with Luther, who procured for him the office of pastor at Saalfeld in 1527. The year after he was raised to the office of ecclesiastical superintendent (arch-deacon), and was a zealous promoter of the reformed religion. In 1530 he attended the diet of Augsburg, though not in a public capacity. When the "Interim" was promulgated in 1548, Aquila was one of the first and most vehement opponents of it. The emperor Charles V. was so indignant at this opposition that he declared him an outlaw, and offered a large sum for his head. Aquila, who was obliged to flee, took nothing with him except a Hebrew psalter. Countess Catharine of Schwarzburg offered him an asylum, and secretly received him in her castle at Rudolstadt. She protected him until the exasperation about the "Interim" had died away, and in 1550 she procured him the deanery of Schmalkalden, where he continued his exertions in favour of the Lutheran doctrines.

After the treaty of Passau, in 1552, he was restored to his former office of ecclesiastical superintendent at Saalfeld, where he passed the remainder of his life in peace until his death on the 12th of November, 1560. Shortly before his death he and forty-five Protestant divines signed a memorial which was published (1560, 4to.) under the following title, — "Supplicatio quorundam Theologorum, qui post Lutheri Obitum Voce aut Scriptis exortis noviter Sectis et Corruptelis contradixerunt, pro Christiana libera et legitima Synodo, ad Johannem Fredericum II., Ducem Saxonie eiusque Fratres ac alios Principes et Status Augsburgerensem Confessionem amplectentes." Aquila had four sons, David, Hoseas, Zacharias, and Johannes, all of whom followed the profession of their father. He is said to have given his sons these names because at the time of their birth he happened to be engaged in studying the works of those writers and of St. John. When Luther wrote to Aquila, he used to add jocosely, "Saluta matrem prophetarum." Aquila wrote a considerable number of works, all in the German language. The greater part of them are of a controversial nature and sermons. The most interesting among them are — 1. "Christlich Bedenken auf das Interim," 1548, and reprinted 1549, 4to. 2.

"Tractat wider den schnöden Teufel, der sich itzt abermal in einen Engel des Lichtes verkleidet hat, das ist, wider das neue Interim," Augsburg, 1548, 4to. This work, which drew upon him the persecution of the emperor, appeared under the assumed name of Carolus Azoria. 3. "Kurze aber zu unserer Seligkeit höchst nöthige Erklärung der ganzen Christlichen Lehre," Augsburg, 1547, 8vo., reprinted in 1555 and 1605. 4. "Christliche Erklärung des Kleinen Catechismi, mit schönen Episteln und gewaltigen Sprüchen bestätigt," Augsburg, 1538, 8vo. This commentary upon the little Lutheran catechism consists of eleven sermons. (J. Avenarius, *Kurze Lebensbeschreibung Casparis Aquila*, Meiningen, 1718, 8vo.; J. G. Hillinger, *Lebensbeschreibung Casparis Aquila*, Jena, 1731, 8vo.; Chr. Schlegel, *Bericht vom Leben und Tode C. Aquila*, Leipzig, 1737, 4to.; F. W. Strieder, *Hessische Gelehrten Geschichte*, vol. i. p. 96. &c., which contains a good digest of the three other lives, and also a complete list of the works of Aquila.) L. S.

AQUILA, JULIUS, a Roman jurist, who is called Gallus Aquila in the "Index Florentinus." There are in the Digest two excerpts from his "Book of Answers," "Liber Responsorum" (*Dig.* 26. tit. 7. s. 34., tit. 10. s. 12.), on tutors and curators. His age is unknown. He has been assigned to the period of Septimius Severus. He has also been identified with the L. Julius Aquila who wrote "De Etrusca Disciplina," and is referred to by the elder Pliny (*Elenchus*, lib. xi.); and with the Aquila who was governor of Egypt under Septimius Severus, and was notorious for his persecution of the Christians. (The various authorities are referred to by Zimmern, *Geschichte des Röm. Privatrechts*, vol. i.) G. L.

AQUILA. [PAUL.]

AQUILA or AQUILA'NO, PIETRO DELL', of the order of Minor Friars, was born in the city of Aquila in Abruzzo, towards the end of the thirteenth century. In the year 1343 he was made chaplain to Joanna, queen of Sicily and Jerusalem, and in 1344 inquisitore di santa fede. It is related of him by Giovanni Villani, in his History, that while at Florence he caused to be arrested, on his own authority, one of his debtors, named Salvestro Baroncielli, as he was quitting the palace of the priors (magistrates of Florence): that the servants of the priors and of the captain of the people, with the sanction of the priors, who were greatly irritated by this unwarrantable assumption of power on the part of the inquisitor, rescued Baroncielli, and the men who had captured him were in their turn seized, their hands cut off, and they were then banished from the Florentine territories for the space of ten years: that Aquila, in consequence, retired to Siena, excommunicated the priors and the captain of the people, and placed the

city under an interdict, unless Baroncielli was given up within six days. The Florentines appealed to the pope, and brought accusations against the inquisitor; but the result of the dispute does not clearly appear. Aquila was protected in this affair by Cardinal Pietro Gomesio. In order to appease the contending parties and remove Aquila from his post of inquisitor, he was made bishop of Sant' Angelo de' Lombardi on the 12th of February, 1347, from which see he was translated to that of Trivento on the 29th of June of the same year. He wrote "Quæstiones in Quatuor Libros Sententiarum," Spire, 1480, folio, published also at Venice in 1501, and 1584, 4to. The edition of 1584 was by Cardinal Costanzo Sarnano, who gives him in it the appellation "Il Scotello," in allusion, according to Oudin, to the acuteness of his understanding, and which has been commonly applied to him since that time. In 1585 this work was re-published at Paris, in 8vo., and again at Venice in 1600, in 4to., with the title "Scotellus, seu Summa in Quatuor Libros Sententiarum Petri de Aquila, &c. in quo non tantum ad Scoti Subtilitates sed etiam ad Divi Thomæ, reliquorumque Scholasticorum Doctrinam sternitur via." This variation in the title has led Wadding, Possevinus, and others to attribute to Aquila three works, viz. 1. "Scotellus." 2. "Compendium super Magistrum Sententiarum." 3. "Quæstiones in Quatuor Libros Sententiarum." Wadding and other writers also mention a second work, entitled "Commentaria in Libros Aristotelis." (Waddingus, *Scriptores Ordinis Minorum*; Oudin, *Commentarii de Scriptioribus Ecclesiasticis*, iii. 802—804.; Mazzuchelli, *Scrittori d'Italia*.)

J. W. J.

AQUILA, POMPEO DELL'. [AQUILANO, POMPEO.]

AQUILA PONTIUS. [PONTIUS.]

AQUILA ROMANUS was the author of a Latin treatise on Rhetorical Figures of Thought and Speech. Of his history we know nothing whatever; and even the age in which he lived cannot be determined but approximately and by inferences. He lived later than the times of the Antonines, because that was the age of Alexander Numenius, the rhetorician upon whose work his own is founded; and he lived before the reign of Constantine, because that was the age of Rufinianus, whose rhetorical treatise was avowedly intended as a supplement to his. Aquila's work "De Figuris Sententiarum et Elocutionis" is not, as it has sometimes been called, a mere translation from the Greek work of Alexander, *Περὶ Σχημάτων*. It is not even an abridgment, although its dimensions are much more slender than those of the original. The two correspond in substance, but neither in phraseology, in arrangement, nor in the choice of illustrative examples. The Latin writer selects and re-arranges the principal de-

finitions and observations of the Greek treatise, and expresses them in a fashion of his own, in which, through an injudicious straining at conciseness, the best parts of the model are often suffered to escape. The illustrations of the Greek work, again, which are taken from the orators of the author's own nation, are almost all displaced to make room for others taken exclusively from Cicero. Both the original and the copy are characteristic examples of the littleness in thought, and the puerile affectation of subtlety, which distinguished the rhetorical teachers in the decline of the empire. Aquila, however, is inferior to Alexander, chiefly through his greater feebleness.

The work of Aquila Romanus has been frequently published, usually accompanying the treatise of Rutilius Lupus, or that of Rufinianus, or both. The most critical edition is that of all the three, by Ruhnken, 1768, 8vo. re-published at Leipzig, 1831, 8vo. Aquila is also in the "Rhetores Latini" of Pithæus, Paris, 1599, 4to. and in the improved and annotated edition of that collection by Capponerius, Strassburg, 1756, 4to. [ALEXANDER NUMENIUS.] (Westermann, *Geschichte der Beredsamkeit in Griechenland und Rom*, 1833—1836, i. 183., ii. 307.; Ruhnken, *Rutilius Lupus*, p. xxiv.; Valesius, *Emendationes*, lib. i. cap. 28.)

W. S.

AQUILA, SEBASTIA'NO DELL'. [AQUILANUS, SEBASTIANUS.]

AQUILA, SERAFINO DELL', one of the most celebrated Italian poets of his time. He was called Aquila from the city of that name in the province of Abruzzo, where he was born in the year 1466. His family does not appear to be known. Mazzuchelli states that some believe him to be of the noble family of Alfieri, but suggests that his family name may have been Cimino, that appellation being applied to him in some of his poems. His studies were directed principally to music and Italian poetry, in the latter of which he adopted the models of Dante and Petrarch. His first attempt to establish himself was made at Rome with Nestore Malvezzi. He afterwards entered the service of Cardinal Ascanio Sforza, with whom he lived, almost constantly, nearly six years. This connection does not appear to have been very satisfactory to him, and he obtained permission to return to his native city, whence, in 1491, he was summoned to the court of Ferdinand II., then duke of Calabria, and afterwards king of Naples. His reputation had by this time become widely extended. To the ordinary powers of the poet he united great skill as an improvisatore, and much dexterity in the use of the lute. His residence at the court of Ferdinand lasted but three years, that prince being obliged to abandon his kingdom in 1494, on the approach of Charles VIII., king of France. Serafino then spent some time at the court of Urbino, and afterwards at that of Francesco Gonzaga,

marquis of Mantua, by whom and the marchioness he was received with much kindness and treated with great liberality. Thence he proceeded to the court of Lodovico Sforza, duke of Milan, but on the occupation of the Milanese territory by the French, he went to Rome, where he was received with great kindness by Cardinal Giovanni Borgia, and afterwards by Cesare Borgia, called the Duke Valentino. Through the influence of the duke he was made Cavaliere di Grazia della Religione Gerosolimitana, and obtained a commandery with a very good income in the year 1499, but he did not live long to enjoy it. He died of fever on the 10th of August, 1500.

Serafino was held in high estimation at the time of his death. The various poems written on the occasion were collected together by E. F. Achillini, and published in 1504, 8vo., under the title "Collettanee Greche, Latine et Vulgari per diversi Auctori moderni nella Morte de l'ardente Seraphino Aquilano," and his epitaph by Benedetto Accolti, although justly termed by Roscoe "hyperbolical eulogium," spoke the feeling of the time :

"Quì giace Serafin: partirti or puoi :
Sol d'aver visto il sasso che lo serra
Assai sei debitore agli occhj tuoi."

But the critics of later times have awarded to him much more moderate praise. He was amongst the first of those who together with Antonio Tibaldeo exerted themselves to raise the character of Italian poetry, which had greatly sunk since the time of Petarch; and some of his pieces evince true poetic genius, vigour of fancy, and boldness of thought, but this is not their prevailing character, and it is generally asserted that he owed much of his success to the charming manner in which he composed extempore verses and accompanied them on the lute.

His poems are divided into one hundred and sixty-five sonnets, three eclogues, seven epistles, twenty capitolì, three disperate, twenty-seven strambotti, and nineteen barzellette. These were printed for the first time at Venice in 1502, in 8vo. Mazzuchelli enumerates seventeen other editions, the latest bearing date in 1557; and Brunet (*Manuel du Libraire*) mentions an edition in 1583. That by Filippo dei Giunti, Florence, 1516, 8vo. is considered the most beautiful.

In addition to the above, Orlandi (*Origine della Stampa*) attributes to him:—1. "Summa contra Errores Gentilium," fol. 2. "De divinis Moribus et de Beatitudine," fol. 3. "Questiones de Malo," fol. 4. "De Fidei Articulis et de Ecclesie Sacramentis," fol., all as printed in the fifteenth century. It is highly probable, however, that Orlandi is in error. The assertion is not supported by any collateral testimony, and the subjects are not such as were likely to employ the pen of a young and professed sonneteer and improvisatore. (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi,

Storia della Letteratura Italiana, vi. 1243. ed. Milan, 1822, &c.; Bouterwek, *Geschichte der Poesie und Beredsamkeit*, i. 319—326.; Roscoe, *Life of Leo X.* i. 51.) J. W. J.

AQUILA'NO or DELL' A'QUILA, POMPE'O, a good fresco painter of Aquila in the Abruzzo, of whom, however, scarcely any thing is known. He lived in the latter half of the sixteenth century, and spent some time in Rome, where Orlandi saw many fine drawings by him with the pen and in water-colours. Orlandi praises also his frescoes at Aquila. There is a well-finished and finely-coloured Deposition from the Cross by Aquilano in the church of Santo Spirito in Sassia at Rome: it has been engraved by De Santis. Horatius de Santis, called also Aquilano, has engraved sixteen plates after Pompeo Aquilano; a seventeenth, mentioned by Bartsch, St. George killing the Dragon, was, according to Gandellini, engraved by Pompeo himself. (Orlandi, *Abecedario Pittorico*; Gandellini, *Notizie degl' Intagliatori*; Brulliot, *Dict. des Monogrammes*.) R. N. W.

AQUILA'NO. [SANTIS, HORATIUS DE.]
AQUILA'NUS, SEBASTIA'NUS, AQUILEI'US, or SEBASTIA'NO DELL' A'QUILA, was a professor of medicine at Ferrara in 1495. Mazzuchelli gives evidence for believing that he died in 1513. He was of the school of the Galenists, and wrote:—1. "Quæstio de Febre sanguinea ad Mentem Galeni," which was printed in Marcus Gatinaria's work, "De medendis humani Corporis Malis Practica," Basle, 1537, folio, and in other editions. 2. A letter, "De Morbo Gallico," to Ludovicus de Gonzaga, bishop of Mantua, which, as Astruc shows, was probably written in 1498, and is amongst the oldest of the works on syphilis. It was printed at Lyon in 1506, with Gatinaria's treatise, "De Curis Ægritudinum," and others by Astarius and Landulphus; again, with the same, at Bologna, in 1517, and at other places and times; and it is the first of the essays included in Luisinus's "Aphrodisiacus." He endeavours in it to show that the disease is the same as the elephantiasis of Galen, and that there is but one species of the disease. For treatment he advises purging, alteratives (among which he recommends especially a wine of viper's flesh), and bleeding; and he used to dress the sores with an ointment containing one fifteenth part of mercury, but gives a caution against using this remedy when the patient is of weak constitution. Mazzuchelli gives the titles of three manuscripts by Aquilanus, commentaries on Galen, which are in the royal library at Turin. We find also a small essay by him, unnoticed by bibliographers, entitled "Quæstio de Febre Sanguinis ad Mentem Galeni," published with some treatises by Gatinaria and others at Lyon by Benedict Bonyn, 1532, 4to. (Mazzuchelli, *Scrittori d'Italia*; Astruc, *De Morbis Venereis*.)

This Aquilanus is sometimes confounded with a contemporary, Johannes Aquilanus, or Giovanni dell' Aquila, who was born at Lanciano, in the kingdom of Naples, and was professor of medicine in 1473 at Pisa, and from 1479 to 1506 at Padua. He died at an advanced age at some time after 1506. He wrote a work entitled "De Sanguinis Missione in Pleuritide," Venice, 1520, 4to., and is mentioned by Haller as the author of some manuscript elegiac verses, "De Phlebotomia," which are in the royal library at Paris, and by Carrere as having written notes to the "Conciliator Differentiarum" of Pietro di Abano. (Mazzuchelli, *Scrittori d'Italia*; Haller, *Bibliotheca Chirurgica*, i. 170.; Carrere, *Bibliothèque Historique de la Médecine*.) J. P.

AQUILEIUS, SEBASTIANUS. [AQUILANUS, SEBASTIANUS.]

AQUILES, JUAN DE, a Spanish sculptor of Valladolid of much ability. There are several of his works in the churches of Valladolid and other towns of Castile. Aquiles lived in the early part of the sixteenth century. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

AQUILIA SEVERA, JULIA. [ELAGABALUS.]

AQUILIUS, HENRICUS, a native of Arnheim in the province, formerly the duchy of Gelders, in the Netherlands, lived about the middle of the sixteenth century. He is only known as the author of a few works, one of which is of some importance for the history of Gelders. The following list contains all that he wrote:—1. "Epitome Historiæ Geldriæ," Cologne, 1567, 8vo. It was reprinted with notes and additions in Peter Scriver's "Batavia Illustrata," Leiden, 1609 and 1611, 4to. 2. "Moralium Libri Tres." 3. "Progymnasmatum de Passione Domini Libri Tres." 4. Paraphrasis in Orationem Dominicam," and 5. A poem in elegiac metre, entitled "Duces Geldriæ." The last four works were printed in one volume, Cologne, 1566. (Swertins, *Athenæ Belgicæ*, p. 322.; Andree, *Bibliotheca Belgica*.) L. S.

AQUILLIA or AQUILIA GENS (patrician and plebeian), one of the most ancient Roman gentes, for one member of it occurs as early as the establishment of the commonwealth, B. c. 509; and Caius Aquillius, surnamed Tuscus, is mentioned as consul as early as B. c. 487. On coins and in inscriptions the name appears almost invariably with a double *l*, whereas in our MSS. and books it is usually written with one *l* only. The families of this gens, which are mentioned during the time of the republic, are the Corvi, Crassi, Flori, Galli, and Tusci. Under the empire we find Aquillii with the cognomina Julianus, Regulus, Sabinus, and Severus. The following Aquillii occur in Roman history without their family names being mentioned.

AQUILLIUS, MANIUS. After the death of Attalus III., in B. c. 133, a relative of the king, Aristonicus, refused to comply with the will of Attalus, who had bequeathed to the Roman people his kingdom, and claimed the succession. The Romans carried on war with Aristonicus for several years, until in B. c. 129, Manius Aquillius, who was consul in that year, brought it to a close. He is said to have compelled some of the Asiatic towns to surrender by poisoning their wells. He was supported in this war by Mithridates V. of Pontus, by whom he was bribed to give him Phrygia. The two following years (B. c. 128 and 127), Aquillius remained in Asia as proconsul to regulate the affairs of the province. In B. c. 126, on his return to Rome, he was prosecuted for malversation (*repetundæ*) by P. Lentulus; but by his bribery he induced the judges to acquit him. The triumphal fasti record a triumph of Manius Aquillius in B. c. 126, for his achievements in Asia; but whether the triumph took place before or after the accusation is uncertain. (Florus, ii. 20.; Justin, xxxvi. 4.; Velleius Paterculus, ii. 4.; Cicero, *Divinatio in Cæcilium*, 21., *De Naturâ Deorum*, ii. 5.; Appian, *De Bello Mithrid.* 12. 57., *De Bello Civil.* i. 22.)

AQUILLIUS, MANIUS, probably a son of the former, was consul in B. c. 101. The Romans had then already suffered some severe losses in the war against the slaves of Sicily, who had revolted a second time under Athenion. Aquillius commenced his operations against them immediately after he had entered on his consulship, and continued them the year after as proconsul. He succeeded at last in conquering the slaves, partly by cutting off their supplies, and partly in a decisive battle, in which an immense number of them fell. After having completed the pacification of Sicily in B. c. 99, Aquillius returned to Rome, where he was honoured with an ovatio. Two years later (B. c. 98), the charge of malversation (*repetundæ*) was brought against him by L. Fufius, in regard to his conduct in the administration of Sicily. The evidence which was brought against him would have sufficed, under ordinary circumstances, to condemn him; but he was defended by the orator Marcus Antonius, who at the close of his speech is said to have torn open his client's tunic, and to have shown to the people and the judges the scars of the honourable wounds which he had received in the war against the slaves. These proofs of his bravery outweighed the evidence of his guilt, and he was acquitted. For some years Aquillius seems to have taken no prominent part in public affairs; we hear no more of him until the year B. c. 88, when he was sent as proconsular legate to Asia to restore Nicomedes and Ariobarzanes, whom Mithridates the Great had expelled from

their dominions, to their respective kingdoms of Bithynia and Cappadocia. After this was accomplished, Aquillius himself took an active part in the war against Mithridates, but he was defeated near a place called Protosphium (*πρωτον Πάχιον*), and soon after fell into the hands of Mithridates, who treated him with barbarous cruelty. Mithridates had him chained and carried about on an ass, and Aquillius himself was compelled to proclaim to the people that he was Manius Aquillius. The king locked him up in a cage like a wild beast, from which he was released once every day for the purpose of being scourged. At last Mithridates put him to death at Pergamus, by pouring molten gold down his throat, a mode of expressing the insatiable thirst after gold, which Aquillius had shown during his lifetime. (Florus, iii. 19.; Livy, *Epitome* lib. lxxix, lxx. and lxxvii.; Cicero, *In Verrem*, iii. 54., v. 1, 2., *De Oratore*, ii. 28. 45. 47., *Brutus*, 62., *De Officiis*, ii. 14., *Pro Flacco*, 39., *Pro Lege Maniliâ*, 5., *Pro Fonteio*, 13.; Diodorus Siculus, lib. xxxvi. eclog. 1.; Appian, *De Bello Mithrid.* 11. 17. 19. 21.; Velleius Paterculus, ii. 18.; Scholia Bobiensia on Cicero *pro Flacco*, p. 246.; and Scholiasta Gronovianus on Cicero *pro Lege Maniliâ*, p. 439. ed. Orelli; *Fasti Triumphales*.) L. S.

AQUILLIUS GALLUS, CAIUS.
[GALLUS.]

AQUIN. [DAQUIN.]
AQUIN, LOUIS HENRI D'. [AQUINO,
LUDOVICUS HENRICUS DE.]
AQUIN, PHILIPPE D'. [AQUINO,
PHILIPPUS DE.]

AQUINDECHATEAU-LION, PIERRE
LOUIS, the son of a celebrated organist, was born at Paris in 1721. He took the degree of bachelor of medicine, but never had much practice. His literary productions, chiefly in poetry and criticism, were numerous, although of little merit, and generally unsuccessful; but his work called "Lettres sur les Hommes Célèbres dans les Sciences, la Littérature, et les Arts, sous le Règne de Louis XV." (1752, 2 vols. 12mo.), was well enough received to be reproduced (in 1753) with the fresh title of "Siècle Littéraire de Louis XV." In 1777 he commenced a miscellaneous compilation called the "Almanach Littéraire, ou Etrennes d'Apollon," which he continued annually for seventeen years. He died in 1796 or 1797. (Rabbe, *Biographie des Contemporains*, i. 126, 127.; Quéard, *La France Littéraire*, i. 78.) J. W.

AQUINAS or D'AQUINO, THOMAS, "the Angelic Doctor," was the most eminent scholastic of his age, if not the greatest teacher ever produced by the scholastic system. His father, Randolph or Rodolf, count of Aquino, was son of the sister of the Emperor Frederic I., and therefore cousin of Henry VI. of Germany, while by his father's side he was descended from a Lombard, or Norman,

prince, and was likewise connected with the royal family of France. His mother, Theodora, was a daughter of the Count of Theate, of the family of Carraccioli; and her biographers likewise ascribe to her a royal and Norman descent, from the Tancred of Hauteville, the conquerors of Apulia and Sicily. Whatever may be the justice of these claims, it is certain that the family of Aquino was among the most noble and powerful in the south of Italy. It is agreed too, that Thomas, through whom alone that family now possesses any historical notoriety, was the youngest of several children; but both the place and the year of his birth are disputed; some asserting that he was born at Belcastro, others in the castle of Rocca Secca in Aquino. The date is variously assigned to A.D. 1224, 1226, and 1227, and it is neither easy nor important to decide among the conflicting authorities. At the age of five years he was sent to the monastery of Monte Cassino, the great public school of that country, and especially frequented by the children of the nobility. Thence, after six years of great promise, as is said, he was removed to the university recently (in 1224) established by Frederic II. at Naples, as a rival to the more peculiarly papal schools of Bologna. Six other years (these periods of his boyhood are variously distributed by his biographers) spent there in philosophical exercises, under the direction of one Peter of Hibernia, and in religious devotion, brought the student to his seventeenth year; and then, when his parents would have interposed to appoint the course of his future life, he had already and irrevocably decided for himself. The order of St. Dominic was then just rising into consequence. Its founder was indeed scarcely laid in the dust; but the energy and talents of its doctors, the zeal and eloquence of its preachers, the pride and confidence of a young and rapidly advancing institution were well calculated to captivate a young and acute, and perhaps ambitious, enthusiast. Aquinas, on the persuasion, it is said, of one John of St. Julian, embraced the profession of a Dominican.

Then follows a tale of domestic difficulties and disappointments. As his powerful family were desirous to rescue him from the monastic condition, the Dominicans thought it safer to remove him from the country; and under their guidance he had travelled as far as Acquapendente, on his way to France, when, as he was quenching his thirst at a fountain by the roadside, his two brothers, who were serving in the imperial armies in Tuscany and had been informed by their mother of his movements, intercepted his retreat and restored him to the paternal castle of Aquino. Two years he spent in this confinement, and during that time he was subjected to various temptations; to the affectionate persuasions of his mother and sisters, to the violent im-

portunities of his military brothers, and to the seductions of a beautiful courtesan, whom his brothers introduced into his chamber. It is related that in the last, and as it would appear the most dangerous of his solicitations, becoming sensible of frailty, he assumed an impetuous resolution, snatched a burning brand from the embers, and forcibly expelled the tempter from his presence. He then fell down before the mark of the Cross, which the brand, accidentally or miraculously, had impressed upon the floor, he redoubled his vows of chastity and prayers for grace, and was finally consoled in a beatific vision by two angels. His resolution being now sufficiently proved, his mother reluctantly yielded and connived at his escape.

Then commenced the career of his glory. He was immediately placed under the care of Albert of Cologne, surnamed the Great, then the most distinguished of the Dominican doctors. In his captivity Aquinas had procured the Bible, the "Book of the Sentences" of Peter Lombard, and a logical Treatise of Aristotle. His mind was formed for those studies, and it made rapid progress under the instruction of Albert. His master presently penetrated the secret of his genius. His massive frame, together with his peculiar reserve and taciturnity, having obtained for him among his fellow-students the appellation of "The Dumb Ox," Albert, on some occasion, exclaimed to them : "this Dumb Ox, as you call him, will one day make the whole world resound with his bellowing,"—a prophecy which is carefully recorded by his biographers, and which is, doubtless, one of those many predictions which are prudently concealed until they have been fulfilled.

In A. D. 1245, Albert was appointed to fill for three years the chair of theology in the college of St. James, assigned to the Dominicans (thence called Jacobins) at Paris. Aquinas attended him thither, and from Paris back again to Cologne ; there he remained till A. D. 1253, and during that interval he was ordained to the priesthood. He then returned to Paris and opened his Lectures on the "Book of the Sentences." On the 23d of October, 1257, he was admitted to the degree of doctor in divinity, and continued to teach and preach at Paris for about three years longer. He was greatly admired and courted by the great as well as by the learned. He was even admitted to the councils and private society of St. Louis ; and it is related that, while seated one day at the king's table, he broke forth from a state of not unusual abstraction into this abrupt exclamation : "The argument is conclusive against the Manichæans." The courtiers were scandalised ; but the good king was so far from taking offence at this rusticity, that he immediately commanded a secretary to note down the argument. In A. D. 1261, he was summoned by Urban IV. to Rome, and he

passed some years in lecturing there, as also at Bologna, Pisa, Perugia, and others of the principal cities of Italy ; while we learn that, nevertheless, in A. D. 1263, he attended a chapter of the Dominicans held in London.

About this period he was subjected to fresh temptations. In A. D. 1265, Pope Clement IV., at the instance of Charles, king of Sicily, brother of St. Louis, offered him the archbishopric of Naples ; but Aquinas refused this dignity. Another and probably a more congenial station was proposed to him in the abbacy of Monte Cassino. In that splendid seclusion, in the midst of scenes of exquisite natural beauty, familiar to his earliest recollections, he might have pursued with less disquietude and fewer distractions his abstruse speculations. But he declined even this elevation, and preferred the independence attending the simple profession of his order. And thus in A. D. 1269, we observe him once more at Paris, lecturing and preaching as before, under the royal notice and patronage, until he returned to Naples in A. D. 1272. This was the last journey that he was permitted to accomplish. He was still, indeed, in the vigour of his age ; but his constitution was naturally feeble, and it was worn, perhaps, by too much toil. He was suffering from ill health, when he received from Gregory X. a summons to attend the second Council of Lyon, which was convoked for May 1. 1274, in order to reconcile the Greek and Latin churches. Aquinas had already written on that subject ; besides, obedience was the main-spring and basis of his ecclesiastical polity ; accordingly, he resolved to obey. About the end of January he set out on his journey ; but he had travelled no further than the castle of Maganza, the residence of his niece (or as some say, his sister), when his disorder became more violent. He proceeded notwithstanding ; till presently finding that the fever increased, and that his strength was failing, he caused himself to be carried to a neighbouring abbey of Cistercians, that of Fossa Nuova, in the diocese of Terracina. He had previously expressed to his faithful companion Reginald his anticipation "that he should presently write no more." On entering into the cloister of the convent, this impression was confirmed, and he exclaimed to the same friend, in the words of the psalm : "This is my rest for ever." (Ps. cxxxii. 14.) There he lingered for nearly a month, passing the time in prayer and holy conversation. The monks, with much reverence and attention, entreated him to dictate to them an Exposition of the Canticles of Solomon, after the example of St. Bernard. He replied, "Give me first the spirit of St. Bernard !" However he consented ; and is said to have delivered with his latest breath, the Exposition which appears among his works. He received the eucharist and the rite of extreme unction

with much devotion, and expired with every demonstration of the most profound piety.

The day of his death (the 7th of March, A. D. 1274) was marked, as ancient legends relate, by several miraculous phenomena. A brilliant star, which had been suspended over the monastery during the whole period of his sickness, was suddenly extinguished. One Paul of Aquila, an inquisitor at Naples, saw and heard him in conversation with the Apostle Paul, and then beheld them both depart together to the regions of light and bliss. Albert the Great was seated at dinner at Cologne, when abruptly, and with tears in his eyes, he rose, and informed those around him, how by a secret intimation he had assurance that Aquinas, the light of the church, was no more. He rejoined his disciple, however, at least in the Paradise of Dante, where he stands on his right hand:—

“ *Questi che m'è a destra più vicino
Frate e maestro fummi; ed esso Alberto
E' di Colonia ed io Thomas d'Aquino.* ”

The departed likewise appeared to his kinsman (germano), the Count d'Aquino, in a vision, and placed a letter in his hands; which, when the count awoke and had procured a light, he perceived to be inscribed, in brilliant characters of more than human artifice and beauty, with these mysterious words: “To-day I am become a doctor in Jerusalem.” He immediately made inquiry concerning the health of his relative, and learned that he had died on the same night. This last marvel is related with much gravity by our own chronicler, Trivet. Many prodigies performed by Aquinas during his life are likewise described by Roman Catholic writers, who are not, however, always equally careful to record a reply which he had the courage to make to Innocent IV., and which in the historian's eye outshines the repute of many miracles. Once, on paying his court to that pontiff, he found much money spread out before him. “You see,” observed Innocent, “that the church is no longer in that age in which she said, ‘Silver and gold have I none.’” “True, holy Father,” replied Aquinas, “and therefore it is that she can now no longer say to the sick of the palsy, ‘Take up thy bed and walk.’” It is, however, curious, that he was canonised by John XXII., the most rapacious of all the popes, who is said on that occasion to have remarked, that it was not so necessary in the case of Aquinas, as of some others, to be very rigid as to the proofs of his supernatural performances, since he had other commanding claims on the gratitude of the church.

And this was true. Aquinas possessed remarkable powers of mind, which, combined with a deeply religious and almost mystical spirit, and directed, with unwearied zeal, to the interests of the church, rendered him her most distinguished champion. To much penetration and perspicuity of thought and

expression, he added a very retentive memory, the faculty of correct inference, and the most minute accuracy. With an ardent love of inquiry and great patience of pursuit, he united views as extensive as perhaps were compatible with the narrow range of learning then deemed sufficient. Constantly as he was occupied about Aristotle, there is no reason to suppose that he had any knowledge of Greek. But had he lived in brighter times he would have shone with greater brilliancy and probably with not less comparative advantage. It was his singular merit that he embodied and carried to its highest perfection the method which he found established. The same powers in a more wisely-instructed age would have enabled him to perfect a wiser and more beneficial method; and, so far from smiling at the mention of his name and of his eighteen ponderous folios which load our libraries, we ought rather to revere him as a chieftain of other days, the illustrious guide and master of his own generation. The weapons of Alexander and Hannibal would gain no triumphs now, but we do not for that reason refuse those conquerors the glory which they have earned. It is no inconsiderable praise to any man that he has surpassed all his contemporaries in that pursuit in which all were most ambitious to excel, and that was the praise of Aquinas.

It may be mentioned as a proof of the estimation in which he was held by those contemporaries, and even by succeeding generations, that claims were made by various cities of importance, and by Paris with especial earnestness, for the possession of his body. But the monks of Fossa Nuova refused to relinquish so valuable a treasure. At length, nearly a century afterwards, Urban V. presented the remains (with the exception of some fragments which were cut off and distributed among other claimants) to the city of Toulouse. On their approach they were met by the archbishops of Toulouse and Narbonne at the head of a hundred and fifty thousand persons, and were deposited with much reverence in the church of the Dominicans, where they still repose.

The works ascribed to him are very numerous, and it is not necessary to detail them here. According to their subjects they may perhaps be comprehended under the following heads: Physical, Moral, Logical, Metaphysical, Analytical, Exegetical. The most important is the “*Summa Theologiæ*.” Others, next perhaps in value, are: “*In Tres Libros de Anima*,” “*Expositio in Decem Libros Ethicorum*,” “*In Octo Libros Politicorum*,” “*Questiones quæ disputatæ dicuntur*,” “*Summa Catholiæ Fidei contra Gentiles*,” “*Remarks on the Four Books of the Sentences*,” and “*Commentaries on various Parts of the Old and New Testament.*”

In philosophy he was, like his master, a

Realist. His "Sum of Theology" is divided into three parts: the natural, the moral, and the sacramental. In the first are discussed the principles of the Divine Being, — from whom all truth, physical and moral, proceeds and hangs in continuous dependence, — his existence, his attributes, providence, predestination, as well as his works, manifested in the creation of angels, worlds, and man. The second considers in its first division (the *prima secundæ*) the nature of man as a system in himself, as a moral and intellectual agent; and here are discussed the various laws appointed for his guidance. In its second division (*secunda secundæ*) the principles of human action are considered, as they are manifested in particular virtues; and this portion of the work, while it is curious through the ingenuity with which the ethics of Aristotle have been engrafted on the morality of the Gospel, has been in all ages especially admired, and by many is still admired as an unrivalled exposition of Christian morality. The third part treats on the Incarnation and the Sacraments of the Church; and in such manner as to show the essential and inseparable connection and coherence of the latter with the perfect Godhead and humanity of Christ.

The following works are mentioned by Trivet as being, even in his time, falsely ascribed to Aquinas: — "Lectura super Epistolam ad Corinthios ab XI. Capit. usque ad Finem;" "Expositio super Primum De Anima;" "Lectura super Johannem et super Tertium Nocturnum Psalterii;" "Collationes de Oratione Dominica et Symbolo;" "Collationes Dominicales et festivæ;" "Collationes de Decem Præceptis (quas collegit Frater Petrus de Adria);" "Lectura super Matthæum completa." This list has since been increased, so that of seventy-three compositions, vulgarly bearing the name of Aquinas, twenty-nine are considered as spurious, and are so distinguished in the best editions by type or collocation. It should be mentioned, however, that among the works so condemned, some are extracts from his lectures and sermons noted down and preserved by his hearers. A complete edition of his works was published at Rome, A. D. 1570, by command of Pope Pius V., and it is still considered as the most exact. Another appeared at Venice in 1594, and a third at Antwerp in 1612. There are separate editions of his "Summa Theologiæ" and of some of his other treatises. (*Vita S. Thomæ Aquinatis ex pluribus Auctoribus in Editione Operum per Cosmam Morelles*, Anvers, 1612; *Nicholas Trivet, Chronicon*, A. D. 1274; *Moreri, Dictionnaire Historique*, tom. xlvii.; *Butler, Lives of the Saints*, vol. iii.) G. W.

AQUINO, CARLO D', was born at Naples in the year 1654, and was the son of Bartolommeo, prince of Caramanico, and

of Barbara Stampa, a Milanese lady of the family of the marquises of Soncino. Carlo entered the order of Jesuits at the age of fifteen, became professor of rhetoric and prefect of the studies at the college of Rome, was afterwards secretary of the same establishment, and after a life spent in literary employment and learned ease at Rome and Tivoli died on the 11th of May, 1737, at the age of eighty-three. His works, which are numerous, procured him a high reputation, both as a Latin and Italian writer. The earlier chiefly consist of works of polite literature, and the later of dictionaries. His three octavo volumes of "Carmina," published at Rome, the first in 1701 and the last in 1703, contain many pieces which had previously appeared in a separate shape. The first volume is occupied with six books of epigrams, one book of miscellanies, and a serious parody on the odes attributed to Anacreon, under the title of "Anacreon Recantatus." In the first ode the poet's lyre, instead of declining, like Anacreon's, to sing any thing but love, refuses to celebrate aught save religion; the second, instead of asserting the irresistibility of woman, proclaims the invincibility of faith. The author afterwards published a translation of these compositions into Italian at Rome, in 12mo., in 1726, under the title of "Palinodie Anacreontiche," by Alcione Sirio, that being the name he had adopted as a member of the academy of Arcadians. The second volume of the "Carmina" commences with two books of Heroica, one of which, on the coronation of James the Second of England, contains a passage alluding to one of his predecessors that might almost be deemed prophetic of his successor:

"Willelmum, occiduo Regnum qui quærere mundo
Per vastas non horret aquas."

The character of another which follows, a "Genethliacus" in honour of the birth of King James's ill-fated son, is singular. Sedition is represented as having formed, for the purpose of preventing the king from having a catholic heir, an enchanted image composed of the ashes of the "heretic rebels," who had been punished for opposing James; but the charm is thwarted by the counter-influence of the image of an infant in solid gold, which James's wife, the queen of England, presents, as it is an historical fact that she did, to the Virgin of Loretto. The "Heroica" are succeeded by two books of elegies, and one of lyrics, and the third volume is occupied with twelve satires. The "Orationes" of D'Aquino (Rome, 1704, two volumes, octavo) also comprise many pieces which had appeared separately. The most interesting is that pronounced on occasion of the funeral obsequies celebrated in honour of James the Second, by command of Cardinal Barberini, in the church of St. Laurence at

Rome. The work in which this was first printed, "Sacra Exequialia, in Funere Jacobi II. Magnæ Britannię Regis, descripta a Carolo de Aquino," (Rome, 1702, small folio,) is adorned with numerous plates of the funeral trophies; it was never for sale, and is mentioned by Clement as very rare, but a copy is in the British Museum. The "Miscellaneorum Libri III." (Rome, 1725, 8vo.) contain some very miscellaneous critical and philological remarks on ancient and modern authors. The "Fragmenta Historica de Bello Hungarico" (Rome, 1726, 12mo.) is a specimen of a work on the wars of Hungary, begun at the recommendation of Father Anichini, a Jesuit connected with the imperial court, who promised to supply materials, and broken off on Anichini's death. In 1728 was published the greatest poetical work of D'Aquino, "Commedia di Dante Alighieri trasportata in Verso Latino Eroico," a translation of the "Divina Commedia" into the language in which it was originally intended to be written. It is said, in the Florence edition of Dante's works published in 1830, to be "reputed faithful and elegant," but Catelacci, in the preface to his own Latin version of the "Inferno," published in 1819, accuses it of being a free paraphrase, too distant both from the meaning and the expression of the original. A few of the severest passages against the court of Rome are omitted, but D'Aquino could not obtain free permission to publish it in that city, in which no edition of Dante had till then appeared. It was nevertheless printed at Rome by Bernabò Rocco, and with the sanction of the master of the sacred palace, but bore on its title-page the imprint of Naples. The Latin was accompanied with the original text, as had also been the case with a little work of the Similes of Dante translated, which was published as a preliminary specimen. The remainder of D'Aquino's works are dictionaries. They are—"Lexicon Militare," two vols. folio, 1724, with an octavo volume of additions, 1727; "Vocabularium Architecturæ Edificatoriæ," 1735, 4to.; and "Nomenclator Agriculturæ," 1736, 4to., all published at Rome. The "Lexicon Militare" is learned, but so overloaded with irrelevant matter that it has been said one volume out of the three would fully contain all that really relates to the subject. It abounds with quotations from Ariosto, Tasso, Boiardo, Pulci, and even Petrarck; but the statement copied by Mazzuchelli from the "Histoire Littéraire d'Europe" that these are accompanied with Latin translations by D'Aquino is incorrect. The "Vocabularium Architecturæ" is favourably noticed by Comolli, and that and the "Nomenclator Agriculturæ" appear to be comparatively free from extraneous learning.

(Mazzuchelli, *Scrittori d'Italia*; Afflitto, *Scrittori del Regno di Napoli*, i. 401. &c.; Comolli, *Bibliografia dell' Architettura Civile*, i.

112. &c.; Dante, *Opere*, Florence edition of 1830, v. 812.; Dante, *L'Inferno*, ed. of Catelacci, p. xiii.) T. W.

AQUINO, LUDOVICUS, HENRICUS DE (לודוויק הנריקס דיאקווינ), or LOUIS HENRI D'AQUIN, the son of Philippe D'Aquin, was a native of Avignon; and being born about the beginning of the seventeenth century, while his father yet professed the Jewish religion, he was brought up in that faith, but together with his father became a proselyte to Christianity. He edited "Megillath Ester" ("The Book of Esther") with the commentaries of Rashi (R. Solomon Jarchi), and extracts from the Talmud and Jalcut on the same book, with a Latin translation as well of the commentary as of the text, printed at Paris by Th. Blaise, A. D. 1622, 4to. In the preface to this work he calls himself the son of Philippe d'Aquin, who, he says, was his instructor in the Hebrew language. Wolff attributes to him also "Pirke Aboth," ("Selections of the Fathers") with a Latin translation, Paris, 1620; but this was most probably the work of his father, to whom it is generally attributed, and to whom it is also assigned by Wolff himself. He also published the commentary of R. Levi Gerson on the first five chapters of the book of Job, with a Latin translation, together with the biblical text in Hebrew and Latin. In his preface the author complains of the very little encouragement he meets with in Paris, and the destitute state to which he is reduced. It was printed at Paris by Th. Blaise, A. D. 1622. (Wolfius, *Biblioth. Hebr.* i. 723., iii. 645.; Bayle, *Dict. Hist. Crit.* i. 297. note F. ed. Rotterdam, 1702.) C. P. H.

AQUINO, PHILIPPUS DE, or PHILIPPE D'AQUIN (פיליפוס די אקווינ או), a learned Frenchman born at Avignon towards the end of the sixteenth century. He was of a Jewish family, and had himself attained to the dignity of a Rabbi, at which time he was called Mordecai. While yet a young man he was converted to Christianity and admitted into the Catholic church at Aquino in the kingdom of Naples, whence he assumed his surname. This surname was probably the origin of Bayle's hearsay information that his family was originally from Aquino. He took up his abode in Paris, where he supported his family by teaching Hebrew, some time previous to the year 1610, and resided there until his death, which, according to Le Long, took place about the year 1650. Bayle observes that the name of Aquino occurs in the proceedings against the Maréchal d'Ancre, and he gives the substance of a deposition of Aquino against the maréchal and his wife. His works are—1. "Maharie Hammaharacoth" ("Setting the Array in Order"), a Hebrew, Chaldee, Talmudic, and Rabbinical dictionary, in which all the words used in the Hebrew Scriptures, the Chaldee para-

phrases, the Talmuds, and other Rabbinical and cabballistical writings, with difficult passages in the writings of the Rabbis, many of the ceremonies of the law and all the Hebrew abbreviations are explained, with copious marginal references: it was printed at Paris in a very elegant Hebrew type, by Antoine Vitray, A. D. 1620, in large folio. 2. "Philippi Aquinini Primogeniæ Voces seu Radices breves Linguae Sanctæ, cum The-matum investiganda Ratione" ("The Original Words or short Roots of the Holy Tongue, with the Manner of finding the Root, of Philip de Aquino"); it was printed at Paris by Sebastian Cramoisy, A. D. 1620, in 16mo., and is a very rare little volume. 3. "Pirke Aboth" ("Selections of the Fathers"), a collection of Rabbinical proverbs and moral sentences, printed in Hebrew without points, with a Latin translation by Philippe D'Aquin on the opposite page: it is of precisely the same form and typography as the little volume above described, and is without date or printer's name, and therefore was most probably published with it, although no mention of it is made in the preface to that tract. 4. "Veterum Rabbinorum in exponendo Pentateucho Modi decedim cum octo eruditorum Rabbinorum in Psalm. CXIX. Commentariis, item Theologiae Mysticae Quaestionibus decem et Excerptis ex Zohar aliisque Libris Sententiis quibus Orthodoxæ Fidei Articuli quidam contra Contumacem Judæorum Impietatem adstruuntur, Lutetiae Paris. ex off. Niveliana, sumpt. Seb. Cramoisy, An. 1620, in 4to." This work is a Latin translation of the "Shalosh esre Middoth," or thirteen modes or rules for interpreting the law of Moses, of R. Ismael, with a translation also of the commentaries of the eight following celebrated Rabbis on the 119th Psalm, namely, R. Matathias Hajizharis, R. Joseph Aben Jachija, R. Joseph Jahabetz, Aben Ezra, Rashi (R. Solomon Jarchi), R. David Kimchi, the author of the "Midrash" (vol. i. p. 135. note) on this psalm, and the author of the "Jalkut" (Simeon Haddarshan). It has a long Hebrew preface by D'Aquin, with a Latin translation on the opposite page. 5. "Dissertation du Tabernacle et du Camp des Israélites recueilli de plusieurs anciens Docteurs Hebreux, à Paris, Chez Th. Blaise, 1623 in 4to." ("A Dissertation on the Tabernacle and Camp of the Israelites, collected from many ancient Hebrew Doctors (Rabbis), printed at Paris by Th. Blaise, 1623 in 4to."). This work is not merely a literal description of the tabernacle erected by Moses, at God's command, in the Wilderness with its various coverings, and the priestly vestments, but is also an explanation of their allegorical and moral signification, with a treatise on the Urim and Thummim, and the cases in which it was to be consulted under the Old Testament dispensation;

also on the various sacrifices of the ancient Jews, and the manner of performing them from the most ancient and celebrated Rabbinical authorities, with a plan of the camp in the Wilderness, and a plate of the breastplate of the high-priest, with its mystical gems. A second edition of this work, revised by the author, was printed at Paris, 1624, 4to. 6. "Interpretatio Arboris Cabballisticae cum ejusdem Figura, ex antiquis Scriptoribus" ("An Explanation of the Cabballistic Tree, with the Figure of the same from the ancient Writers"), Paris, 1625, in 4to. Wolff has given the title of this work as above, but we are inclined to believe it to be in the French language, as most of this author's works are so. 7. "Bechinath Olam" ("The Contemplation of the World"). This celebrated work of R. Jedaja Happenini was translated into French by Philippe D'Aquin, and printed at Paris by Jean Laquehay, A. D. 1629, in 8vo. It consists of the Hebrew text, in the square letter, with the French translation on the opposite page: it is followed by the author's Latin translation of the "Shalosh esre Middoth," or thirteen ways of interpreting the law, with an ample commentary. 8. "Kina" ("Lamentation"): this is a Hebrew poem on the death of Cardinal Berulle, followed by a Latin translation, entitled "Lacrymae in Obitu Illustriss. Cardinalis de Berulle:" it was printed at Paris by Jean Bessin, A. D. 1629, in 8vo.

Philippe D'Aquin also edited the Hebrew and Chaldee texts of the Parisian Polygott (*Biblia Polyglotta*, curâ et studio Guid. Mic. le Jay, Paris, typ. Ant. Vitré, 1628—45, 10 vols. folio.), but this task he is said to have performed indifferently. The celebrated scholar and critic Jean Morin (Joannes Morinus) was a Hebrew pupil of Philippe D'Aquin, which, says Rich. Simon, was no doubt the reason why Morin so often falls into grammatical errors in rendering passages from the Rabbis, as D'Aquin himself was far from a proficient in this branch of Hebrew literature. Such is the opinion of this learned Frenchman, who is, however, by no means sparing of his censures. Guilbert Gaulmyn also, in the preface to his Hebrew Lexicon, says that Philippe D'Aquin taught him Hebrew.

ANTOINE D'AQUIN, who was chief physician to Louis XIV., was the grandson of Philippe D'Aquin. (Bartoloeccius, *Biblioth. Mag. Rabb.* iv. 347, 348.; Wolfius, *Biblioth. Hebr.* i. 977—979., iii. 728—732.; Le Long, *Biblioth. Sacra*, ii. 612.; Bayle, *Diction. Histor. Crit.* art. "D'Aquin.") C. H. P. AQUINO, THOMAS DE. [AQUINAS, THOMAS.]

ARABUS SCHOLASTICUS, or IL-LUSTRIUS (Ἀράβιος Σχολαστικός), a Greek epigrammatist and poet, of whose epigrams eight are extant in the Greek Anthology: most of them are written upon works of art, or por-

traits. Respecting the life of the author, nothing is known; but from one of his epigrams (*Antholog. Planud.* 39., compare 314.), which was made for a portrait of Longinus, the præfect of Constantinople in the reign of Justinian, we must infer that the poet lived about the same time, about A. D. 550. (Jacobs, *Ad Antholog. Græc.* xiii. 856.) L. S.

ARABSHAH. [AHMED IBN ARABSHAH.]

A'RAGON, JUAN DE, a Spanish painter who lived at Granada about 1580, when he was employed in the monastery of St. Jerome in that place. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ARAGONA, TULLIA D', a celebrated Italian poetess, was the illegitimate daughter of a Ferrarese lady and of Tagliavia, archbishop of Palermo, and afterwards cardinal, himself an illegitimate descendant of the royal house of Aragon. The year of her birth is unknown, but was probably one of the first ten of the sixteenth century. She received a good education, and became remarkably accomplished; while yet a girl she could both write and dispute in Latin, and she afterwards surpassed all the women of her time in singing and music. She was very partial to the society of authors, and her house at Rome, where, as well as at Venice and Ferrara, she long resided, was frequented by most of the distinguished men of letters of the time, with whom she was in the habit of exchanging complimentary sonnets. Among them we find the Cardinal Ippolito, son of Giuliano de' Medici, Pietro Angelio di Barga, Francesco Maria Molza, Ercole Bentivoglio, Filippo Strozzi, Benedetto Varchi, Bernardo Tasso, Pietro Manelli, Lattanzio Benucci, and Girolamo Muzio, the last of whom was the most assiduous of the long list of her admirers. Unfortunately, in spite of the assertion of Crescimbeni that she was no less virtuous than beautiful, her poetical reputation became her only one, or, to use the words of Roscoe, "Tullia, the offspring of love, is said not to have been insensible to his dictates." At Rome she married; and in a curious treatise on matrimony, full of the purest Platonism, addressed to her by Muzio, and printed in his "*Operette Morali*," we learn that she did so by his advice, in the hope of making manifest to the world that "necessity only had been the occasion of her past life." On the death of her husband she retired to Florence, under the protection of Leonora Toledo, the duchess of that city, to whom she dedicated a volume of her poetry. Pietro Angelio di Barga had predicted that she would arrive at extreme old age, but the prophecy did not prove true. The year of her death, like that of her birth, is unknown, but there is reason for supposing that it took place either in 1560, or not long afterwards. Her father, the cardinal, died in 1558.

The works of Tullia, separately published, are three:—1. "Rime della Signora Tullia di

Aragona e di diversi a lei," Venice, 1547, 12mo. This small and slender volume, which is that dedicated to the Duchess of Florence, contains verses addressed to Tullia by all of her admirers mentioned above, with the exception of Bernardo Tasso, and Angelio di Barga, as well as her replies to them. 2. "Dialogo della Infinità di Amore," Venice, 1547, 12mo. This "Dialogue on the Infinity of Love," which is printed in the same year by the same printers as the preceding work, is accompanied with a preface by Muzio, who professes to have sent it to the press without the consent of its authoress. He apologises for having changed the name of one of the three speakers introduced, from Sabina, as it stood in the manuscript, to Tullia, which was, he says, evidently the right name, and could only have been suppressed from excess of modesty. By this strange device the reader was, we suppose, to be made to overlook that the fulsome panegyrics on Tullia which are put into the mouths of Varchi and Benucci, the two other speakers, proceeded in reality from her own pen. The dialogue is elegantly written; the subject, which is rather a delicate one, is more delicately managed than in one by Sperone Speroni, "Dialogo di Amore," in which Tullia is introduced by him as one of the speakers. 3. "Il Meschino ò il Guerino," Venice, 1560, 4to., a romance of chivalry, in octave verse, in thirty-six cantos, containing not less than four thousand stanzas, or thirty-two thousand lines. The subject is stated by Tullia herself to be taken from a Spanish romance; but if the story exists in Spanish, which is doubtful, it can only be as a translation from an Italian original, which was in Tullia's time and continues even now one of the most popular of the language. Among the adventures of Guerino, whose peregrinations embrace much of the known and unknown world, is a visit to Ireland to the famous purgatory of St. Patrick, whose wonders are described at length. The general character of the poem is dryness and tediousness, which have had their natural effect on its reputation, in spite of the eulogiums of its admirers, one of whom, Crescimbeni, ventures to compare it to the *Odyssey*. There are in existence, in different collections, a number of sonnets and short pieces by Tullia, which Mazzuchelli has had the patience to enumerate. (*Life* by Zilioli in manuscript *Storia de' Poeti Italiani*, quoted by Mazzuchelli, *Scrittori d'Italia*; Panizzi, *Essay on Italian Romantic Poetry*, prefixed to his edition of Boiardo and Ariosto, i. 380.; Crescimbeni, *Istoria della volgar Poesia*, i. 331. 341.; Roscoe, *Life of Leo the Tenth*, 4to. edition of 1805, iii. 224.; Speroni, *Opere*, i. 1—45.; Mutio Justinopolitano, *Operette Morali*, p. 57.; all the works of Tullia.) T. W.

ARAGONESE, LUCA SEBASTIANO, commonly called SEBASTIANO ARAGONESE, was a painter and draughtsman of

Brescia of the latter part of the sixteenth century, but he appears to have painted little. Lanzi mentions one painting, the Saviour between two Saints, at Brescia, marked L. S. A., which is supposed to be by this artist; it is well coloured and well drawn. He drew principally with the pen. He made very elaborate drawings of one thousand six hundred ancient medals with their reverses, and made two hundred frames or cases (cartelloni) after his own designs. He made drawings also of all the ancient marbles in Brescia, and copies of all ancient inscriptions. (Rossi, *Elogi Istoricî de' Bresciani Illustri*, 1602; Orlandi, *Abeceario Pittorico*; Lanzi, *Storia Pittorica*, §c.)

R. N. W.

ARA'JA, FRANCISCO, a dramatic composer, was born at Naples in 1700. His first opera "Berenice" was performed in a palace of the Duke of Tuscany, near Florence. The following year he produced his "Amor Regnante" at Rome, and his "Lucio Vero" at Venice. In 1735 he was invited to St. Petersburg, where he went with a company of Italian singers. During his stay there he composed several Italian operas, as well as "Cephalus and Procris," the first opera that had been written in the Russian language. For the latter he was rewarded by the empress with five hundred silver rubles. The last work that he produced in Russia was a musical drama in celebration of the marriage of the Prince Peter Federowitz. Having acquired considerable property, he returned to Italy in 1759, and spent the rest of his life in retirement at Bologna. (Fetis, *Biographie Universelle des Musiciens*.)

E. T.

ARAKCHEEV, ALEXAY ANDREEVICH, was born in the year 1769 in the government of Novgorod, and was educated at the institution for the corps of cadets in artillery and engineering, where he gave great attention to military studies and very little to any other. Throughout his life he never spoke any foreign language whatever, a circumstance which, when related of a Russian, almost implies that he never held a familiar conversation with a foreigner. In 1785 Arakcheev entered the army as a corporal, and after passing through some inferior grades, he was recommended in 1792, by General Melissino, to whom he had acted as adjutant, to a post in the garrison of Gatchina, a country-seat not far from St. Petersburg belonging to the Grand-Duke Paul, the successor to the throne. Arakcheev, by his strict discipline and prompt attention to orders, so rose in the favour of Paul, that after his accession to the throne, in 1796, the emperor raised him in the course of one year to the rank of general-major, knight of the order of St. Anne of the first class, and of St. Alexander Nevsky, and baron, made him commandant of St. Petersburg and bestowed on him in perpetuity the estate of the village of Gruzino, in the government of Novgorod, with the property in

two thousand "souls" or serfs. A year after he was dismissed the service. After five months' disgrace he was recalled and taken into as much favour as ever, made a count, and appointed chief of the artillery in an army under the command of Prince Alexander, which was one of four intended to act against England. Before the end of the short reign of Paul, however, he was again disgraced and dismissed. He remained in private life till May, 1803, when he was recalled to the army by the Emperor Alexander, during the rest of whose reign he continued to acquire more and more importance, but apparently rather in the character of a faithful and vigilant official servant than of an influential adviser. The posts which he occupied were those of inspector-general of artillery, from 1803; minister of war, from 1808; and president of the department of military affairs in the Imperial Council, from 1810. The reforms which he introduced extended to almost every department in the army, in its minutest relations; but his favourite branch of the service was the artillery, which, by incessant attention, he advanced to the point of rivalling the French artillery during the war of 1813 and 1814. In the great war of invasion in Russia, in 1812, Arakcheev had the principal care of providing and supporting the reserves; and though from the nature of his services they were not brilliant, they were important in the highest degree, and recognised as such by the emperor, whose portrait was presented by himself to Arakcheev, to be worn round his neck. After the return of peace Arakcheev was much employed by Alexander in the details of the internal government, and he had the largest share in the development of the plan of the Russian military colonies. On the death of the emperor in 1826, he retired from the public service to his estate of Gruzino, where he resided till his death in the year 1834. In private life, especially in his later years, his passion for order and discipline was carried to excess. As he left no heir his estates were, by the provisions of his own will, placed at the disposal of the Emperor Nicholas, who presented them to the corps of cadets at Novgorod, to which Arakcheev had been a great benefactor during his life, with the condition that for the future it should bear Arakcheev's name. Before his death, in 1833, he lodged in the imperial bank the sum of fifty thousand rubles, with the provision that principal and interest should be allowed to accumulate without interruption till 1921, when at five per cent. the whole will amount to one million nine hundred and eighteen thousand nine hundred and sixty rubles. Three fourths of this sum are to be paid in 1925 to the author of the best history of the Emperor Alexander in the Russian language, and the remaining fourth is to be applied to the printing and circulation of ten thousand

copies of the work. (*Entsiklopedichesky-Lexikon*, ii. 478. &c.) T. W.

ARALDI, ALESSA'NDRO, a painter of Parma of the beginning of the sixteenth century. He was the scholar of Giovanni Bellini, and died about 1528. There are several pictures by him in the churches of Parma, well painted in their style, the Gothic, or what some of the Italians call the *antico-moderno* (modern antique). (Affò, *Il Parmigiano Servitore di Piazza*, &c.; Lanzi, *Storia Pittorica*, &c.) R. N. W.

ARALDI, MICHELE, was born at Modena in 1740. He studied medicine in the university of that city, but devoted much of his time to literature and mathematics, for the pursuit of which he was naturally more inclined. In 1768 he received his diplomas in the several faculties of the university: in 1770 he was appointed professor of physiology; in 1772 professor of anatomy, and some years afterwards of pathology also. At the same time that he held these three professorships he was busily engaged in the practice of medicine, and continued zealously his classical and mathematical studies. He was one of the first members of the National Institute of Italy, and its secretary from 1804 to his death, which happened at Milan in 1813.

Araldi was more remarkable for the diversity of his knowledge than for his discoveries in any department of it. The only works which he published separately were:—1. "Discorso letto nella Prima Pubblica Adunanza dall' Istituto Italiano," Bologna, 1805. 2. "De l'Usage des Anastomoses dans les Vaisseaux des Machines Animales," Modena, 1806, 8vo.; a translation by himself of a paper which he had published in 1785 in the eighth number of the "Opuscoli scelti sulle Scienze e sulle Arte." It is his chief work, and its design is to prove that those anastomoses in which one vessel placed between two others opens into both, (as the anterior communicating artery, for example, opens into the two anterior cerebral,) are intended to retard in some measure the flow of blood, and that the other anastomoses, such as those of the terminal arterial and venous plexuses, serve to direct and equalise the velocity of the current. The first opinion is improbable; the second was generally admitted by Araldi's predecessors. 3. "Saggio di un Errata di cui sembrano bisognosi alcuni Libri Elementari," Milan, 1812. This is devoted to a criticism of the physiological opinions of Richerand; and Araldi intended, had he lived, to examine in the same manner those of many other writers of his time. 4. "Pensiera sulla Credulità," &c., Bologna, 1809. His other essays were chiefly published in the transactions of societies. In the tenth volume of the "Atti della Società Italiana" there is an essay on the limits of the law of continuity; and in the eleventh and fifteenth volumes, one of considerable length

on the force and influence of the heart in the circulation, in which he confirms the estimate which Stephen Hales made of the force of the contraction of the heart, by comparing his experiments with the probable velocity of the blood in the arteries near the heart, and the estimated amount of the resistance to be overcome in the other parts of the circulation. In the first volume of the "Memorie dell' Istituto Italiano" there is a paper on the psychological theory of Vision; and in the second volume, one suggesting doubts on the compressibility of liquids, especially water; another containing an essay towards a new commentary on the works of Virgil, distinguished, it is said, "by copious and apposite erudition, refinement of taste, and acumen;" and a third on the theory of Sound. Araldi wrote also the prefaces to these transactions during all the time that he was secretary. In the first volume of the "Memorie della Società Medica di Bologna," he published a laborious attempt at a psychological explanation of the causes of Sleep. After his death a few more of his papers were published, including an "Elogio" of Ramazzini, which was inserted in the "Raccolta di Elogi... dei Professori... di Modena," and essays on the laws of continuity, inertia, centrifugal force, and respiration, in the "Memorie dell'... Istituto del Regno Lombardo-Veneto, Anni 1812—1813." He is said to have written several political memoirs "in defence of the fundamental principles of social order;" and at the end of the "Elogio" by the Marquis Luigi Rangoni there is a list of many papers on various subjects, and of translations of chemical, physiological, and other works, which he left in manuscript. (*Biographie Universelle, Supplement*; the Marquis Luigi Rangoni, *Elogio* in the *Memorie della Società Italiana delle Scienze*, t. xix. pt. ii. p. 123.)

J. P.

ARAM, EUGENE, was born in 1704, at Ramsgill, in Yorkshire. He spent a very short time at school, only a month, besides the time required to teach him to read; but he early discovered a great thirst for learning, which he endeavoured to gratify even while acting as assistant to his father, a gardener. His attention was first directed to the mathematics, but was soon drawn away to poetry, history, and antiquities. On marrying, he settled as a schoolmaster in his native district of Netherdale: there he taught himself Latin by the laborious process of committing Lilly's Grammar to memory, and repeating the whole twice in every week; an exercise which he continued, in addition to the business of his school, for several years. He afterwards began to construe, making it a rule never to pass a word or sentence without thoroughly mastering its meaning, though his progress was so slow, that five lines often occupied him for the whole day. He taught himself Greek in the same manner, and per-

severed till he had gone through the Greek Testament, and all the principal poets and historians. In 1734, he removed his school to Knaresborough, where he remained till 1745. In that year one Daniel Clark, a shoemaker, taking advantage of the credit he enjoyed in consequence of his marriage with a woman possessed of a small fortune, obtained from his fellow-townsmen a quantity of valuable goods, and then suddenly disappeared, it was supposed in order to defraud them; and this, indeed, appears to have been originally his intention. Aram being known as an intimate friend, was suspected of having aided him, and, his garden being searched, part of the property was found concealed. He was apprehended, and, although discharged for want of evidence, he thought proper to quit Knaresborough, leaving his wife behind him. Aram proceeded to London, and thence to various parts of England, earning his bread as a school usher, and all the while prosecuting his laborious studies. He obtained a good knowledge of heraldry and botany, and of the Chaldee, Arabic, Welsh, and Irish languages. His researches in etymology led him to conceive the idea of compiling a "Comparative Lexicon of the English, Latin, Greek, Hebrew, and Celtic Languages;" for which he made extensive collections, having compared above three thousand words, and detected a close similarity between them. In the midst of his studies, and when engaged as usher in an academy at Lynn, in Norfolk, he was suddenly arrested on the charge of murder.

A skeleton having been dug up in February, 1759, near Knaresborough, was suspected to be that of Daniel Clark, and Aram's wife having often darkly intimated that her husband and a man named Houseman were privy to the mystery of Clark's disappearance, Houseman was apprehended. On being taken before the coroner, he was desired to declare his innocence while holding a bone of the supposed murdered man. He took up one accordingly, and exclaimed, "This is no more Dan Clark's bone than it is mine!" in so peculiar a manner, that he was at once suspected of knowing at least where Clark's bones were. On being pressed, he acknowledged to have been present at the murder of Clark by Aram and a man named Terry, and affirmed that the body had been buried in a particular part of St. Robert's Cave, a well-known spot near Knaresborough. On digging there a skeleton was discovered in the exact place indicated; and immediately after measures were taken for Aram's apprehension.

He was tried at York, August 3d, 1759, and Houseman, who was acquitted for the purpose, was the principal witness against him. Aram called no witnesses, but delivered an elaborate defence, not referring so much to the case in hand, as to the general fallibility of circumstantial evidence, especially that

relating to the discovery of human bones, of which he brought together a great number of instances. He was notwithstanding found guilty, and ordered for execution on the Monday following, August 6th. After condemnation he acknowledged his guilt to two clergymen who attended him, but intimated, as all believed, that Houseman's share in the murder was larger than he acknowledged. His motive he stated to have been the discovery of a guilty commerce between Clark and his own wife, and not, as was generally supposed, the desire of obtaining the one hundred and sixty pounds which Clark had just received as his wife's portion. On the night before his execution, Aram attempted to commit suicide, by opening two veins in his arm, but he was discovered before he had bled to death, and his sentence carried into effect. Before the attempt he had written a defence of suicide, concluding with six lines of verse, which was found by his side. He left three sons and three daughters.

The defence on his trial proves Aram to have been possessed of considerable literary attainments. The style in which it is written, though deformed by the stiffness of the period, is exceedingly good; and a sketch of his life, which, at the request of some friends, he composed in the interval between condemnation and execution, is distinguished by the same excellence. This singular production bears no trace of mental distress, but is as coolly conceived and written as though penned at full leisure, and under the expectation of a long and honoured life. The "Comparative Lexicon" has not been preserved, but passages from the preface, which are extant, show that part at least to have been both well considered and well written. His poetry, from the few specimens known, does not appear to have had much merit. All the pieces here mentioned are contained in a "Genuine Account of the Trial of Eugene Aram," London, 1759, written by Mr. Bristow, who had frequent personal communication with Aram when in prison, and who evidently took the utmost pains to secure the accuracy of all he printed on the subject. The "defence," he informs us, is given with even the accidental grammatical errors, exactly as in the MS. prepared by Aram himself.

The interest attached to the history of Aram has been revived and increased in our own day by Hood's powerful ballad of "The Dream of Eugene Aram the Murderer," and Bulwer's romance of "Eugene Aram." Such is the effect they have produced, that St. Robert's Cave is now invariably the first object enquired for by the visitor to Knaresborough. (*Biographia Britannica*, edit. Kippis, i. 230.; *Genuine Account of the Trial of Eugene Aram*, &c., London, 1759; Scatcherd, *Memoirs of Eugene Aram*, Leeds, 1832; *Annual Register* for 1759 (reprinted

1802), pp. 360—365.; *Gentleman's Magazine*, for 1759, pp. 351—355.) J. W.

ARAMONT, GABRIEL DE LUETZ, BARON DE, is said by Bayle and Moreri to have been a gentleman of Gascony, but by the "Biographie Universelle," on the authority of Poldo d'Albenas, the historian of Nismes, to have been a citizen of Nismes. He appears to have been born about the commencement of the sixteenth century, to have resided some time in his native province, where, in 1526, he married, and to have been finally driven to court by some persecution which involved the confiscation of his estates. He obtained the favour of Francis I. and subsequently of Henry II., by the latter of whom he was sent ambassador to the Porte, an office which he appears to have discharged, with occasional intervals, according to the "Biographie Universelle," from 1546 to 1553, and according to other authorities, Von Hammer and Joly, the annotator to Bayle, from 1545 to 1552. His first mission was to obtain from the Sultan Solymán the Magnificent a loan of three hundred thousand ducats for the King of France, but in this he failed; his second to persuade the sultan to send a Turkish fleet to operate on the coasts of Italy against the emperor Charles V., in which he succeeded. He appears to have acquired the favour of Solymán, whom he accompanied on his expeditions into Persia. An account of his travels into Persia, Egypt, and Palestine was written by his secretary Jean Chesneau, the manuscript of which passed from the collection of Baluze to the king's library at Paris. It is mentioned in the "Biographie Universelle" as having been published, but it is not stated when, where, or how, and we have not been able to find any mention of it in Quérard's "France Littéraire," or any other authority. In 1551, when Aramont had been to France to receive the instructions of his court, he touched, on his return to the East, at Malta, where the grand master of the order of the Knights of St. John requested him to interfere for the relief of Tripoli in Barbary, which then belonged to the knights, and was at that moment besieged by Sinan Pacha and Dragut in direct contravention of treaties entered into by the sultan. Aramont was anxious, in all probability, to efface a little of the deserved odium which attached to the French for their alliance with the Turks, and he set sail for Tripoli to persuade the Turkish commanders to raise the siege on his own authority, for which he is severely censured by Wicquefort in his treatise on the duties of an ambassador. Sinan Pacha and Dragut not only disregarded his interference, but on his proposing to set off to exert his influence with Solymán, which they dreaded might prove effectual, detained him prisoner in their camp till Tripoli was taken, on the 15th of August, 1551. Aramont was so little indignant at this treatment,

that he was present at a banquet given in honour of the victory, a circumstance which the partisans of the emperor took advantage of to spread a report that the French ambassador had assisted the Turks to capture the town. King Henry, who seems to have been less dissatisfied than Wicquefort with the conduct of his representative, applied to the grand master of the Knights of Malta to learn the truth, and received a reply completely exculpating Aramont. In the next year Aramont appears to have given up his post, which had frequently been rendered disagreeable by the intrigues of Monluc, his predecessor, and others, who kept him ignorant even of the designs of his own court. He retired to Provence, and died in 1553. In the latter years of his life he had received the marquissate of the Isles of Gold or Hières in Provence, the possession of which he is said to have acquired by donation from a German, whose release he had procured from the prison of the Seven Towers. The statements relating to him, which are scattered in different works, are in general so vague and unsatisfactory that there is reason to believe that whenever a life of him is written from original documents, much will be found to require rectification. (*Biographie Universelle*, edit. of 1843, ii. 138.; Bayle, *Dictionnaire Historique*, edit. of 1820, ii. 236.; *Remarques sur le Dictionnaire de Bayle* [by Joly], i. 134.; Von Hammer, *Geschichte des Osmanischen Reiches*, iii. 273. 715. &c.; Wicquefort, *L'Ambassadeur et ses Fonctions*, edit. of 1689, ii. 53.) T. W.

ARANDA, DIE'GO. [ARANDA, FRANCISCO.]

ARANDA DE DUERO, ANTONIO, a Franciscan friar, was a Spaniard, and probably born towards the close of the fifteenth or the beginning of the sixteenth century. In 1530 he visited the Holy Land from motives of devotion, and remained there several years. After his return he became confessor to Maria, queen of Hungary and Bohemia, and Joanna of Portugal, daughters of Charles the Fifth, and was several times the prefect of his order for the province of Castile. He died in 1555 at the convent of St. James in Alcala de Henares.

The works of Aranda are — 1. "Verdadera Informacion de la Tierra Sancta segun la Disposicion que en el Año de Mil y Quinientos y Treynta el Padre A. de Aranda, &c. la vio y passeo" ("A true Account of the Holy Land, according to the Condition in which Father A. de Aranda saw it in the year 1530"). This title is copied from an edition printed at Alcala in 1584: it differs in the wording from that given by Nicolas Antonio, who states that the first edition was published at the same place in 1531, which is singular, if Aranda remained, as the continuator of Wadding relates, some years after

1530 in Palestine. The book was frequently re-published in the course of the same century, and we are told by Sbaralea, on the authority of a manuscript work of Leon y Pinelo, that one of the editions contains the addition of lives of Saint Amarus and Saint Mary Magdalen by the same author, but Leon y Pinelo does not mention this in his printed "Biblioteca Oriental y Occidental." The work of Aranda is a lively and honest description of the Holy Land as the author saw it, and contains much interesting information. In the twentieth chapter is an amusing account of the manner in which the annual miracle of re-lighting the candles at the Holy Sepulchre is performed, which Aranda says that, although indignant, he could not refrain from laughing at. The concluding part of the book is dated from Beyrout in 1531, and contains a description of Samaria. The whole work deserves more attention than it has yet met with, for it does not appear to have ever been translated, and it is omitted even in Professor Robinson's elaborate list of books on Palestine. 2. "Loores del dignissimo Lugar del Montè Calvario," &c. ("Praises of Mount Calvary, in which is related all that our Lord said and did upon it"), Alcalá, 1551, 4to. 3. "Tratado de las Siete Palabras que se leen en el Evangelio habiendo dicho nuestra Señora," ("A Treatise on the Seven Words which are recorded in the Gospel to have been spoken by the Virgin Mary"), Alcalá, 1557, 8vo. 4. It is said by Antonio that Aranda wrote a life of Cardinal Ximenes, which was used by Alvar Gomez in his elaborate biography of that prelate, and quoted by him as the work of a "Franciscanus Turrilacumensis," but in the list of his authorities, given by Gomez in his preface, no such book is mentioned. (Wadding, *Annales Minorum*, continuati a Josepho Maria de Ancona, xix. 28.; Sbaralea, *Supplementum ad Scriptores Trium Ordinum S. Francisci*, p. 70.; N. Antonius, *Bibliotheca Hispana Nova*, ed. of 1788, i. 96.; Gomescius, *De Rebus gestis a Francisco Ximeno*.) T. W.

ARANDA, EMMANUEL DE, a native of Bruges, was born there, not as stated by Delvenne, in 1612, but about the year 1614, as appears from the inscription round his portrait, prefixed to his work on Algiers, which states it to have been taken in 1656, in the forty-second year of his age. In the year 1639 he visited Spain for the purpose of learning the Spanish language, and on his way thither passed through England. On his return from Spain, being apprehensive of the Algerine corsairs who then infested the seas, he embarked on board an English ship in the hope of greater safety; but owing to the folly and cowardice of the captain, the vessel was, on the 22d of August, 1640, captured, not far from the entrance of the English Channel, by three Algerine ships, one of

which was commanded by an English renegade. Aranda remained in slavery at Algiers till March, 1642, when he and some of his companions in misfortune were released in exchange for some Turks who were prisoners at Dunkirk. After his return he appears, by some Latin verses addressed to him by his friend Otho Sperlins, to have been a "councillor of his catholic majesty, and a prefect of military justice in the district of Bruges," and he is said by Delvenne to have been living in 1671.

His principal work is his account of his slavery: "Relation de la Captivité et Liberté du Sieur E. d'Aranda, jadis Esclave à Alger," the earliest edition of which that we have seen is the third, published at Brussels, in 12mo., in 1662. It is a very entertaining volume; the first part contains a narrative of the personal adventures of the author, the second a general history and description of Algiers, and the third a series of fifty anecdotes of occurrences that took place within his knowledge or came to his hearing during his captivity. It was translated into Latin, Flemish, and English; the English version, which was published at London, in 12mo., in 1666, is by John Davies of Kidwelly, and bears the altered title of "The History of Algiers and its Slavery, with many remarkable Particularities of Africk." It is said in Jöcher's "Lexicon" and the "Biographie Universelle," that the original of this work was in Spanish, but the statement appears to have originated in some mistake: nothing of the kind is mentioned in the early editions of the work, and Spanish was not the native language of the author, nor one with which he was very familiar, as appears from different passages of his book. Boucher de la Richarderie gives a title thus, "E. de Aranda Historia Captivitatis, Hispanicè conscripta," the Hague, 1657, 12mo.; and adds, on the supposition that this is a Latin translation, that he has never been able to discover the Spanish original. It seems probable, however, that this entry itself relates to a Spanish version of the book, the title of which had been rendered into Latin by some previous cataloguer from whom he borrowed it. In the course of the seventeenth century the "Relation" ran through numerous editions in French, and several of them profess to contain additional matter; but one which we have examined, published at Paris in 1665, which is stated in the title-page to contain thirteen additional narratives, contains not a line more than its Brussels predecessor of 1662. Aranda was also the author of "Diverses Histoires Morales et Divertissantes," published at Leiden in 1671. (Delvenne, *Biographie du Royaume des Pays-Bas*, i. 28.; Boucher de la Richarderie, *Bibliothèque Universelle des Voyages*, iv. 13.; Aranda, *Relation*.) T. W.

ARANDA, FRANCISCO and JUAN DE, two Spanish sculptors of Toledo, pro-

bably brothers, who lived at the beginning of the sixteenth century. They worked, together with sixteen other sculptors, upon the tabernacle of the cathedral of Toledo in 1500. Juan executed some good works for the cathedral of Jaen, — the Conception, and the two statues of kings over the northern door, near the chapel of the Sanctuary.

DIEGO DE ARANDA, a sculptor of Granada of the sixteenth century, was probably the son of one of the above-mentioned sculptors, or at least some relation to them. (Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.

ARANDA, JUAN DE, a Spanish writer of whom nothing further appears to be known than that he was born at Jaen in Andalusia, and wrote a work entitled "Lugares comunes de Conceptos dichos y Sentencias en diversas Materias," which was published at Seville in 1565, in 4to., and re-printed in the same size at Madrid in 1613. (N. Antonius, *Bibliotheca Hispana Nova*, edit. of 1788, i. 636.) T. W.

ARANDA, JUAN. [ARANDA, FRANCISCO.]

ARANDA, DON PEDRO ABARCA Y BOLEA, afterwards Count of, was descended from one of the noblest families of Aragon [ABARCA], and was born on the 21st of December, 1718, at Saragossa. From his fourteenth to his twenty-eighth year he served in the army. In 1740 he was severely wounded in an engagement, and left for dead on the field at Campo Santo, near Bologna, but on the day after he was accidentally discovered to show signs of life by his servant, who procured assistance which recovered him. He retired from the army with the rank of lieutenant-colonel, and after travelling in Italy and France, and paying a visit to Prussia, to study the new system of tactics, he lived for some time in quiet on his estates in Aragon. During the reign of Ferdinand VI. he obtained the post of director of artillery, but some sallies of vehemence soon brought him out of favour, and he was sent ambassador to the court of Poland with the view of removing him from that of Spain. In 1759, on the accession of Charles III., he repaired to Madrid, where he attracted the attention of the king, who conferred on him the rank of colonel, and the chief command of the artillery. In 1763 we find him at the head of the forces with which Spain attempted the invasion of Portugal. Aranda took Almeida, but was soon after checked by the Anglo-Portuguese army under the command of Burgoyne. Though his military exploits were by no means brilliant, it is said that jealousy of his rising influence induced the minister Squillace, or as the Spaniards write the name Esquilache, to nominate him to the captain-generalship of Valencia, by which he was removed from the eye of the king.

He remained at this post till 1766, when he was summoned to Madrid to assist in

putting down the insurrection which was occasioned by the popular discontent at the domination of the Italian ministers. He was intrusted with large powers both military and civil, and had ten thousand men under his command; but one of the chief measures he adopted was that of quietly summoning the ringleader of the malcontents, and requiring his assistance to restore tranquillity. The demagogue is said to have concluded an harangue to the mob to the effect that order must be restored, with the words "the king wishes, Aranda desires, and I command it." Squillace was dismissed, and Aranda became head of the ministry, with the title of count, under the name of President of the Council of Castile, which was revived in his favour and joined with that of captain-general. His administration was marked with vigorous measures of reform. The restoration of the army and navy was prosecuted with particular energy, and the Prussian tactics were introduced in the former. Great improvements were made in the police of Madrid, which from one of the dirtiest and most disorderly cities of Europe became one of the cleanest and best regulated. The coinage was called in and renewed. A census was taken throughout Spain, in 1768, and Coxe says that Aranda "manfully exposed the result, though it proved the rapid decline which had taken place since the brilliant periods of the Spanish monarchy, by the reduction of the population from scarcely less than twenty millions to nine." It has been shown, however, by Gonzalez, in his account of an ancient census of the Spanish population, taken mostly in 1594, that the number of souls about that period was, according to the best estimate, 8,206,791, and the number in 1768 was 9,309,804, while in 1787, when another census was taken by Florida Blanca, it had increased to 10,409,879. To increase the population, Aranda encouraged the project of Olavide to colonise the Sierra Morena with emigrants from Germany, a scheme which, when Aranda was no longer in office to protect him, led to the imprisonment of Olavide by the inquisition. [OLAVIDE.] In ecclesiastical affairs Aranda was most active, though in this branch of reform he had to contend with the scruples of a monarch devoted to the Roman Catholic church. In 1771 the power of the papal nuncios was reduced; about the same time the monastic orders were reformed, the daily processions called Rosarias were suppressed, and the privilege of sanctuary was circumscribed within narrow limits. But the greatest blow which Aranda was enabled to strike at the power of Rome was in the suppression of the order of the Jesuits in 1767. That order had been banished by Pombal from Portugal in 1759, and from France by Choiseul in 1764; but the urgent recommendations of the French ministry to the Spanish to follow the same course would pro-

bably have been without effect, if there had not been reason to believe that the Jesuits were concerned in the insurrection of Madrid directed against Squillace, a circumstance which sunk deep into the mind of the king. Charles III. arranged the measures for their expulsion in concert with Aranda in such secrecy that in order that it might not be known that the king was signing decrees, Aranda carried writing materials to the royal cabinet in his pocket. Circular letters in the king's own hand were sent to the governors of each province to be opened at a particular hour on a particular day, and each contained orders for the expulsion of the Jesuits. On the 31st of March, 1767, at midnight, the six colleges of the order in Madrid were surrounded with troops, the communities were summoned together, the royal order for their expulsion was read aloud to each, and before morning the whole of them were on their journey to the sea-coast. A similar scene took place the same night in all the towns of Spain in which the Jesuits had establishments, and they were conveyed with unnecessary cruelty to the Papal states, where the pope refused to allow them to land. Aranda had also conceived the project of abolishing the inquisition, or at least of reducing it to insignificance, and had frequently during his residence in Paris, where he spent much of his time with the philosophers, announced that intention. He began when in possession of power to reduce the terrors of that formidable tribunal by depriving it of its privilege of confiscating to its own use the property of the condemned; but his career was checked by the appearance of an article in the French "Encyclopédie," then publishing, in which his final intentions were made known by the incautious exultation of some of his Parisian friends. Aranda, on reading the article remarked, "This imprudent disclosure will raise such a ferment against me, that my plans will be foiled," and his prediction was verified. His opponent in the ministry, Grimaldi, a countryman and friend of Squillace's, gained the upper hand and was for some time in hopes of procuring the open disgrace of Aranda, but at last consented to his honourable retirement in the character of ambassador to France, an appointment which he received in 1773.

In his ministry Aranda had been the constant antagonist of England, with which he regarded Spain as able to cope on terms of equality, and he was in favour of war on account of the Falkland Islands, in 1770, when the dismissal of Choiseul and the declaration of Louis XV. for peace, finally compelled the Spanish cabinet to give way. As ambassador to Paris during the American war, he had ample opportunities of gratifying this feeling and is said to have made use of them. He said, among other things, to Mr. Fitzherbert, afterwards Lord St. Helen's, when at Paris to negotiate for peace: "The king my master

from personal as well as political motives is determined never to put a period to the present war till he shall have acquired Gibraltar either by treaty or by arms." This demand was not altogether rejected by the British government, but after a series of negotiations, which threatened to end in a fresh rupture, De Vergennes, the French minister, summoned Aranda to an interview, in which he informed him that the British ultimatum was received, and that they offered him the choice of Gibraltar or the two Floridas. Aranda in profound meditation stood for half an hour without speaking, his head resting on his hands, and his elbows on the chimney-piece, and at last he exclaimed, "There are moments in which a man must offer his head to his country. I accept the two Floridas in place of Gibraltar, though it is contrary to my instructions, and I sign the peace." This anecdote is related by Flassan. The Count, though always a bitter enemy to England, had nevertheless been throughout opposed to the part which Spain took in this war, on account of the dangerous example which it set to her own colonies. Immediately after signing the peace he addressed a secret memoir to the king, in which he declared it impossible that Spain could much longer hold America on the existing terms, and proposed the establishment of three independent monarchies of Mexico, Peru, and Tierra Firme, the kings to be selected from the royal family of Spain, and to be always connected with it by the bonds of intermarriage, but to owe it no other subjection than the payment of an annual sum in return for independence. This striking memoir was first printed by Muriel.

The Count, while in France, was gradually recovering his influence over the internal politics of Spain. It is to this that the resignation of Grimaldi in 1777 is attributed, but that influence was not sufficiently strong to procure the nomination of Aranda as his successor, a post which was occupied, at Grimaldi's own farewell recommendation, by the Count de Florida Blanca. Aranda returned from France in 1787, but continued in some obscurity till 1792, when, on the retirement of Florida Blanca, he occupied for the second time and under a different king, Charles IV., the post of prime minister of Spain. He did not hold it long. Towards the end of the same year he was replaced by the royal favourite Godoy, but still retained his post as a member of the council of state. He was opposed to the war with revolutionary France begun in 1792, and two years afterwards, in 1794, he presented a memoir to the council in favour of concluding peace, which led to an open rupture with Godoy. Both of the actors in this scene have written an account of it. Aranda, in a memoir which is abridged in Muriel's translation of Coxé's "History of the Bourbons in Spain," states

that in answer to his objections to war, Godoy denounced him as a dangerous man and demanded that all those who professed such doctrines should be brought to trial. Godoy gives this statement a direct contradiction, and even professes to believe it impossible that the count could have made it: he reports at length the arguments used by the count and himself, and states that Aranda observed in reply to him, "that it would be easy to answer him, but that the king had given unequivocal marks of approbation to his speech, and that no one would dare to displease his majesty by contrary arguments." The king immediately rose to break up the sitting, and as he passed Aranda the count appeared to offer some excuses, but the king replied, in a tone loud enough to be distinctly heard by all present, "with my father you were always obstinate and disrespectful, but you never went so far as to insult him in the midst of his council." The next morning, when a royal messenger brought Aranda an order to leave Madrid, it is said that he found the count in the act of setting off. "You see," he observed to the messenger, "that I had foreseen the order of his majesty and made haste to obey it." Godoy has been accused of embittering his disgrace, but he claims on the contrary the honour of having saved him from a persecution by the Inquisition, and of having assigned him for his place of banishment the Alhambra of Granada, where he enjoyed the full advantages of that delightful residence. When the peace of Basil between France and Spain, in July, 1795, so disgraceful to the latter power, had shown the wisdom of Aranda's advice to desist from measuring the strength of the two countries, he obtained permission to retire to his own estates in Aragon, where, towards the end of 1799, his long career was closed at the age of eighty. He had married thirty years before and left a widow but no children. These statements are from Fischer; Bourgoing in the "Biographie Universelle" mentions 1794 as the date of his death.

Aranda has the reputation of having possessed much information. He is said to have supplied Raynal with materials for his account of the Spanish settlements in his "History of the Indies;" but it may be observed that Raynal's accounts have been accused of incorrectness by his Spanish translator, who was himself a personal friend of Aranda. [АЛМОДОВАР.] Though not a good writer, Aranda is said, even by his enemy Godoy, to have spoken with eloquence, and the energy of some of his measures produced lasting and beneficial effects on his country; but after all, in a summary of his character it must be allowed, as has been already remarked by a French writer in the "Biographie des Contemporains," who is copied by Muriel, that he was "neither a man of genius nor a great man." The main feature of his

character was his strength of will. King Charles III. once told him that he was as obstinate as an Aragonese mule, to which he replied that he knew of one person still more obstinate, and on being asked to name him replied "his majesty," an anecdote which it appears the king was fond of relating, being glad perhaps of any other attribute than that of weakness. But Aranda does not in fact appear to have been rigidly obstinate: his history has several instances, besides the memorable one of the cession of Gibraltar, in which he showed that he knew how to bend rather than break. (Coxe, *Memoirs of the Kings of Spain of the House of Bourbon*, 4to. edit. iii. 276. 361. &c. &c.; French translation of Coxe by Muriel, vi. 45. 60. &c.; Godoy, *Mémoires du Prince de la Paix*, traduits par d'Esménard, i. 185. 241. &c.; Flanagan, *Histoire de la Diplomatie Française*, vii. 350. &c.; article by Fischer in Ersch und Gruber, *Allgemeine Encyclopädie*, v. 94. &c.; Gonzalez, *Censo de Poblacion de las Provincias y Partidos de la Corona de Castilla en el Siglo XVI.*, Madrid, 1829, fol.) T. W.

ARANDA DELL' SESSA, D', an Italian monk, who lived in the latter part of the sixteenth century, and is mentioned with commendation by Prætorius as a writer of madrigals. He published "Madrigali a Quattro Voci," Venice, 1571. This probably is the same collection that was reprinted at Helmstädt in 1619, with the addition of an English madrigal by Thomas Weelkes. (Michael Prætorius, *Syntagma Musicum*.) E. T.

ARANDAS, GASPAS, a Spanish silversmith of Tarragona, who distinguished himself by some works he executed for the cathedral of that place towards the close of the seventeenth century. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ARANEA, FRA FRIDERICUS AB. [BAUSE, J. F.]

ARANTIVS, JULIVS CÆSAR, ARANZIO, or ARANZIO DE' MAGGI, was born at Bologna about the year 1530. He studied anatomy from an early age under his uncle Bartolomeus Maggii, and afterwards under Vesalius. He received the degree of doctor of philosophy and surgery in the university of Bologna, in which, in 1556, he was appointed professor of anatomy and medicine. He held the office till near the time of his death in 1589.

Arantius, who is said to have been a man of remarkable energy in the study of anatomy, was among the most successful and eminent of the pupils of Vesalius; and his works, though small, possess considerable interest. They are:—1. "De Humano Fœtu Opusculum." Rome (or Bologna), 1564, 8vo. An enlarged edition, enriched by the results of the dissections of several pregnant women, was published by Arantius's pupil Laurentius Scholzius at Basle, 1579, 12mo. It is the edition commonly met with, and was reprinted at Venice,

1571, 4to., and at other times and places. 2. "De Tumoribus secundum Locos affectos," Venice, 1581, 4to. 3. "Observationum Anatomicarum Liber," Venice, 1587, 4to.; printed together with the book on tumours, and in several subsequent editions with both the preceding: the most common edition is that of Basle, 1679. 4. "In Hippocratis Librum de Vulneribus Capitis Commentarius brevis," Lyon, 1580, 8vo., and 1639, 12mo.; collected from Arantius's lectures by his pupil Claudius Porralius. 5. "Consilium de Tumoribus Articulorum;" No. 296 in Scholizius's "Consiliorum Medicinalium Liber." He appears also to have been engaged on a commentary on Hippocrates on the diseases of women at the time of his death.

Arantius's work on the Fœtus was one of the first of those in which the subject was described from actual observation. Much that it contains was in his time novel, and the whole is accurately and clearly written. He describes the change which the uterus undergoes in pregnancy into a spongy, thick, laminated tissue, fit for holding in its walls the blood and vital spirits required for the nutrition of the fœtus. He disproves the existence of any bodies in the human uterus at all similar to the cotyledons described by the ancients and some of his immediate predecessors, who, finding them in certain animals, assigned them also to man. He describes with remarkable accuracy the origins and distribution of all the chief arteries and veins of the uterus, and their anastomoses, pointing out also their great enlargement in the pregnant state. He supposed that these vessels form the placenta, or as he called it the *jecur uteri*, and that the ovum or seed shoots out arteries and veins into the substance of the placenta, to draw nourishment from it for the fœtus, as plants shoot their roots into the ground; and that as the placenta draws its blood from the liver, so do these roots their blood from it, "the liver of the uterus." He disproved the imagined communication between the fetal and the maternal vessels by arguments which might be used even now against those who still hold the error; and described accurately the general arrangement of the trunks of the umbilical vessels and of their branches in the substance of the placenta, and suggests some of the purposes served by the great length of the human umbilical cord. He supposed that the umbilical arteries carry the purer and more spiritual blood to the fetal heart for its nutrition, and the umbilical vein that for the nutrition of the liver; the brain he thought was formed from the seminal substance itself. In his account of the fœtus he describes the amnion as continued from the skin over the cord and then around the fœtus; the chorion, as passing from the peritoneum along the cord, and thence continued to the decidua. He opposed the received opinion of the

urachus being an open canal in the human fœtus, and therefore denied the existence of an allantois: the obliterated urachus he regarded as only a ligament of the bladder. He described very accurately the position of the fœtus, and the foramen ovale, ductus arteriosus, and ductus venosus. Of all these things Arantius's descriptions were the first or the best that up to his time had been written.

Arantius's anatomical observations are miscellaneous. It is hard to say what he really discovered, because some of the descriptions of his predecessors, like some of his own, are not sufficiently perfect to make it certain what they allude to. He first described (at least with any accuracy) the inferior horn of the lateral ventricles of the brain, the *tænia semicircularis*, and its connection with the fornix; the extensor proprius indicis, obturator externus, coraco-brachialis, constrictor vaginæ, and tensor fasciæ latæ, muscles; the os orbiculare; and the levator palpebræ superioris, which he discovered when he was only eighteen years old. The little masses of fibrous tissue on the aortic and pulmonary valves, which are still called after him *Corpora Arantii*, had been previously described, though obscurely, by Vidus Vidius. The whole of Arantius's account of the muscles of the arm, the tongue, and the os hyoides, of the temporal muscle and the recti abdominis, of the internal ear, the eye and its muscles, is excellent and would alone prove his high merit as a descriptive anatomist.

The chapter in the "Observationes" which relates to "the method in which the blood passes into the left ventricle of the heart" is very interesting; for Arantius, independent, he says, of the observations of Realdus Columbus, had a distinct notion of the circulation of blood through the lungs. His chief arguments for doubting, though he was not prepared altogether to reject, the common opinion that the blood passed through the septum of the ventricles, were these:—1. That the time from one diastole of the heart to another was too short for all the blood to traverse the solid, thick, and not perforated septum. 2. That if the thick venous blood could pass through the septum from right to left, he could not see what prevented the thinner and more spirituous blood from passing from the left ventricle in the opposite direction; and that, if the blood could pass through the septum, what hindered it from going through the walls of the right ventricle also? 3. That if the greater part of the venous blood passed through the ventricular septum there appeared no use for so large an artery as the pulmonary, — an artery large enough to convey into the lungs all the blood which the right auricle pours into the ventricle. 4. That the size of the left auricle, far surpassing that of the trachea, was sufficient to receive and convey into the left ventricle, not only the air from the trachea, but also the blood

brought from the right ventricle by the pulmonary veins. Such were Arantius's arguments for suspecting a passage of blood from one ventricle to the other through the lungs; and, imperfect as they are, they might have established the existence of that portion of the circulation; but he wrote them rather as hints for other observers than as proofs, and himself obscured them by suggesting that the office of part of the mitral valve is to prevent the air from passing from the left ventricle into the aorta before having acquired the form of the vital spirits, and that it is the office of the pulmonary veins to convey those spirits from the left ventricle to the lungs, as well as to carry blood in the opposite direction.

Arantius deserves mention also for his improvements in surgery, in which one can plainly see the advantages he derived from his unusually careful study of anatomy. He pointed out that herniæ, even of large size, might be produced by a dilatation, without any rupture, of the peritoneum — an important fact which was afterwards, and for a long time, forgotten. He demonstrated the differences of the veins affected in external and internal hæmorrhoids; and was particularly successful in the treatment of fistula by cutting the passages widely outwards. He discarded the knife and cautery, as well as the ligature, in the treatment of polypi of the nose, and invented the forceps and the operation now almost always used. He says that he first pointed out the deformities of the arch of the pubes as a source of difficulty in childbirth; and Sprengel (*Hist. de la Médecine*, iii. 418.), on the authority of Crato a Krafftheim, states that Arantius introduced the Cæsarian operation into Italy, and practised it with great success. But we doubt this statement of Crato; for, after speaking of the deformities just mentioned, for which the Cæsarian operation is peculiarly adapted, and after dwelling on the responsibility of the accoucheur, who, when those deformities exist, has to choose between deserting his patient and running the risk of bringing into the world a child which may die before it is baptized, Arantius says that in all such cases he "thought it better to take to an honourable flight . . . than to incur such serious difficulties;" and he does not speak of the Cæsarian operation, or recommend any other course to the young practitioners whom he addresses, although the observations in which this passage occurs were written only a year before his death. (G. A. Brambilla, *Storia delle Scoperte . . . fatti dagli Uomini illustri Italiani*; Arantius, *Works*.) J. P.

ARA'ROS. [ARISTOPHANES.]

ARA'TOR or ARATO'RE, a subdeacon of the Roman church, was born about the year 490. The place of his birth is not known, but the evidence, as brought together by Mazzuchelli, leaves the question between

Milan and Brescia. Ennodius, bishop of Pavia, states that Arator was left an orphan and adopted by Lorenzo, bishop of Milan, who brought him up as his own son. In his early life he exercised the profession of a lawyer, and was deputy from Dalmatia to Theodoric, king of the Ostrogoths, in Italy. As a reward for the singular eloquence he displayed on this and other occasions Athalaric, the successor of Theodoric, conferred upon him the post of "comes privatorum," or count of the domestics, and, according to Mazzuchelli, that also of count of the private donations. This occurred about the year 534. These and other honourable employments he renounced in order to enter the church, of which he became a subdeacon in 544. Some class him amongst the first Benedictine monks; some place him in the list of cardinals; and Lancetti, on the authority of Lotichius and the strength of the evidence brought forward by Mazzuchelli, has inserted him among the poets laureate. His death is variously stated to have taken place in the years 556 and 560.

He is stated to have early exercised himself as a poet. After his adoption of the ecclesiastical profession he wrote a poem, in two books, called "*Historiæ Apostolicæ*," which he addressed in the first place to the Abbot Florianus, and afterwards to Pope Vigilius, accompanied by two elegiac epistles. In 544 his work was publicly read several times in the church of San Pietro a' Vincoli, and received with great applause. It is conjectured that he may have been created poet laureate on this occasion, but Lancetti confesses that he cannot find any notice of this circumstance in the lives of the popes. His verses are considered to be superior to those of contemporary poets. The Venerable Bede selected many of his allegories, and used them in his commentaries on the Acts of the Apostles. An edition of this poem is mentioned in the catalogue of the Barberini library as printed at Milan in 1469, 8vo. This has been since discovered to be a typographical error, the date being 1569. The first edition is supposed to have been printed about 1496. The work was printed again by Aldus at Venice in 1502, in vol. 2 of "*A Collection of the Antient Christian Poets*;" at Strassburg in 1507, 8vo.; Leipzig, 1515, 4to., and several times subsequently. The latest and most approved edition is that by H. J. Arntzenius, Zutphen, 1769, 8vo. It is also inserted in the collections of Gallandius and La Bigne. Fabricius, in his "*Bibliotheca Latina*," promised to give a complete edition of the works of Arator from a manuscript at Cambridge, but this promise he never carried into effect. In addition to the title "*Historiæ Apostolicæ*" this work has also been called "*Sacra Poesis*," and "*Actus Apostolorum Heroicis Versibus rediti*." An epistle in elegiac verse, addressed

by Arator to Parthenius, in which he recommends his history to him in order that it might be printed in France under his (Parthenius's) superintendence, was printed for the first time in the Paris edition of 1575.

Another work by him in manuscript, entitled "De Oblatione et Recitatione Versuum," is mentioned in Labbe, "Nova Bibl. Mst." th. i. Some ascribe to him a poetical description of the four evangelists, but this is most probably the same work as his history. (Argellati, *Bibliotheca Scriptorum Mediolanensium*, i. 62.; Tiraboschi, *Storia della Letteratura Italiana*, iii. 67—69.; Mazzuchelli, *Scrittori d'Italia*; Lancetti, *Memorie intorno ai Poeti Laureati* (1839), 70—73.; Adelung, *Supplement to Jöcher, Allgemeines Gelehrten Lexicon*.) J. W. J.

ARAT'US (Ἄρατος) of SICYON, the son of Clinias, was born at Sicyon in the Peloponnesus, B. C. 271. Sicyon, originally a Doric aristocracy, had been for some time under the government of tyrants, as arbitrary rulers were called by the Greeks. Clinias in conjunction with Timocleides enjoyed this dignity, but he and his colleague had been elected to the office, and therefore they could hardly be called tyrants in the Greek sense of the term. On the death of Timocleides, Abantidas put Clinias to death, and either murdered or exiled many of his friends. Aratus, who at this time was seven years of age, was saved by a sister of Abantidas, who was married to a brother of Clinias, and he was secretly conveyed to Argos.

Aratus was brought up at Argos in the manly discipline of the palestra, which gave him that bodily strength which qualified him for his future enterprises. In course of time Abantidas was murdered, and succeeded by his father Paseas. Paseas was murdered by Nicocles, who made himself master of Sicyon. Four months after the accession of Nicocles to power, Aratus, who was now approaching manhood, formed the bold design of liberating his native city, which he communicated to his fellow exiles. Nicocles, who suspected his object, had spies at Argos, but Aratus, though busy with his preparations, deceived the spies by affecting to be engaged about his pleasures. He set out with his band from Argos to Sicyon by night. This adventure as told by Plutarch is full of interest. By means of ladders which they took with them Aratus and his party scaled the walls and got into the city. Nicocles escaped by secret passages, and the citizens joyfully received their liberator (B. C. 251). Not a single person lost his life or was wounded in this revolution. Near six hundred exiles were restored to their country; but their return was attended with great difficulties. The emigrants took possession or attempted to take possession of their property, which was now in the hands of others, and great disorders resulted. The

city also was threatened by Antigonus Gonatas, king of Macedonia. In these difficulties Aratus adopted the expedient of attaching Sicyon, though a Doric state, to the Achæan confederacy, though the Achæans had never been distinguished in the old history of Greece, and even then composed an insignificant body. He was also aided by the friendship of Ptolemy, king of Egypt. Aratus was a good judge of pictures, and the reputation of the Sicyonian school, in which Pamphilus had taught and Apelles had studied, was still high. Aratus had already sent Ptolemy some of the best specimens of Sicyonian art; and he now took the resolution of paying him a visit for the purpose of procuring money to settle the disputes between the exiles and those who had been in possession of their property. After a hazardous voyage Aratus reached Egypt. He obtained from Ptolemy a hundred and fifty talents, forty of which he took back with him. Though entrusted by the Sicyonians with absolute powers for settling the disputes, he associated fifteen persons with himself to aid him in this difficult business, which was finally adjusted to the satisfaction of all parties. The exiles honoured him with a bronze statue and an inscription: the inscription is preserved by Plutarch. The Ptolemy whom Aratus visited is probably Euergetes, who succeeded his father Philadelphus, B. C. 247.

In the year B. C. 245, Aratus was elected stratêgos or general of the Achæans for the first time. He invaded Locris on the north side of the Corinthian Gulf and ravaged Calydonia, but he came too late to aid the Bœotians in the battle fought near Chæronæa, in which they were defeated by the Ætolians with great loss. Aratus was again elected stratêgos B. C. 243, in which year he succeeded in taking by surprise the Acrocorinthus or citadel of Corinth, which was held by a Macedonian garrison of Antigonus, and was considered the key of the Peloponnesus. The particulars of this bold escalade are told by Plutarch in his usual diffuse and agreeable way. Aratus easily persuaded the Corinthians to join the Achæan confederation, and he restored to them the keys of the gates, which they had never had since the time of Philip, the father of Alexander the Great. Lechæum, one of the ports of Corinth, was soon reduced. Megaris, Trœzen, and Epidaurus joined the confederation. Aratus also invaded Attica and plundered Salamis; but he judiciously liberated without ransom the Athenian freemen whom he took prisoners in this expedition, and thus prepared the way for the Athenians to revolt from the Macedonians. The alliance with Ptolemy was strengthened by giving him, nominally at least, the direction of the war by land and by sea. The laws of the confederation did not allow the same person to be elected general

oftener than every other year, but Aratus even when out of office possessed great influence in public affairs, for the Achæans saw, says Plutarch, "that he valued neither wealth, nor reputation, nor the friendship of kings, nor the interests of his native city, more than the prosperity of the Achæan body."

The next design of Aratus was on Argos, which he wished to liberate and thus to make some return to the citizens for the hospitality which he had experienced among them. Argos was now under the yoke of Aristomachus, a cruel tyrant. The attempt of Aratus failed, and in a short time after Aristomachus was murdered by some slaves. But Aristippus stepped into his place, a still more cruel tyrant, of whose suspicious habits Plutarch has left a singular description. Aratus did not give up his designs on Argos; and he made several unsuccessful attempts against the tyrant's power. A battle was fought in Argolis against Aristippus, and the victory, which seemed certain, was lost, either through the excess of caution or the cowardice, as his enemies said, of Aratus. Still he maintained his influence, and strengthened it by bringing over Cleonæ to the confederation and celebrating there the Nemean games. Aristippus was finally defeated, and lost his life; but Argos was still in the hands of tyrants, Agias and the younger Aristomachus, as Plutarch calls him. About B. C. 232, Lysias (or Lydiadas), tyrant of Megalopolis, resigned his power, in emulation of the example of Aratus, and also through fear of his designs. Megalopolis joined the confederation and Lysias was elected general, an office which he twice filled afterwards. He and Aratus soon became jealous of one another. Lysias subsequently fell in battle against the Lacedæmonians.

Plutarch has recorded an occasion on which Aratus showed his firmness and prudence. The restless Ætolians were on the borders of Megaris, and the Achæans were eager to attack them, especially as Agis IV., king of Sparta, was there with a force to aid them and strongly urged a battle. Aratus patiently bore all the imputations of cowardice which were heaped upon him, and resolved to adhere to his plan. He allowed the marauders to enter the Peloponnesus and to seize Pellene. Then, says Plutarch, Aratus was no longer the same, nor would he wait for all his forces to assemble. With such troops as he had he fell on the Ætolians in the midst of their plundering and killed seven hundred of them. Plutarch has apparently placed this event out of the chronological order in his life of Aratus, a thing by no means uncommon with him.

The accession of Argos to the Achæan league appears to have followed soon after Lysias had resigned his power. Aratus, it is said, persuaded the younger Aristoma-

chus to bring over Argos to the confederation, and to imitate the example of Lysias. The date of this event seems to be somewhat doubtful.

Antigonus Gonatas had died in B. C. 240, and was succeeded by his son Demetrius II. The Achæans united with the Ætolians against Demetrius, and did them good service in their wars with the Macedonian king. Demetrius died according to Polybius after a reign of ten years, about the time of the Romans first passing into Illyricum. His death was favourable to the designs of Aratus, and led to the resignation of their power by the tyrants of the Peloponnesus. Lysias, however, as Polybius observes, resigned his tyranny in the lifetime of Demetrius. Demetrius was succeeded by Antigonus Doson, who, though the guardian of his nephew Philip, assumed the royal power. About B. C. 227, Diogenes, the Macedonian governor, surrendered the Piræus, Munychia, Salamis, and Sunium to the Athenians for fifty talents, of which Aratus contributed twenty himself. This success was followed by the adhesion of Ægina, Hermione, and the largest part of Arcadia to the confederation. The Macedonians were too busy with domestic affairs to attempt for the present to check the progress of Aratus.

Thus in the course of a few years, chiefly through the exertions of Aratus, the Achæan confederation attained a consistency and acquired a strength which enabled it to assume an important position in Greece. The object of Aratus was to destroy the Macedonian influence in Southern Greece by getting rid of the tyrants whom the policy of the Macedonians had established in the cities as the best means of retaining their influence. The object was well conceived, and, as we may judge from the results, judiciously executed. Aratus does not appear to have had the talents of a great general; but he must have been a consummate politician. He had to unite many scattered and discordant elements, to oppose the power of the Macedonians under Antigonus Gonatas and under Antigonus Doson; and his difficulties were increased by the character of the Ætolians, who sometimes joined the Achæans and sometimes were against them.

In B. C. 226, a war broke out between the Achæans and Sparta. Aristomachus, the late tyrant of Argos, was then the general of the confederation: Cleomenes III., king of Sparta, commanded the Lacedæmonians, and he had the support of Ptolemy Euergetes. Aratus, who was opposed to the war, had sufficient influence to prevent the Achæans from engaging with Cleomenes near Pallantium in Arcadia. In the following year Aratus was chosen general. He lost the battle of Lycæum against Cleomenes, but his usual good fortune attended him in a sudden attack on Mantinea, then in alliance with Cleomenes:

he took the city and threw into it a garrison. Aratus was again defeated by Cleomenes near Megalopolis, and Lysiaides lost his life here. The Achæans accused Aratus of betraying Lysiaides, but it is by no means certain that his cautious measures were not the best, and Lysiaides lost his life by imprudently following up a slight advantage obtained over the enemy. The Achæans under Aratus lost a third great battle at a place called Hecatombæon in the territory of Dymæ. Aratus was severely censured by the Achæan congress for his conduct at Megalopolis, and the next time that he was re-elected stratêgos, he refused to act. The affairs of the Achæans were now in a very dangerous position. Cleomenes had effected his great revolution in Sparta, which had made him uncontrolled commander of the Spartan forces, and the Achæans were no match for the vigour of this reforming king, who recovered Mantinea, Argos, and many other cities of the Peloponnesus, and got possession of Corinth with the exception of the Acrocorinthus. It seems that there was personal dislike between Aratus and Cleomenes, and Aratus may have considered Cleomenes quite as dangerous to the confederation as their old Macedonian enemies. Aratus was now elected stratêgos in a congress at Sicyon, which was not well attended. Cleomenes, who was in Corinth, renewed the claims which he had already made to be put at the head of the confederation. Aratus eluded all his proposals, on which Cleomenes invaded the territory of Sicyon and blockaded the city for three months, during which time Plutarch represents Aratus as deliberating whether he should give up the Acrocorinthus to Antigonus Doson, who was willing to aid the confederation on those terms, but on no others. Aratus made his way out of Sicyon to attend a congress at Ægium, in which it was resolved to call in Antigonus, and to surrender to him the Acrocorinthus.

Antigonus advanced to the Isthmus with a large force, and was joined by Aratus (B. c. 224). Cleomenes, who was in possession of the Acropolis of Corinth, retired to Argos, hearing that a counter-revolution was in progress there; Aratus and Antigonus advanced towards Argos, and Cleomenes fell back on Mantinea. The Acropolis of Corinth now surrendered to Antigonus, and the cities which had been detached from the Achæan league again joined it. A Macedonian governor was placed in Orchomenus. Mantinea was taken by the Achæans with the assistance of Antigonus: the chief persons were put to death, others were sold, and the women and children were made slaves. The place was given up to Argos, and its name was changed into Antigoneia. Antigonus was now in effect the director of the Achæan confederation, and that independence for which Aratus had been strug-

gling was at an end. Cleomenes in the mean time plundered Megalopolis, but in B. c. 222, he was defeated by Antigonus at Sellasia, in a decisive battle at which Aratus was present. Antigonus advanced upon Sparta, which he entered, but his conduct was marked by moderation. Cleomenes fled to Egypt, where he died; and Antigonus shortly after returning to Macedonia died also, B. c. 221. He recommended his nephew Philip V., who succeeded him, to be guided by the advice of Aratus.

The death of Antigonus was the signal for new disturbances. The restless Ætolians despised the Achæans, who had shown that they could only protect themselves under the arms of the Macedonians. The Ætolians entered the Peloponnesus and ravaged Patræ and Dymæ on their way to Messenia. Aratus, who was chosen stratêgos to succeed Timoxenus, was so eager to meet the invaders that he anticipated the commencement of his year of office by five days, and led the Achæans against the Ætolians. But he was defeated at Caphyæ, B. c. 220, and failed altogether in checking the ravages of the Ætolians. Aratus was charged with misconduct in the congress of the Achæans, but he successfully defended himself against his enemies and retained his former influence. The Achæans had again recourse to the Macedonians, and Philip was invited to come to their assistance. Thus a Macedonian king was again at the head of the confederation, and its affairs were conducted by his orders under the advice of Aratus. For some time matters went on prosperously, and the young king and Aratus acted in concert. At last Apelles, Megalæus, and other courtiers of Philip contrived to prejudice the king against Aratus, and his alienation from his former friend was shown by the election of Eperatus to the office of general of the Achæans (B. c. 218), though Eperatus was incompetent and an enemy to Aratus. This election was followed by disorder in the public affairs, the cause of which Philip had discrimination enough to see, and he was reconciled to Aratus. The war was still continued against the Ætolians, and with more advantage to the Achæans. Finally (B. c. 217) peace was made between the Achæans and Ætolians on the terms of each retaining what they then held. Philip, who saw that the Romans were fully occupied by the war with Hannibal, was desirous to take advantage of this opportunity of annoying them.

The natural bad character of Philip, says Plutarch, now began to show itself. His debauchery of the wife of the younger Aratus was an indication of his character; and other things followed. There were disturbances in Messenia, and Philip, who went there, contrived to excite the two factions against one another, which resulted in the

massacre of those who were in power and near two hundred other men by the opposite party. Aratus, who came after the affair was over, showed that he was much displeased. He still retained influence enough to induce Philip to forego his design of taking possession of the strong post of Ithome, which, added to the Acrocorinthus, was then considered as equivalent to having the command of the Peloponnesus. Aratus refused to join Philip in an expedition into Epirus, fearing that his own character would suffer by any association with such an unprincipled man. Philip again came to the Peloponnesus after his unsuccessful naval warfare against the Romans, and renewed his designs on Messenia, which he ravaged. Aratus now withdrew altogether from all communion with Philip: he felt both his domestic wrongs and those of his country; but he was powerless. Philip wished to get rid of him, and, as he feared to do it openly, he accomplished his end by causing a slow poison to be administered to him. Such is the story of Polybius and Plutarch; but tales of slow poisons are suspicious evidence. His disease was accompanied with a spitting of blood. He died at Ægium B. C. 213, while he held the office of *stratēgos* for the seventeenth time. It was at first intended to bury him at Ægium, but the Sicyonians prevailed on the Achæans to surrender the body to them. It was interred in a conspicuous place in the city, which was called the Arateum to the time of Plutarch, and is also mentioned by Pausanias. The Sicyonians honoured Aratus as the founder and liberator of their state. Two annual festivals in his honour were instituted, one to commemorate the day on which he released the city from the tyrant, and the other to commemorate the day of his birth. As late as the time of Plutarch, in the second century of our æra, a few trifling ceremonies were still observed at Sicyon.

Aratus left memoirs (*Τρομήματα*) of his life. Polybius informs us that he commenced his own history where the work of Aratus ended, about B. C. 220. He speaks in favourable terms of the perspicuity and veracity of these memoirs. They were the chief materials for Plutarch's amusing life of Aratus; but it was no part of Plutarch's plan to present a clear and continuous narrative of the operations of Aratus, nor would it now be an easy task to write a critical life of Aratus with our present materials. The order of the events cannot always be clearly ascertained, and their connection is consequently obscured.

Aratus held the office of *stratēgos* or general of the Achæan confederation seventeen times. His first year of office was B. C. 245, and if he was *stratēgos* in B. C. 213, the year of his death, he might have held it every other year, pursuant to the law as above stated. But as B. C. 217 appears to have been the

last year of his generalship, he must have been chosen oftener than every other year. Aratus was precisely in that position which renders a just estimate of a man's character difficult. He rose from a private station to great political power, and he attempted a great object, in which he was only partially successful. Envy and jealousy were ready to put the worst construction on his actions, but his long career and the position which he maintained to the last prove his great abilities, and show that he enjoyed the general confidence. Notwithstanding his frequent failures in the field, his resources in difficulties and his character for integrity maintained him in the popular opinion. He may not have been a great general, and he was perhaps over cautious; but he had often no regular troops on which he could depend, and in the war with Cleomenes he had to oppose the best soldiers in Greece. The imputations on his personal courage are proved to be unfounded by the whole course of his adventurous career; and if on the eve of an action he betrayed any uneasiness, he is not the only instance of a man of courage whose nervous excitement has been mistaken for fear. Polybius (iv. 8.) in his sketch of his character admits that in some cases Aratus was deficient in courage; and he adds some curious remarks on the different conduct of the same man in different circumstances. His treatment of the people of Mantinea has been defended by Polybius, who writes as his apologist (ii. 56. &c.) against the misrepresentations of Phylarchus. The execution of Aristomachus, the tyrant of Argos, brought much odium on Aratus (Plutarch, *Aratus*, i. 44.); but if Polybius tells the truth, Aristomachus was a traitor to the Achæan cause and deserved his fate. Polybius calls Aratus the founder of the Achæan confederation, which Philopœmen, he adds, confirmed, and Lycortas (the father of Polybius) and those who acted with him, maintained. (Plutarch, *Aratus*, *Cleomenes*; Polybius, Books ii. iv. v. &c. There is an unfavourable sketch of the character of Aratus in Schlosser's *Universal-Historische Uebersicht*, vol. ii. pt. 1.) G. L.

ARAT'US (*Ἀράτος*) of SICYON, the younger, was a son of Aratus the founder of the Achæan confederation. After the defeat of the Achæans at Hecatombæon, the younger Aratus was sent to Antigonus Doson to treat about the terms on which the Macedonian king would help the Achæans. According to Plutarch, Aratus and others who accompanied him went as hostages to Antigonus. Aratus was *stratēgos* or general of the Achæans in the year B. C. 219. His administration was feeble and unsuccessful. Plutarch (*Aratus*, c. 54.) tells a strange story of Aratus being deprived of his reason by drugs administered by the command of King Philip; and he adds that his conduct in consequence of this diseased state of his mind

became so extravagant, that his early death could not be considered a calamity, but a release from misery. The descendants of the elder Aratus existed at Sicyon and Pellene till the time of Plutarch, or the second century of our æra. (Polybius, ii. 51., iv. 37. 60.)

G. L.

ARAT'US (Ἄρατος) of SOLI in Cilicia, (afterwards Pompeiopolis, according to another account of Tarsus) is the author of two extant astronomical poems, the *Φαινόμενα*, or *Phænomena*, and the *Διοσημεία*, or *Prognostica*. He is, after Antiochus, the second Greek writer on astronomical subjects. Nothing is known of him worth citing, except that he was of the Stoic sect, a hearer of Dionysius Heracleotes; that his profession was medicine; and that he passed his days at the court of Antigonus Gonatas, son of Demetrius Poliorcetes, by the invitation of that prince. Antigonus began his reign B. C. 276, and this is the only mode of fixing the time at which Aratus lived. It is not known where he died, or when; but Pomponius Mela says his tomb was at Soli. The "*Phænomena*" of Aratus consists of nothing but a description of the collocation of the stars, and their apparent motions, risings, and settings; it is a bad book on the doctrine of the sphere in elegant verse, remarkable as being the oldest treatise of the kind. It does not well represent the state of the heavens in any one place, or at any one time; and may, as Delambre remarks, have been inspired by an incorrect globe, and not by a view of the stars themselves. Cicero calls Aratus a man ignorant of astronomy. His work is said to have been drawn up, at the request of Antigonus, from the older prose writings of Eudoxus on the same subject, now lost. The fifth line is memorable as having been quoted by St. Paul (also a Cilician*) in his address to the Athenians (Acts xvii. 28.).

The "*Prognostica*" of Aratus (an imitation of Hesiod, and partly imitated by Virgil) consists of astronomical predictions of the weather, and descriptions of its effects upon animals. There is no judicial astrology in either work, nor is there any account of the moon's orbit, though the period of nineteen years is mentioned.

These poems have had many commentators and translators; Petavius gives a list of thirty-six of the former, to which Fabricius adds a few more; Grotius says there are nearly fifty: among them are the names of Aristarchus, Geminus, and Eratosthenes. But only two of the commentaries have come down to us; one attributed to Achilles Tatius [ACHILLES TATIUS], the other to Hipparchus [HIPPARCHUS]. Of this last, as concerns the biography of Aratus, we have only to say that it frequently cites Aratus and his predecessor Eudoxus together, and

proves that the former imitated the latter very closely in some parts, and altered for the worse in others. But the commentary is not that of a disciple, but of a critic and of a justly severe one. Both commentaries are printed in the *Uranologion* of Petavius. As to the translators, Priscian and Firmicus (according to Grotius) say that Julius Cæsar had attempted a translation: there are three of whom remains are left, the first by Cicero in his youth, the two others by Germanicus Cæsar and Festus Avienus. Many of the editions give these versions; Grotius completed what was lost in that of Cicero, and from this Pingré published a French translation (with one of Manilius, Paris, 1786). There are several lives of Aratus left, all anonymous; one is printed by Petavius (*Uranolog.*) and three more by Buhle in his edition.

Aratus is said (mostly in the notices of him in Suidas and Eudocia) to have left many other works, hymns, elegies, epigrams, epistles, works on medicine, commentaries on Homer, &c. A list of these is given by Fabricius, *Biblioth. Græc.* iv. 107.

There are many editions of Aratus, of which we only mention the most remarkable. The earliest print seems to be the translation of Germanicus, appended to Manilius (Bologna, 1474). The most recent edition of the translation of Germanicus is by Orelli, Zürich, 1831; the text has been improved. The Latin translations were printed together by G. Valla, Venice, 1488, 4to. The earliest Greek is that printed by Aldus, Venice, 1499, fol. with Julius Firmicus, Manilius, and the versions of Aratus, and also the Greek scholia. The scholia are attributed to Theon in some of the manuscripts, followed by the editors; but Grotius, followed by Fabricius, contends that they must be the work of several, as there are both repetitions and contradictions. But there are scholia which are not the common ones (in Buhle, vol. i.), which are also attributed to Theon. Phil. Melanchthon printed the Greek with Latin, Wittenberg, 1521 (?). The edition of Morel, Paris, 1559, 4to. with two title pages (if we are not to call them two different works published in the same year) contains, under the first, the Greek of Aratus, the scholia, and the commentary of Leontius; under the second, the Latin versions, and the "*Astronomicón*" of Hyginus. The edition of Grotius (1600, 4to.) headed "*Syntagma Arateorum*," contains the Greek, the versions, and valuable notes, with copper plates of the constellations, copied from some old manuscript. Dr. Fell's edition (Oxford, 1672), "*editio perquam nitida et castigata*" (Fabricius), has the Greek and the scholia. Buhle's edition (in two vols., Leipzig, 8vo., 1793 and 1801), commenced by M. G. Müller, contains every thing. There are also editions of J. H. Voss, Heidelberg, 1824, 8vo., with an excellent German poetical translation; of Buttman, Berlin, 1826, 8vo.;

* Some of the manuscripts support the reading "certain also of our own poets."

and of Bekker, Berlin, 1828, 8vo. The "Prognostica" were edited by Th. Foster, London, 1813, 8vo., with notes. (Petavius, *Uranologion*; Fabricius, *Biblioth. Græca*, vol. iv.; Grotius, *ed. cit.*; Delambre, *Astron. Anc.*)

A. De M.

ARAUJO D'AZEVEDO, ANTONIO, afterwards Count da Barca, was born at Ponte de Lima, according to Constancio in the "Biographie Universelle," in May, 1752; according to Mendo Trigoso, a better authority, on the 14th of May, 1754. He belonged to a family which was of noble origin, but not in good circumstances. At the age of eleven he was sent to Oporto, and placed under the care of his uncle Brigadier Antonio Luis Pereira Pinto, who was equally conspicuous for learning and good nature, and under whom he became a proficient in the French, Italian, and English languages, while at the same time he studied Latin, and also, under Professor Lany, the language and literature of Greece. He attended the lectures on philosophy at Coimbra for one year, but without matriculating. Leaving the university at the end of that time, he returned to Oporto, where he pursued his studies in history, mathematics, and his favourite science, natural history, with such diligence, that for several years he devoted a part of the night to reading, though obliged to keep the practice secret from his uncle, who had prohibited it from anxiety for his health. In 1779, about the same time that the Royal Academy of Sciences was founded by the Duke de Lafoens, at Lisbon, Araujo assisted the Archbishop of Braga in founding at Ponte de Lima an "Economical Society of Friends of the Public Good." Araujo took an active share in a project to render the river Lima navigable, and another for the planting of mulberry trees on a large scale, with a view of introducing the culture and manufacture of silk; and his correspondence on these subjects with Correa de Serra was the means of introducing him to the notice of the founders of the Academy, who placed him early on the list of members. This circumstance encouraged Araujo, who was now beginning to think seriously what course of life he should adopt, to seek his fortune in Lisbon, where the Duke de Lafoens, who was delighted with his talents, introduced him to the Queen Donna Maria, and in 1787 he was named ambassador of Portugal to the Hague.

His presence at his post does not seem to have been considered of urgent necessity, for he spent two years after his appointment at Lisbon, in the study of diplomacy; and when in 1789 he left Portugal, his first visit was to England, to make himself acquainted with arts and manufactures. "In England," says his Portuguese biographer Mendo Trigoso, "nine months passed away with the rapidity of nine days." He spent every Sunday afternoon alternately in the houses of Sir Joseph

Banks and Lord North, and improved his knowledge of politics by listening to Pitt, Fox, and Dr. Price. He kept a minute journal of what he heard and saw, particularly of what related to manufactures and commerce. From London he went to Paris, where the constituent assembly was at that time in the midst of its momentous proceedings, and became acquainted with Necker and Bailly, Lavoisier and Fourcroy, Delille and Marmontel. After this he repaired to his post, but fresh from London and Paris, he found a residence at the Hague intolerably dull: he attempted to enliven it by employing himself in collecting a library, by commencing a Portuguese translation of the odes of Horace, and by assembling around him a select society of literary men, of French emigrants and of his countrymen. Among others he gave an invitation, which was an act of courage no less than of generosity, to the most eminent Portuguese poet of his time, Francisco Manoel do Nascimento, who having escaped from the inquisition in Lisbon was then living in poverty at Paris. Araujo received him into his house, and settled on him a pension; but the poet disliked the Hague as much as the ambassador did, was fond of his independence, and after a few disputes with Araujo, not only wrote but printed some epigrams on the new translation of Horace, and returned to Paris. His patron was generous enough to continue the pension, and take no further notice of the epigrams than by refraining from publishing his translation.

Araujo was now summoned from literature to politics. The Spaniards, who under the management of Godoy had rashly engaged in a contest with the French republic, in which Portugal had assisted them, insisted, when, after the conclusion of the treaty of Basel with France, in 1795, they declared war on Great Britain, that Portugal should follow them in their change of politics. To avoid the dangers with which it was menaced, Portugal submitted, and Araujo was sent to Paris to negotiate a peace with France. He arrived there in the summer of 1797, and in the month of August, on the 10th according to Constancio, the 17th according to Mendo Trigoso, or the 20th according to Schoell and Martens, he signed a treaty with Charles Lacroix, the foreign minister of the French Directory, by which peace was granted to Portugal, on what were, on the whole, advantageous terms. Constancio says that Araujo encountered no serious obstacles in his negotiation, Mendo Trigoso speaks of intrigues and difficulties, and Schoell affirms that Araujo took advantage of the want of money, which was felt by the majority of the executive directory, who wished to effect the revolution of the 18th Fructidor. That revolution put out of the way Barbé-Marbois, who was opposed to the negotiations, and

the French legislative body ratified the treaty on the 12th of September; but the court of Lisbon delayed its consent, the English ministry having declared that it would consider its ratification as an act of hostility, and an English squadron having entered the Tagus and taken possession of Fort St. Julian. The evidence of the continued success of the French, afforded by the treaty of Campo Formio, at length determined the Portuguese to risk the displeasure of the British government, and the ratification was signed on the 1st of December, at Lisbon, more than a month previous to which the Directory, indignant at the delay, had cancelled the treaty, and ordered Araujo to quit the territory of the republic. He had still, however, remained without molestation in Paris; and on receiving the ratification, and with it a large sum in diamonds, he was imprudent enough to allow it to be said in public that the French ratification was certain, as the director Barras and two of his colleagues had agreed to procure it for a stipulated sum. So many reports of the same kind had recently been in circulation, that the Directors thought proper to affirm their innocence by an act of severity; and under the pretence that Araujo had forfeited his diplomatic character by remaining in Paris after being ordered to depart, he was sent on the 31st of December, 1797, to prison in the Temple. He remained there some months, and much was said of bringing him to trial, but he was finally set at liberty, and returned unmolested to the Hague. It appears that he had only been empowered to act by the Prince Regent of Portugal and two of his cabinet, Seabra de Sylva and the Duke de Lafoens, without the consent or knowledge of the foreign minister Pinto; and at the same time that he was suffering the punishment of his imprudence at Paris, it was proposed in the cabinet of Lisbon to bring him to trial for illegal conduct. The prince regent did not venture openly to avow that Araujo had acted by his command, but he bestowed on him a "commenda," or benefice conferred on knights of the military orders, which much improved his fortune.

Araujo now obtained permission to leave the Hague and travel in Germany, where he visited Hamburg, Weimar, Dresden, Freiburg, and Berlin; studied mineralogy, botany, chemistry, and the German language; and made the acquaintance of Klopstock, Wieland, Goethe, Herder, Schiller, Kotzebue, Werner the mineralogist, Klaproth the chemist, and Willdenow. He is mentioned at the time in Zach's "Astronomical Correspondence," with admiration for his extensive knowledge of English, French, and German literature. From Berlin he returned to Portugal, from which he had now been absent more than ten years, and was entrusted with a mission to effect a peace with Bonaparte, then first consul; but on ar-

iving for that purpose at L'Orient, on board a Portuguese frigate, he was refused even permission to land. Bonaparte had previously declared that the Portuguese should pay with tears of blood for the insults they had offered the French republic. On his return to Portugal, Araujo found that his old antagonist Pinto had, by the use of the same means as himself, sheer bribery, obtained a treaty of peace, but a most disgraceful one, from Spain, which was signed on the 6th of June, 1801, at Badajoz, and was followed by another between France and Portugal, signed at Madrid on the 29th of September. After the peace of Amiens, Araujo was named Portuguese minister at St. Petersburg, from which he was recalled in 1803 to the cabinet of Lisbon as secretary of state; and on the death of the Count de Villaverde in 1806, he was appointed his provisional successor in two departments of the ministry which he had held, so that in fact Araujo was at the head of the Portuguese cabinet.

In this situation he occupied himself in promoting the internal improvements of the country, in improving the navigation of the Tagus and Lima, patronising the introduction of the glass, paper, cotton, and wool manufactures, and various other measures of the same character, which, in more peaceful times, might have attached honour to his name. He procured a decree for the formation of a collection of books, models of machines, &c. for the royal chamber of commerce, and became director of the school of engraving, which Bartolozzi, at his recommendation, was invited over from London to superintend. He patronised Brotero, the Portuguese botanist, in the publication of his "Phytographia Lusitana;" in return for which Brotero bestowed on a new genus of plants the name Araujia. He appeared, in the meanwhile, to have totally lost sight of the dangers which impended over Portugal from the ambition of Spain and the still more dangerous and reckless ambition of France. In 1806, Talleyrand threatened Lord Lauderdale, in the negotiations then carrying on, that if peace was not agreed upon, the French army, then at Bayonne, should immediately march for the conquest of Portugal. The news had no soon reached Mr. Fox, who was then on his death-bed, than orders were despatched to Lord St. Vincent to sail for the Tagus, an English army of ten thousand men intended for Sicily was countermanded, with the view of changing its destination for Portugal, and the English embassy at Lisbon had orders to make offers to the Portuguese government of unlimited pecuniary aid. Araujo insisted that the apprehensions of the English government were merely the effect of a panic terror, and positively rejected both its military and pecuniary assistance, on the ground that it would compromise the neutrality of Portugal.

Souza, count de Funchal, the Portuguese ambassador at London, states that he did not dare to ask anything from the British government for fear of being disavowed by the ministry at home. A mere accident led to Funchal's obtaining permission from Canning for the Portuguese to close their ports against the English if it should be necessary; and this permission, which he at once sent off to Lisbon, arrived there about two days before, on the 12th of August, Araújo was shocked by the sudden and imperious demand of Rayneval, the French, and Campo-Alange, the Spanish, ambassador, to close his ports against the English, seize all of that nation then in Portugal, and declare war against it in twenty days. He delayed the order to close the ports till four English convoys had sailed with all the British subjects who chose to leave the kingdom, and then availed himself of the permission the English cabinet had given. Araújo supposed that by this compliance with the orders of Napoleon the danger was averted; and it is even said that he, one of whose offices was that of minister of war, was absolutely unaware that a French invading army had entered Portugal till the 26th of November, when it was close upon Lisbon. It was to Lord Strangford, the English ambassador, that the Portuguese court was then indebted for the news of Bonaparte's declaration, that the house of Braganza had ceased to reign, on which the resolution was taken to sail for Brazil. The public indignation was so strong against Araújo, that he was obliged to embark under cover of night on board of the squadron, which a fortunate change of wind enabled to leave the Tagus on the 29th, just in time to escape the advanced guard of the French, which entered Lisbon at nine o'clock on the following morning. But for this change of wind, the Portuguese fleet as well as the capital might have fallen into the power of the French, while neither one nor the other would have been in any danger from such a force as that then under the command of Junot, the French invader, had there been the most ordinary preparation for defence.

Araújo took with him to Brazil his mineralogical collection, which had been arranged by Werner, and a printing apparatus, which he had recently imported from London. Incredible as it may appear, there was at the time of his arrival no other printing apparatus in Rio Janeiro. He had now ample time to occupy himself in the quiet pursuits of science, as the unpopularity which attended the discovery of his incapacity for active government, compelled the prince regent to dismiss him from his offices, though he was still retained as a member of the council of state. His favourite study was chemistry, which he pursued with such success as to be able to

establish a new manufactory of porcelain, and found a school of chemistry and pharmacy, which had been much needed in Brazil. He introduced the cultivation of tea into the royal botanic garden of Alagoa de Freitas, and cultivated in his own between twelve and fourteen hundred plants, of which he commenced a catalogue under the title of "*Hortus Araujensis*." He introduced a machine for sawing wood, and imported from England a Scotch alembic, which, with his improvements, is now in general use in the sugar-works of Brazil. The whole of this time, however, he felt deeply that he was under disgrace, and, in the year 1810, he addressed to the prince regent a paper in which he defended himself against the Count de Linhares and other calumniators, who accused him of having acted as minister, not only with weakness but with treachery. In reply he received from the regent a letter of approbation, concluding with his promotion to the grand cross of the order of Christ. The day in which he received it, the 17th of March, 1810, he considered, according to Mendo Trigo, the happiest of his life. Four years after, in 1814, he was named to the vacant ministry of Mairne and the colonies, and in 1815, created Count da Barca. On the death of the Marquis de Aguiar, in January, 1817, he was entrusted with all the three secretaryships of state, or, in other words, became not only the prime but the sole minister. He died at Rio Janeiro on the 21st of June, 1817, and was buried at the church of St. Francisco de Paula in that city.

As a minister in Brazil Araújo repaired in some small degree the errors he had committed in Portugal, and he became popular from the affability of his manners; but it is evident from the whole course of his history, that he was eminently unqualified to direct the affairs of a nation in times of difficulty. Even as a diplomatist, the reputation which he acquired for procuring from the revolutionary government of France, a treaty favourable for Portugal, was lost by his imprudence in allowing the means of success to become known, and so destroying it. As a minister of public instruction, he might probably have been of much use to Portugal in more tranquil times.

Araújo had a taste for poetry, and aspired to the honours of a poet. During his residence at the Hague, he had commenced two tragedies, which he completed at Brazil, but neither of which, so far as we are aware, has yet been published. It is singular that in both cases he should have chosen subjects which had been so successfully treated before him by Portuguese poets, that his works must necessarily suggest a comparison with the three finest tragedies in the national drama. The first of them was on Inez de Castro, the subject

of the master-pieces of Ferreira and Gomes; the second on Osmia, a story already dramatised by Donna Catherina de Sousa. In a conversation at the Hague with his friend Don José Maria de Sousa, since become well known from his magnificent edition of the *Lusiad*, Araujo disputed the opinion of Sousa, that it was impossible, in a poetical translation, to preserve both the spirit and the form of the original, and a few days after presented him with a version which he had employed himself in making, of Dryden's "Ode on St. Cecilia's Day," into Portuguese. In this translation, a portion of which is given in Bouterwek's "History of Portuguese Poetry," there is the same number of verses, and the same disposition of rhymes as in the original; and if we decline to admit the opinion of the Portuguese critics, that it has equal fire and elegance, it must still be owned that Araujo has succeeded wonderfully well in a very difficult undertaking. This translation, as well as some others by Araujo, of different poems of Gray, including his *Elegy*, was published in a small volume at Hamburg, in 1799, by De Sousa. The most interesting essay in prose, by Araujo, was a defence of Camoens against the censures of his French translator Laharpe, who had only rendered him from one language into the other, by the help of an interlineary version, and was therefore ill-qualified to discern the beauties of the original in point of style. This essay was read before the Portuguese Academy of Sciences. (Mendo Trigo, *Elogio Historico in Historia e Memorias da Academia Real das Sciencias de Lisboa*, tomo viii. part 2. 15—46.; article by Constanco in *Biographie Universelle*, edit. of 1843, ii. 142—146.; Souza, count de Funchal, *As Quatro Coincidencias de Datas*, and Araujo, *Representação*, both in *O Campeão Portuguez*, i. 151. &c., 268. &c.; Luiz Gonçalves dos Sanctos, *Memorias para servir à Historia do Reino de Brazil*, ii. 104, 129.) T. W.

ARAUJO, FRANCISCO DE CORREA D'. [ARAUJO, FRANCISCO DE CORREA D'.]

ARAUJO, PE'DRO DE, a Spanish sculptor, who, after the death of Henrique Cardon in 1700, was appointed sculptor to the King of Spain in his stead, with the salary of one hundred ducats per annum. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ARAUJO or ARAUJO, FRANCISCO DE CORREA D', a Spanish Dominican friar, descended from a noble and ancient family, was first the organist of St. Salvador, at Seville, then a professor in the university of Salamanca, and finally bishop of Segovia. He died in 1663. He was the author of several theoretical works on music, which are preserved in the royal library at Lisbon. (Forkel, *Litteratur der Musik*.) E. T.

ARBACES (Ἀρβάκης) was the founder of

the Median kingdom, according to the account of Ctesias, which is preserved by Diodorus. The account is that Sardanapalus, the king of Assyria, had reduced his empire to the greatest weakness by his effeminate luxury. The troops which guarded his capital, Ninus (Nineveh), were composed of detachments from the different provinces, and were reviewed every year. The contingent sent from Media was commanded by Arbaces, and that from Babylonia by Belesys, a Chaldean priest skilled in the prophetic art. This man predicted to his friend Arbaces that he was destined to rule over the whole empire of Sardanapalus; and Arbaces, in his turn, promised Belesys that, on the fulfilment of his prediction, he would give him the satrapy of Babylon. Other leaders of the Assyrian forces were drawn into the conspiracy, which ended, after a sharp struggle, in the defeat and self-murder of Sardanapalus, and the accession of Arbaces to the throne of Assyria. [BELESYS; SARDANAPALUS.] He fixed the seat of empire at Ecbatana, where he reigned for twenty-eight years, having the fame of wisdom and moderation. The following is a list of his successors, with the lengths assigned to their reigns by Diodorus: Mandaues fifty years, Sosarmus thirty, Artycas fifty, Arbaces twenty-two, Artæus forty, Artynes twenty-two, Astibaras forty, Aspadas or Astyages thirty-five. Hence the whole duration of the Median empire would be three hundred and seventeen years; and thus reckoning backwards from the overthrow of Astyages by Cyrus, in 559 B.C., we get 876 B.C. as the date of the accession of Arbaces.

The difficulties which beset this account, especially when compared with that of Herodotus, are noticed, for the sake of avoiding repetition, in subsequent articles. The most probable solution of those difficulties which has been yet proposed is that by Heeren, who supposes that the kingdoms founded by Arbaces and by Deioeces were distinct from each other, that each of the two dynasties reigned over a different part of Asia, and that the two were united under Astyages. (Diodorus, ii. 24—34.) P. S.

ARBACES (Ἀρβάκης), the satrap of Media, was one of the four generals of the army with which Artaxerxes II. opposed the attack of his brother Cyrus (B.C. 401). (Xenophon, *Anabasis*, i. 7. § 12., vii. 8. § 25.) P. S.

ARBÆTHION. [ARBETION.]

ARBASTA, CESARE, an Italian painter of Saluzzo in Piedmont of the end of the sixteenth century. He was a painter of great ability, and one of the founders or first members of the academy of St. Luke at Rome, and one of the first instructors in it. He painted some excellent works at Malaga and Cordova in fresco and in oil. For a picture of the Incarnation, and some other works in the cathedral of Malaga, he was paid three thousand ducats. At Cordova, in 1583, he

painted in fresco the martyrs of that place in the sanctuary of the cathedral. Arbasia went to Spain about 1579, and probably left that country nine years afterward; with Federigo Zuccherò, his former master, and with him went to Rome, which may account for his being connected with the foundation of the academy of St. Luke: Federigo Zuccherò was its first president. Lanzi mentions only two of Arbasia's works in Italy,—the ceiling of the church of the Benedictines at Savigliano and some frescoes in the town hall of Saluzzo. In 1601 he was granted a pension by his government. He died in 1614, and, as Bermudez seems to think, in Spain. This date of his death is learned from a drawing of Arbasia by Don Juan de Alfaro. Palomino's account of this painter is incorrect in nearly every fact. (Cean Bermudez, *Diccionario Historico*, &c.; Lanzi, *Storia Pittorica*, &c.)

R. N. W.

ARBAUD DE PORCHÈRES, FRANÇOIS D', was born at Saint Maximin in Provence some years before the end of the sixteenth century. He was sent by his parents for education to Paris, where he became the pupil and friend of the poet Malherbe, who at his death in 1628 bequeathed him one half of his library. It has been said that D'Arbaud was rewarded by Henry IV. with a pension of fourteen hundred livres for a sonnet on the eyes of Gabrielle d'Estrées, but Mazaugues, who is the principal authority for the facts of his life, treats the whole story as apocryphal, and the "Biographie Universelle," which credits it, assigns both the sonnet and the pension to Laugier de Porchères, a contemporary of D'Arbaud, a fellow-poet and fellow-academician, who from the resemblance in their names has often been confounded with him. The appellation of Porchères was taken by both from the village Porchères near Forcalquier, which belonged in part to each, and the form of name here adopted seems the correct one, though they are often called by different authors Porchères d'Arbaud, Porchères Laugier, &c. During a part of the regency of Marie de Medicis, which lasted from 1610 till 1614, D'Arbaud held the singular official post of "Superintendent of the Nocturnal Pleasures" of the court, which is said by Papon to have been at that time a very honourable office. He afterwards experienced a want of court favour, but finally, through the influence of his friend the Abbé Boisrobert, obtained from Cardinal Richelieu a pension of six hundred livres and the nomination to a place in the French Academy, established in 1635, of which he was one of the first members. We are told, however, that he subsequently left Paris dissatisfied with the court in general and the cardinal in particular, whom Saint Evremond in his comedy of the "Academician" represents him as perpetually blaming, that he retired to Burgundy, married there,

and died "in a great mediocrity of fortune in the year 1640."

In poetry D'Arbaud was a close imitator of his friend Malherbe. It is said by Papon that his verses are "infinitely superior to those of the Provençal poets who had preceded him." His published works are:—1. "Paraphrase des Pseaumes graduels," at the end of which are "Poésies sur divers Sujets," Paris, 1633, 8vo.; and 2. "Les Pseaumes de la Pénitence de David, traduits en François," Grenoble, 1651, 12mo. It may be observed that his brother Jean d'Arbaud is also stated to have published a translation of the Psalms at Grenoble, in 1651: the publication may possibly have been a joint one, in which Jean inserted some of the compositions of his deceased brother. The poets of that time were much in the habit of exercising their talents on the Psalms. Some occasional poems by D'Arbaud on public events, "the Siege of Rocelle," &c., will be found, in conjunction with those of other poets, in the contemporary collections entitled "Les Muses ralliées," "Le Parnasse Royal," and "Le Cabinet des Muses." His best extant pieces are an ode to Louis XIII. and one to Cardinal Richelieu in return for his pension. He had written a poem on the "Magdalen," which, to judge from the praises given it by Racan, must have been the best of his works, but it was never printed and appears to be lost.

(Pellisson and D'Olivet, *Histoire de l'Académie Française* [containing a letter by Mazaugues, president of the parliament of Aix], edit. of 1743, i. 239—242.; Papon, *Histoire générale de Provence*, iv. 754. &c.) T. W.

ARBAUD, JEAN D', brother of François d'Arbaud, was also a poet, but had less talent than François. His only work of length was a translation of the Psalms, published at Grenoble in 1651, and reprinted at Marseille in 1684. Some remarks with regard to it occur in the article on François. (Papon, *Histoire générale de Provence*, iv. 755.)

T. W.

ARBELLES, ANDRÉ D'. [ANDRÉ D'ARBELLES.]

ARBE'TIO, ARBE'TION, ARBIT'ION, or ARBÆTHION, (Ἀρβητίων, Ἀρβιτίων, or Ἀρβαθίων), a distinguished Roman general, held the consulship with Lollianus in A. D. 355, during the reign of the Emperor Constantius. Ammianus Marcellinus says, in his usual extravagant style, that Arbætio was a dangerous intriguer: that like a snake which suddenly darts on the passenger from its hole, he made his way from the rank of a common soldier to the highest military offices; and that without any provocation he polluted his conscience through an insatiable desire of mischief. On his accession to the consulship, Arbætio was magister equitum. This consulate is distinguished by two laws important in ecclesiastical history, but to which Arbætio seems to have contributed

less than the emperor. The first law was, that no man should marry his sister-in-law, nor a woman her brother-in-law, and that the children of such a marriage should be considered bastards; the second law was, that the suits of bishops should be brought before a tribunal composed of bishops, and not before the ordinary courts of justice. A short time after entering on his consulship, Arbetio took the field against the Alemanni Lentienses, who lived probably in the neighbourhood of the present town of Linz on the Danube, and who had invaded that part of Rætia which was adjacent to the Lacus Brigantinus or the Lake of Constance. The emperor stopped at Curia, now Chur, the capital of Graubünden, and Arbetio advanced upon the Alemanni, by whom he was beaten in a first engagement. In a second he obtained a complete victory, which, however, he principally owed to the skill and courage of three tribuni militum, Seniauchus, Bappo, and of Arintheus, who became the first Roman general in the reign of Valens. Silvanus, a Roman general, but a Frank by origin, having excited the jealousy of Arbetio, Arbetio contrived his rival's appointment to the command in Gaul, hoping that he should find an opportunity of ruining him during his absence. For this purpose he produced several letters, which had the signature of Silvanus, but the contents were forged by Arbetio, who had erased the original words and substituted others which were calculated to compromise Silvanus and some of his friends as traitors to the emperor. When Constantius saw the letters, he ordered those friends of Silvanus to be arrested, and summoned him to justify himself. But Arbetio contrived that the imperial command should be taken to Gaul by one Apodemus, his instrument, who did not deliver his message, but began by confiscating the estates of Silvanus in Gaul. On these proceedings Silvanus thought himself lost, and chose the only way of saving himself from ruin—open rebellion. This was what Arbetio desired and expected. Silvanus assumed the imperial title at Cologne, and his forces were so considerable that Ursicinus, who commanded the troops of Constantius that were employed against the rebel, went to Cologne under the pretext of an interview with Silvanus, and of joining his party. Silvanus, was surprised and murdered by an armed band belonging to Ursicinus in the church of St. Severin, where his tomb still remains. This happened most probably in the month of August, 355. In 357 the Comes Verissimus and one Dorus accused Arbetio of a conspiracy against the emperor. The guilt of Arbetio is not quite evident, although it seems that there was sufficient ground to accuse him. However, he conducted himself with so much cunning that the accusation resulted in nothing. Dorus disappeared, and

Verissimus remained silent. When Ursicinus was charged with not having prevented the fall of Amida in Mesopotamia, which had been taken by Sapor, the king of Parthia, in 359, Arbetio was one of his judges, and Ursicinus was dismissed from his post. In 361 Arbetio commanded against the Parthians, and in the same year Constantius sent him against Julian, who advanced into Illyria at the head of a rebellious army. After the death of Constantius and the accession of Julian in 361, Arbetio was appointed by Julian member of a commission which was to inquire into the conduct of several of the ministers and courtiers of the late emperor Constantius. At the head of the commission was Sallustius, the præfect of the east, but Arbetio's influence seems to have prevailed over that of the president as well as the other members. The commission, which sat at Chalcedon, acted with great severity. After this Arbetio retired from public life. But during the rebellion of Procopius against the emperor Valens, in 365, his name appears again. Procopius tried to persuade Arbetio to join his party, but he declined the proposition, and the rebel in revenge ordered the house of Arbetio to be burned and his wealth to be plundered. Infuriated by this insult, Arbetio, who was then an old man, listened to the proposal of Valens, who wished to have him in his camp for the purpose of employing him in inducing the rebels to leave their leader, a business for which he thought Arbetio well fitted. Arbetio showed that with his bad qualities he possessed some good ones, and that his love of intrigue was not the result of timidity. He showed his grey hairs to the troops of the rebel Procopius who were inclined to defection; he called them his children and companions in arms, and exhorted them to leave the rebel and to fight once more under their old commander for their lawful emperor. Upon this Gomoarius, one of the principal generals of Procopius, forsook his master, and went over to the emperor. Ammianus Marcellinus and Eunapius both say that Arbetio was then an old man. The events of the last years of Arbetio and the year of his death are unknown. (Ammianus Marcellinus, xiv. 11., xv. 2. 4, 5. 8., xvi. 4. 6, 7., xx. 2., xxi. 13., xxvi. 9.; Zosimus, iv. 1—10.; Socrates, ii. c. 34.; Eunapius, p. 73. ed. Bonn.) W. P.

ARBITER, PETRONIUS. [PETRONIUS ARBITER.]

ARBLAY, MADAME D'. [BURNES.]

ARBOGAST, ARBOGASTES, (Ἀρβογαστης,) was a Frank who entered the Roman service and commanded with great success against the Germans, especially the Alemanni, and in Macedonia and Thessaly, during the reign of Gratian. This emperor, after having lost a battle against the rebel Maximus, fled into the Provincia Lugdunensis in Gaul,

where he was put to death by Andragathius, the commander of the cavalry of Maximus, in A. D. 383. The successors of Gratian were Theodosius in the eastern empire, and Valentinian II. in the western empire, which was disputed by Maximus, who assumed the purple, and advanced upon Italy. Valentinian, a young man without experience, being unable to stop the progress of Maximus, who had passed the Alps, fled to Thessalonica (A. D. 387), and implored the assistance of Theodosius, who immediately took the field against Maximus. He sent Arbogast, who was then *magister militum*, against Victor, the son of Maximus, on whom his father had conferred the dignity of Cæsar and the governorship of Gaul. Arbogast defeated him, and Victor lost his life in the contest, the consequence of which was that the authority of Valentinian was re-established in a great part of Gaul. Andragathius, who then commanded the fleet of Maximus in the Ionian Sea, hearing of Arbogast's victory, in a fit of despair drowned himself in the sea. In the following year, A. D. 388, Maximus was defeated near Aquileia by Theodosius, and put to death with the reluctant consent of Theodosius. Valentinian now felt that Arbogast was no less dangerous than Maximus. Arbogast continued to command the Roman army in Gaul. His eminent military talents and his general character won the affections of the soldiers, who gradually ceased to obey Valentinian, and became ready instruments in the hands of their leader. The authority of Arbogast was not confined to the army: he usurped the civil administration, and conferred the principal offices upon his adherents. Valentinian visited Gaul and took up his residence at Vienna (Vienne in Dauphiné), but he soon felt that he was little better than the prisoner of Arbogast. At last the unfortunate emperor saw that he must either abdicate or resort to bold measures. He summoned Arbogast before him, and gave him a paper by which he was dismissed from his employments. Arbogast impudently exclaimed, "Thou hast not given me my authority and thou canst not take it from me;" and tearing the paper in pieces he threw it contemptuously at the foot of the imperial throne. Roused by indignation, Valentinian sprang from his seat, and snatching a sword from one of the guards, was going to attack his general, but the guards interfered, and after a useless struggle, the emperor desisted from violence. A few days after (15th of May, 392) Valentinian was found dead in his room, and Arbogast and his adherents gave it out that the emperor had hanged himself. [VALENTINIAN.] The general opinion, however, was that Valentinian had been murdered by order of Arbogast; and this opinion prevailed at the court of Theodosius, whom Arbogast tried in vain to convince that Valentinian died a natural death. Theodosius,

however, did not yet venture to declare war against Arbogast. He dismissed Arbogast's ambassadors with the usual presents, but secretly organised a numerous army to be ready for the contest. Although possessed of the imperial power, Arbogast seems to have seen danger in the imperial name. He seated on the throne the rhetorician Eugenius, a learned man, who had been his private secretary, and who then held the important office of *magister officiorum*. To induce Theodosius to recognise Eugenius as emperor was the principal commission of Arbogast's ambassadors at Constantinople, but, as already stated, they did not succeed, and their negotiations were principally checked by the revengeful intrigues of Galla, the wife of Theodosius, and the sister of Valentinian.

The contest between Arbogast and Theodosius began in A. D. 394. The army of Theodosius, reinforced by a strong body of Huns, Alani, Iberians, and Goths, advanced from Pannonia towards the north-eastern part of Italy. The army of Eugenius, or rather of Arbogast, consisted of the Roman legions in Gaul, of a strong body of Romans raised in Italy by Flavian, once the commander of the prætorians of Valentinian, and an auxiliary body of Germans, principally Franks, whose support Arbogast owed to his great influence over all the Teutonic tribes which were then hovering on the frontiers of Gaul and Italy. Arbogast led his army towards the Julian Alps as far as the river Frigidus, now the Wippach, and after having ordered Flavian to fortify the Alpine passes, and put the Emperor Eugenius in his rear, he waited for Theodosius. The first lieutenant of Theodosius was Stilicho; Gainas and Alaric commanded the Goths, and Bacurius the Iberians. The engagement took place on the 6th of December, A. D. 394. On the first day Theodosius made a fruitless attack on the troops of Flavian, who defended the passes through which Theodosius was obliged to descend into Italy: ten thousand of the soldiers of Theodosius, and Bacurius, the leader of the Iberians, fell. Stilicho and Timasius, who was likewise a general of Theodosius, advised him to retreat; but in the night the emperor dreamed that he saw the apostles John and Philip riding on horseback at the head of his army, and he resolved to make a fresh attack. Theodosius was aided by treason and defection among the commanders of his opponent, several of whom deserted the ranks of Arbogast, and went over to Theodosius. The army of Eugenius was routed after an obstinate struggle in which Arbogast was successful, till a thunder storm burst from the Alps and drove showers of dust and hail in the faces of his soldiers. Eugenius was made prisoner and put to death. Arbogast fled into the mountains, and after having wandered about during two days threw himself on his sword. (Zosimus, l. iv.

pp. 243. 266. 275. &c., 278. &c., 282. &c., ed. Oxford, 1679; Philostorgius, xi. p. 484—486. ed. Valesius; Jornandes, p. 55. ed. Lindenbrog. Theophanes, p. 60, 61. ed. Paris, calls Arbogast, Artabasdas, and says that he was a native of Galatia, both of which are mistakes. Claudian, in *III. Cons. Honorii*, v. 96. &c., *IV. Cons. Honorii*, v. 72. &c. Claudian's description of the battle on the Frigidus is a tasteless exaggeration, and he surpasses the limits even of poetic licence.)

W. P.

ARBOGAST, LOUIS FRANÇOIS ANTOINE, born at Mutzig in Alsace, in 1759. He was first professor of mathematics in the school of artillery at Strassburg, afterwards rector of the university in the same city, and he died professor of mathematics in the central school of the Bas-Rhin department, at Strassburg, April 8. 1803. He had previously represented that department in the legislative assembly and the national convention, but even in that capacity, he took no part in politics, and confined himself to legislative measures connected with science, or with education and the committee of public instruction, of which last he was one of the chief promoters. (*Biogr. Univ.* the only authority we know of.)

In 1789, he presented to the Academy of Sciences an "Essai sur de nouveaux principes de Calcul Différentiel et Intégral, indépendant de la théorie des infiniments petits, et de celle des limites." This essay was never published, but, by the description given of it in the "Calcul des Dérivations," it seems to have taken the same ground which Lagrange afterwards occupied, the hint being taken in some degree from a previous paper of Lagrange. In 1792 he gained the prize of the academy of St. Petersburg for a memoir on the arbitrary functions introduced by partial integration. This memoir is printed, but has become extremely scarce.

The principal work of Arbogast, and the one which will preserve his name, is the "Calcul des Dérivations," 4to. Strassburg, 1800. This work contains the first use (though not the first suggestion) of that method of using symbols of operation independently of symbols of quantity, which, in its most recent developments, has been called the *Calculus of Operations*. But it is principally devoted to the development of his method of derivations, a generalisation of the derivation employed in the Differential Calculus, by which the development of any function of a polynomial is placed on the same footing, as to organisation, with the development of a function of a binomial by Taylor's theorem. The work is filled with somewhat repulsive details of operation, derived from a very elegant and useful principle. The reader may form an idea of Arbogast's results, though derived in a different manner, from the "Penny Cyclopædia" (article

"Taylor," vol. xxiv. p. 129 — 132.), the "Differential Calculus," (Library of Useful Knowledge, pp. 328—336.), or from Mr. West's posthumous "Mathematical Treatises," Edinburgh, 1838. We are decidedly of opinion that Arbogast's method has been underrated. See the "Penny Cyclopædia," article, "Reversion of Series," vol. xix. p. 437., and also vol. xxiv. p. 131., note; see also the "Differential Calculus," just cited, p. 602. A. De M.

ARBOGASTES. [ARBOGAST.]

ARBO'REO. [ARBORIO.]

ARBO'REUS, JOANNES, a native of Laon in Picardy, became a doctor of the Sorbonne, and published, in the sixteenth century, several theological works which once enjoyed reputation. In regard to the events of his life, Du Pin was not able to learn any thing, except that he had founded in the Sorbonne a perpetual mass to be said annually for the repose of his soul. His published writings are the following:—1. "Theosophiæ Tomi I. II., seu Expositio difficillimorum Locorum Veteris et Novi Testamenti," Paris, 1540, fol. This work is described by Du Pin as useful for the immense mass of citations which it accumulates from the Greek and Latin Fathers, in support of the propositions laid down at the commencement of each chapter. 2. "Commentarii in Ecclesiasten et in Canticum Canticorum," Paris, 1531, 1537, fol., and, with the "Commentarius in Proverbia," Paris, 1553, fol. 3. "Commentarii in Quatuor Evangelistas," Paris, 1529, 1551, fol. 4. "Explanatio in omnes Divi Pauli Epistolas," Paris, 1553, fol. 5. "Commentarius in Proverbia Salomonis," Paris, 1549, fol. 6. "Commentarius ad Epistolas Publii Fausti Andrelini," Cologne, 1507, 1509, 1526, 8vo., Helmstädt, 1662, 8vo. [ANDRELINI.] (Du Pin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*, xvi. 40.; Adelung, *Supplement* to Jöcher, *Allgemeines Gelehrten-Lexicon*.)

W. S.

ARBO'RIO, sometimes, though seldom, written **ARBO'REO**, is the name of an ancient and noble family settled for many ages in Northern Italy. Its members claim a descent from those Arborii of Southern Gaul who were the maternal ancestors of the poet Ausonius. The more recent portion of their pedigree is better authenticated, and is old enough to satisfy a considerable genealogical ambition. Found in the course of the dark ages in Burgundy, they migrated into Piedmont, and were distinguished nobles of Vercelli as early as the twelfth century. In the ages succeeding that time they were usually styled Counts of Gattinara, from the principal lordship which they possessed, lying some miles from Vercelli. The wealth and consequence of the family received considerable accessions in the sixteenth century, through Charles V.'s celebrated chancellor, who was its head; and in more recent times it has become still more wealthy, having ex-

tensive possessions both in Piedmont and in Lombardy. In our own time the chiefs of the house of Arborio di Gattinara take title as Marquises of Brème. Several of its members have been conspicuous enough to be here noticed. (Moreri, *Dictionnaire Historique*.)

W. S.

ARBORIO DI GATTINARA, A'NGELO ANTONIO, was born at Pavia in 1658, and, being devoted to the church from an early age, entered the order of the Barnabites. Having shown ability in public business, and possessing strong family influence, he was appointed by the pope in 1706 to be bishop of Alessandria della Paglia; and in 1724 he was raised to the archbishopric of Turin, being at the same time made the royal almoner. He published some sermons, and a volume of synodical "Decreta;" and in virtue of these works he is placed on the file of Vercellese men of letters by the authors of the "Storia della Vercellese Letteratura." Their labours furnish succeeding biographers with the few details now known concerning his private life. His name, however, has found its way into one chapter in the history of Italy, through the share which he had in one of the most singular political events of his day; namely, the attempt made by Victor Amadeus I. in 1731 to re-possession himself of the throne of Sardinia, which he had abdicated not long before in favour of his son, Charles Emmanuel III. In the secret council which the reigning king summoned hastily to advise him, when his father presented himself and demanded the keys of the citadel of Turin, the Archbishop Gattinara was present. He spoke boldly and firmly, when all the other counsellors sat hesitatingly silent. Denina represents him as having adduced arguments of sound policy to convince the king—doubtless no reluctant convert—that he ought to refuse restitution of the crown to his father; and Botta, after his favourite classical fashion, puts into the archbishop's mouth a long harangue, in which the arguments are rhetorically enforced and illustrated. The historians, however, agree in saying that the orator was merely the organ of other parties, and particularly of the Marquis d'Ormea, the favourite minister of state. The minister availed himself of the respect due to the prelate's venerable age, and of the effect to be anticipated from his known fluency of eloquence, for recommending a measure which had been already determined upon, but which was so far open to cavil as to make the real advisers reluctant to incur the responsibility of being the first to suggest it. The archbishop died in 1743. (*Biographie Universelle, Supplement*; Denina, *Istoria della Italia Occidentale*, lib. xvi. cap. 2.; Botta, *Storia d' Italia sino al 1789*, lib. xxxviii.)

W. S.

ARBORIO DI GATTINARA, GIO-

VANNI MERCURINO, a younger brother of the archbishop Angelo, was born in 1685, at Lucca, where his parents happened to be for a time. Entering the same religious fraternity with his brother, he was appointed to succeed him as bishop of Alessandria. He retained that see till his death, which happened at the seat of his bishopric in 1743. He published several orations delivered on public occasions, and a volume of "Constitutiones Synodales." (*Biographie Universelle, Supplement*.)

W. S.

ARBORIO DI GATTINARA, LUIGI, the second son of Luigi Giuseppe, marquis di Brème, is usually known as the Abbé di Brème. He was born at Turin in 1781. Displaying an early aptitude for literary acquirements, he became one of the most zealous and distinguished pupils of the Abbé di Caluso, then attached to the university of Turin. His sensitive mind was deeply affected by the death of his mother, which happened when he was very young; and he had hardly recovered from this shock, when he was exposed to another yet more severe, from a disappointment in love. In the despondency which these events inspired, he abandoned those scenes of literature and active life in which he was best fitted to shine, and, at the age of twenty-two, obtaining a special dispensation, took priest's orders. But the position of his father at the court of Eugene, the viceroy of Italy, soon tempted him to quit the retirement into which he had thrown himself. He was appointed almoner of the viceroy, and afterwards governor of the viceregal pages. "Thus recalled," says his friend Sismondi, "to the bosom of a brilliant society, he distinguished himself there by his wit, by the gentleness of his character, by his taste for literature, by his talent for poetry." He appears to have given up all thoughts of rising in the church, for which indeed his disposition qualified him but indifferently. "He was sincerely attached," says Sismondi, "to a mild, philosophical, enlightened religion; but the priesthood was ill-suited for him. No man had a more loving heart, no man had more need of family affection." In 1807, he was made a chevalier of the Iron Crown, and received a place in the salaried council of state. On the restoration of legitimacy in Piedmont, the abbé retained for some time his place as governor of the pages; but the establishment was soon dissolved, and he afterwards devoted himself uninterruptedly to his literary avocations, residing principally, like his father, at Milan. There he became the friend of Silvio Pellico, of Counts Porro and Confalonieri, and of those other enlightened men who endeavoured, at the cost of so much suffering to themselves, to make literature the instrument of diffusing sound and liberal opinions on the great questions of social interest. The Abbé di Brème was one of the literary contributors to the

famous Milanese journal called "Il Conciliatore," which, after having struggled for a time against all the obstacles opposed to it, was forcibly suppressed by the Austrian government in 1820. Luigi di Brème did not live to witness this disappointment. His eldest brother, the Marquis di Sartirano, while hurriedly conducting a physician to attend his sick father, was drowned in the river Ticino; and another brother narrowly escaped sharing his fate. The abbé hastened to Turin to take charge of the marquis's orphans; but, falling into a sickness, which was caused or increased by grief and alarm, he lingered for some months, and died in the beginning of the year 1820, in the thirty-ninth year of his age.

The Abbé di Brème is represented as having been one of the most accomplished men of our time. His studies embraced not only the literature of Greece, Rome, and modern Italy, but that of France, Spain, Germany, and England. He studied ardently likewise the Armenian language, in the hope of recovering translations of some of those masterpieces in Greek letters, the originals of which have perished. His views as to the theory of imaginative literature were those of the Romantic school, which he had learned in the course of his German reading, and which he advocated in the treatise that stands second in the following list of his published works.

1. Several occasional poems addressed to the vice-queen of Italy, among which is particularly mentioned a canzone addressed to her in 1811, on her return from the baths of Abano.
2. "Discorso intorno all' Ingiustizia di alcuni Giudizj Letterarii Italiani," Milan, 1816, 4to.
3. "Cenni Storici degli Studii e della Vita di Tommaso Valperga di Caluso," Milan, 1817, 8vo.; a grateful tribute to the memory of his distinguished instructor.
4. "Lettera in Versi Sciolti, a Tommaso Valperga di Caluso," Milan, 1817, 8vo.
5. "Grand Commentaire sur un petit Article, par un Vivant remarquable sans le savoir; ou, Reflections et Notes générales et particulières à propos d'un Article qui le concerne dans la 'Biographie des Hommes Vivants,'" Geneva, 1817. This article of half a page, upon which the abbé (with a testiness inherited from his father) thus thought it worth while to write a commentary of two hundred and twenty-one pages, treats him very scurvily indeed. It describes him as having been a contemptible sycophant of Prince Eugene and his wife, and as having endeavoured, unsuccessfully, to maintain a similar position at court after the restoration. Sismondi says that the principal purpose of the pamphlet was, to render public homage to those patrons to whom the writer had owed so much, and whom he now saw neglected or calumniated.
6. "Istruzione al Popolo sulla Vaccina e suoi Vantaggi," Novara, 1818, 12mo.
7. "Novelle Letterarie," Milan, 1820; a polemical paper directed against articles in

a Florentine periodical. 8. Contributions to the "Conciliatore." He edited also, in 1819, Pellico's "Francesca da Rimini," and the same poet's Italian translation of Byron's "Manfred." (*Biographie Universelle, Supplément*, art. "Brème;" Sismondi, in the *Revue Encyclopédique*, 1820, viii. 477—480.; *Biographie des Hommes Vivants*, i. 475.; *Biographie Nouvelle des Contemporains*, iii. 457.; Mahul, *Annuaire Nécrologique*, ii. 316.; Pellico, *Le Mie Prigioni*, preliminary notices, London, 1834.)

W. S.
ARBORIO DI GATTINARA, LUIGI GIUSEPPE, MARQUIS DI BREME, was born in 1754, at Paris, where his father then resided as ambassador from the court of Turin. In the ancient pedigree of the house of which he became the chief, and in the extensive possessions which belonged to him, both in Piedmont and in Lombardy, the Marquis di Brème possessed claims to court favour which were not likely to be overlooked by the princes under whom his early years were spent. Afterwards his talents for public business, united with a moderation or pliancy of opinions to which his detractors gave a less favourable name, recommended him still more strongly to the revolutionary rulers of Northern Italy.

After having served, while very young, as a subaltern in the Piedmontese army, he devoted himself to diplomacy, and discharged successively, during the years which preceded the revolution, several important missions. In 1782, he was appointed by Victor Amadeus III. to be extraordinary envoy at Naples, after which he became ambassador at Vienna; and in 1791 he represented his sovereign at the disastrous conference of Pilnitz. Returning to Piedmont after having held for a short time the embassy to Madrid, he took part but occasionally in public affairs till the occupation of Piedmont by the French in 1798. He was then sent to France as a hostage, and remained there for more than a year. In 1805, residing at Milan, he became personally known to Napoleon, who, finding him disposed to serve the new imperial government, gave him a place in his council of state, and appointed him commissary-general for the army of Italy, an office which he filled with so much activity as to gain the confidence of the viceroy Eugene. Soon afterwards, accordingly, upon Eugene's recommendation, he was appointed minister of the interior for the kingdom of Italy; and the concurring testimony of friends and enemies shows his administration to have been honest and judicious. Even the author of a history of the kingdom of Italy, which the marquis thought so unjust towards him as to require the publication of a reply, asserts only that he was subservient and over-zealous to such a degree as to disgust Napoleon, when, in 1807, he and the minister came again into personal communication. Shortly after that

time, Vaccari, the former secretary of state, was appointed to the ministry of the interior in room of the Marquis di Brème; who, however, obtained honours of a less responsible kind as amends for his loss of real power. He received the grand cross of the order of the Iron Crown, and was afterwards appointed president of Napoleon's submissive senate. Upon the return of the King of Sardinia to Piedmont, in 1814, the marquis presented himself at the court of Turin. Supported by his known merits as a public servant, as well as by his wealth and rank, and his relationship to the king's adviser the Count Saint Marsan, he was received into the royal favour, and made treasurer of the order of Saint Maurice. His name appears again, but only for a moment, in the history of the Piedmontese revolution of 1821. When Victor Emmanuel abdicated the throne, the Marquis di Brème was one of the fifteen members whom the regent, the Prince of Carignano, nominated as a provisional junta of government; and in the arrangements which were immediately attempted for forming a permanent administration, the marquis was invited to take office as minister for foreign affairs. He declined, however, to accept the perilous honour, and took no part in the short and abortive struggle which ensued. The offer, made in such circumstances, was a proof of his being regarded as a man who would have been acceptable to the party which was for the time predominant; and the revolutionary leaders expressed great disappointment at the want of courage to which they attributed his refusal. The Marquis di Brème had four sons; and, after the death of two of these in 1820, as related in the last article, he retired to the country, and died at his estate of Sartirano, in 1828.

Throughout his whole life he displayed a strong love of literary study and exertion. Having found at Naples, during his embassy there, a translation of Longus's Greek romance of Daphnis and Chloe by Annibal Caro, he edited a small edition of it, printed by Bodoni. He published also several small treatises of his own, chiefly upon abstract questions of social economy, and two pamphlets in reply to historical works, in which his own name had been introduced in a manner with which he was dissatisfied. The pamphlets bear the following titles:—1. "Brevi Osservazioni d'un Piemontese intorno alcune Inezatezze di Quattro Racconti venuti alla luce, sopra l'Attentata Rivoluzione del Piemonte nel 1821," Parma, 1822. 2. "Observations du Marquis Arborio Gattinara de Brème, sur quelques Articles peu exacts de l'Histoire de l'Administration du Royaume d'Italie pendant la Domination des Français, attribué à un nommé Coraccini, et traduites de l'Italien," Turin, 1823, ninety-four pages. (*Biographie Universelle, Supplement*, art. "Brème;" *Biographie des Hommes Vivants*, 252

i. 474.; *Biographie Nouvelle des Contemporains*, iii. 456.; Coraccini, *Histoire de l'Administration du Royaume d'Italie*, Paris, 1823, p. xli. 184.; *De la Révolution Piémontaise*, Paris, 1821 [Santa Rosa], p. 97.; *Précis Historique sur les Révolutions de Naples et de Piémont*, Paris, 1821 [De Maistre], p. 143.; *Revue Encyclopédique*, xxi. 384.) W. S.

ARBORIO, MERCURINO, better known as COUNT DIGATTINARA, exercised an important influence upon public affairs in Germany at the epoch of the Protestant Reformation. He was born at Vercelli in Piedmont, in 1465. Guicciardini's assertion that he was a man of low birth has been repeatedly refuted. He was a son, and became by inheritance the head, of the noble family of Arborio. Mercurino studied law professionally; but from an early age he was immersed in the business of the state; and his reputation as a juriconsult was soon eclipsed by that which he gained as a statesman and diplomatist. His first public employment was in the council of the Duke of Savoy; and while thus engaged he became known, both in his official character and through professional services, to Margaret of Austria, Duke Philibert's wife. That princess, after her husband's death, on receiving from her father, the Emperor Maximilian, possession of her mother's heritage, the duchy of Burgundy, appointed Arborio, in 1507, to be president of the parliament of the duchy. In the course of the next year he was employed by the emperor as a negociator with foreign powers. Thenceforth he continued to be closely connected with the imperial court; and the connection became more intimate after the year 1518, when, partly in consequence of discontents among the Burgundian nobles, ending in an insurrection, he was removed from his place in the administration of that province. The imperial favour which he had enjoyed during the reign of Maximilian was continued, or rather increased, by the emperor's grandson and successor. When Charles V., in 1520, came to Aix-la-Chapelle to be crowned, he appointed the Count di Gattinara to be his chancellor and a member of his privy council; and he also commissioned him to compose and deliver the formal address of thanks to the electors. In no long time the chancellor had acquired Charles's unlimited confidence, which he enjoyed without interruption during the whole remainder of his life. He was consulted and employed in all the most difficult and important emergencies of the emperor's active reign. In 1529 he was the principal agent of Charles in negotiating the treaty of Cambray, and in effecting arrangements with the pope and the other powers of Italy. Indeed, it is said that there was only one important transaction of his time in which he had no share; and the nature of this solitary exception was such as to show strikingly the independence and firmness of

his character. The transaction in question was the treaty of Madrid, settling the terms of the liberation of Francis I. He not only declined taking part in the negotiation of the treaty, but (as Guicciardini asserts) peremptorily refused to affix his official signature to it, alleging that his office did not authorise him to do acts injurious or dishonourable to his master.

In regard to the religious questions of the time, Gattinara's position was one which makes his character peculiarly interesting to Protestant students of history. It is allowed, by historians of all parties, that he was always the advocate of lenient and conciliatory measures towards the Reformers. There does not seem to be direct evidence as to the part he had in the rigorous proceedings against Luther at the diet of Worms, which took place before he had had time to acquire much of Charles's confidence. But he evidently felt himself to be clear of all responsibility for the steps which were then adopted; for, in the subsequent progress of the struggle, we see him again and again referring to the consequences of the edict of Worms, as proving how little good could be done by severity. In direct communications with the papal see, likewise, he insisted on the necessity of summoning a free council of the church, and of using other means for a reform in ecclesiastical constitution and discipline. In short his position is perhaps rightly understood, when he is ranked among those cool spectators of the contest (then so numerous among the more enlightened Catholics, both churchmen and laics), who saw that the time had arrived for sweeping changes, but who conceived that nothing was required beyond a compromise, leaving the foundations of the church unremoved. It is not surprising to find that a person of this character was a friend and correspondent of Erasmus. The German leaders of the Reformation, however, were extremely reluctant to regard the eloquent and powerful chancellor as thus indifferent to the great principles which they held. At several periods in his life they seem to have been willing to think, that he was positively favourable to their views even upon questions of doctrine. Luther, in one of his letters, goes so far as to say, that perhaps God, to help them, had raised up this man to be like Naaman the Syrian, who believed in the Lord of Hosts, although he went in with his master to bow himself in the house of Rimmon.

Whatever may have been the chancellor's tendencies, he never gave way to them so far as either to diminish his favour with his master, or to place himself in hostility to the court of Rome. The emperor continued to heap honours and rewards on him to the last, conferring on him several other lordships in addition to his hereditary possessions. Shortly before his death Pope Clement VII.

sought to attach him to his interests by the strongest ties which were at his command. Gattinara was no ecclesiastic, and had married in early youth. His wife, however, must have been dead in 1529; for he then accepted a cardinal's hat. What effect the scarlet might have had upon his mind, there was not time to determine. He had been in bad health for some time, being afflicted severely with gout, and being carried in a litter to his reception in the college of cardinals. He exerted himself to the utmost in his public duties notwithstanding his bodily sufferings, and set out to accompany the emperor to the diet of Augsburg. The fatigues of the journey brought his disease to a crisis; and he died at Innsbruck in June, 1530, aged sixty-five years.

The reputation of Gattinara as an orator must be received upon the report of his contemporaries. We possess hardly any of his writings. The oration which Guicciardini attributes to him (lib. xvi.) on the treaty of Madrid, will of course be placed to the credit of the historian. His address of thanks to the electors of the Holy Roman Empire for the election of Charles has been preserved in what seems to be a genuine form. It will be found in the memoirs of him by Hane and Gerdes, cited below; being taken from Sabinus's account of the emperor's coronation, in Schard's "*Rerum Germanicarum Scriptores*" (ii. 14.). In the memoirs there are likewise two letters of Gattinara to Erasmus. Adeling gives the two following titles as belonging to treatises of his still existing in manuscript. 1. "*Sommaire Déduction des Querelles que la Maison d'Autriche et de Bourgogne a contre la Maison de France pour le Duché de Bourgogne*," said to be in the library of the cathedral at Dornick (in Holstein). 2. "*Instruction sur les Différens Droits de la Maison de Bourgogne*."

The public events of Gattinara's life, especially those which bear upon the history of the Reformation, are related and commented upon in two memoirs (the first of them very elaborate), both of which, however, are greatly deficient in personal details: 1. Hane's "*Memoria Mercurini Arborei de Gattinara*," first published at Kiel, 1728, 4to., and again in his "*Historia Sacrorum à Luthero Emendatorum*," 1729, 4to. p. 185—220.; 2. Gerdes, "*Historia Evangelii Renovati*," 1744, i. 36. 195—204. sections 19, 82, 83. (Hane and Gerdes, above cited; Moreri, *Dictionnaire Historique*, art. "Arboreo"; Coronelli, *Biblioteca Universale*, art. "Arboreo"; Adeling, *Supplement* to Jöcher, *Allgemeines Gelehrten-Lexicon*, art. "Gattinara"; Sandoval, *Historia del Emperador Carlos V.*) W. S.

ARBORIUS was the family name borne successively, in the third and fourth centuries of our æra, by two distinguished men of Gaul, a father and his son. The merits of neither of the two would demand much

notice in modern times, were it not for their near relationship to one of the most celebrated literary men of their age. From his poetical writings indeed is gathered all the knowledge that has reached us in regard to them.

ARBORIUS, CÆCILIUS ARGICIUS, a wealthy native of Augustodunum (or Autun), lost his estates in the disturbances which harassed the country about the year 264. He then migrated to the Gallic province of Novempopulana, where he took up his residence in the district now marked by the town of Bayonne. There, after having in some measure retrieved his fortunes, he died in extreme old age, having more than completed his ninetieth year. One of his daughters became the mother of the poet Ausonius, who has affectionately commemorated his amiable character, and his reputation for skill in mathematics and astrology. Among the fruits of his study of the stars was a nativity, which he calculated for his poetical grandson, and which the vanity of the boy's mother made known.

ARBORIUS, ÆMILIUS MAGNUS, was a son of Cæcilins, and consequently the maternal uncle of Ausonius. He was born about the year 270, in the district to which his father had removed after his misfortunes. He acquired great celebrity as a pleader, and as a teacher of the theory and practice of eloquence. He taught at Toulouse, afterwards at Narbonne, and practised as a jurisconsult both in Gaul and in Spain. Afterwards he was called to Constantinople by the Emperor Constantine, to undertake the tuition of one of his children; and there, after having increased both his fame and his possessions, he died about the year 335. His body was sent by the emperor to be buried in his native country. No prose works of his survive, to enable us to judge how far he deserved the commendations for oratorical excellence which are lavished upon him by his nephew. Nor is there any good reason for attributing to him a Latin poem of ninety-two lines, in the elegiac stanza, "*Ad Nympham nimis cultam*," which appears, under his name, in Burmann's "*Catalecta Poetarum Latinorum*," lib. iii. p. 691—695., and in Wernsdorff's "*Poetæ Latini Minores*," iii. 217—225. It had previously been inserted in the older editions of Petronius Arbitr, among the erotic poems usually annexed to the "*Satyricon*." The poem is little else than an expansion, but by no means an improvement, of the second elegy in the first book of Propertius.

Both Arborii appear to have been Christians, at least if we are to accept in their favour the testimony of Ausonius, a testimony given incidentally and equivocally, and by a witness who is himself not above suspicion. (Ausonius, *Parentalia*, 2, 3, 4, 5, 6., *Professores*, 16.; *Histoire Littéraire de la France*, tome i. part 2. pp. 58. 97—99.; *Chaufepié*, *Nouveau Dictionnaire Historique*

et Critique, 1750, i. 422.; Wernsdorff, *Poetæ Latini Minores*, iii. 139—141.) W. S.

ARBRISSEL, or, as it is written by some authors, ARBRISSELLES, ROBERT D', the founder of the singular order of Fontevraud, derived his name from the place of his birth. He was born about the year 1047 at Arbrissel, or as it is now called Arbresee, a village near La Guerche, in the diocese of Rennes. His parents were of the middle class. After learning all he could from the provincial teachers, he went to Paris in 1074, and soon afterwards was made priest. In 1085, Silvestre de la Guerche, bishop of Rennes, who was a man of no learning himself but a patron of the learned, invited Robert to his diocese, and employed him in its government. He made him arch-priester and vicar-general. The state of morals at the time among both the clergy and the laity was deplorable. For four years Robert exerted himself with great zeal and success to suppress the scandalous sale of benefices, to break off the incestuous marriages which were then common, to prevent the concubinage of priests, and to extirpate other inveterate vices. But in the year 1089 the bishop died, and Robert was no longer supported by episcopal authority. Feeling the effects of the resentment which his former efforts had excited, he left the diocese of Rennes and taught theology at Angers for two years. Becoming disgusted with the world, and fearing that he could not work out his own salvation amidst its corruption, he went with one companion and buried himself in the forest of Craon, which was towards the confines of Anjou and Bretagne. Here he invented every day some new device to crucify his body. He gave up all delicate food and wine. A sackcloth covered his body, and the bare earth was his bed. Many who went to see him were persuaded to remain and imitate his life. In 1096, Urban II. came to Angers to dedicate the church of St. Nicolas, and hearing of the powerful eloquence of Robert, requested him to preach at the ceremony of the dedication. The effect of the sermon was, that the pope appointed him "apostolic preacher," and permitted him to exercise his priestly office throughout the whole world; and Reginald, the lord of Craon, the day after the sermon, made him a donation of a portion of the forest of Craon, that he might found in it an abbey. Such is the origin of the abbey of La Roë (de Rota). For two years Robert discharged the duties of prior of La Roë; but after that time he began to think that the commission which he had received from the pope prevented him from confining himself to one place. Abdicating his dignity, he went about preaching, followed by numbers of both sexes. There were two other famous preachers who joined Robert d'Arbrissel in his missionary labours; and according

to the testimony of an ancient historian, they made a species of compact with Robert, that he should "take care of the women whom they had converted by their joint labours, while they gave their attention to the men." Robert seems to have possessed an eloquence which was particularly effective with females. At Rouen, he is said to have entered a place of prostitution and to have converted by one exhortation all the prostitutes whom he found there. He founded several monasteries for his converts. The most celebrated was the abbey of Fontevraud in the diocese of Poitiers, on the confines of Touraine and Anjou. The site of this abbey was a valley, covered with thorns and brambles, which was called Fontevraud or Fontevaux. The natives called it Frontevaux. The correct Latin title is Fons Ebraldi. Here Robert at first constructed some huts, but in a short time the abbey contained within one enclosure monasteries for men and women. They were, however, separate buildings. There were three monasteries for females; the principal monastery, which was for virgins, had a church dedicated to the holy Virgin; a second was for widows, who managed the affairs of the whole foundation. It contained separate chambers for the sick persons of both sexes. Even lepers were admitted. The church of this monastery was dedicated to Lazarus. The third monastery had a church dedicated to the Magdalen. In this monastery dwelt the prostitutes whom Robert had converted. They were kept separate from the virgins, not only at Fontevraud, but also in the other monasteries of this order. Robert did not found any new rule for his followers: the order of Fontevraud adopted the rule of St. Benedict. But he introduced a peculiarity, the wisdom of which is doubted even by Roman Catholic writers. The male and female monasteries were all governed by one abbess. Robert had this point, that the males should be subject to the females, so much at heart, that on one occasion, when he thought he was dying, he assembled his male disciples and made them vow again that they would obey the command of the "maid-servants of Christ," and on his recovery he required them to repeat the same vow in the presence of several bishops and abbots. In justification of this ordinance he alleged the example of Christ, who recommended St. John to the Virgin Mary, and ordered that beloved disciple to be obedient unto her as to his own mother. The early practices at Fontevraud are thus described by Baudri. The females occupied themselves with prayer and psalmody; the males were of two classes, laymen and clergy; the laymen laboured for the support of the foundation; and the clergy were employed in the celebration of divine service. Silence was prescribed to all at certain times; they walked with their heads bent and their faces to the ground. Their

founder enjoined upon them poverty, and gave them the title of "the poor of Christ." He himself refused to be called prior or head (dominus); he only kept the name of master (magister), which he had as a doctor of the church. The date of the foundation of the abbey of Fontevraud is probably the year 1101. The institution was confirmed by a bull of Pascal II., dated 26. March, 1106; and again by a bull of Pope Callistus II., dated 15. September, 1119. The singularity of the institution soon engaged multitudes to enter the order. Not long after the death of Robert, the number of the religious of both sexes amounted nearly to five thousand. Fontevraud became at last the most magnificent of all the female monasteries in France. The order was suppressed at the French Revolution. At one time it was divided into four provinces. There were fifteen priories in the province of France, fourteen in the province of Aquitaine, fifteen in the province of Auvergne, thirteen in the province of Bretagne. A description of its condition in modern times is given in the "Voyage Littéraire de deux Religieux Benedictins," 2de partie, p. 1—5., 4to. Paris, 1717; and in the "Voyages Liturgiques" of Moleon, p. 108.

Robert continued to direct the monastery till the year 1104, when he gave up the superintendence and appointed a noble widow, named Hersinde or Hersende de Champagne or de Clairvaux directress (magistra). The title of abbess was given first to Petronille, who succeeded Hersinde, on the 28th of October, 1115. Robert then resumed his missionary life, preaching against the vices of the day, and visiting Fontevraud from time to time. Robert, however, never subjected himself to the abbess of his order. He died at Orsan, a monastery of his order in Berri, probably on the 25th of February, 1117. His body was transported to Fontevraud according to his own request; but his heart was left at Orsan. In 1633, Louise de Bourbon, abbess of Fontevraud, placed his remains in a magnificent marble tomb, on which was inscribed the epitaph which Hildebert, bishop of Mans, wrote in honour of Robert. Six of these verses are as follows:

"Attrivit lorica latus, sitis arida fauces,
Pura fames stomachum, lumina cura vigil.
Indulsit raro requiem sibi, rarius escam,
Guttura pascibat gramine, corda Deo.
Legibus est subjecta caro dominæ rationis,
Et sapor unus ei, sed sapor ille Deus."

The intercourse which Robert held with the female sex gave rise to imputations of which Bayle has taken care to perpetuate the memory in his malicious and sensible article upon the Abbey of Fontevraud. An anonymous attack appeared during the life-time of Robert in a letter which is supposed to have been written by Roscelin, whose errors were condemned in the council of Soissons in

1095. All that is known of this letter is the mention which is made of it in a letter of Abailard to Gawri, bishop of Paris (*Epis.* 21.). This anonymous attack led two men of note, Marbodius, bishop of Rennes, and Geoffroi, abbot of Vendôme, to write to Robert in harsh terms. Geoffroi tells him that he is accused of improper connexion with the women (Goffridi, Abbatis Vindocinensis, *Epistola*, lib. iv. ep. 47., edited by Sirmond, Paris, 1610, 8vo.). Marbodius addresses to Robert similar reproaches, and he accuses him also of "singularity in his conduct, and excess of zeal, particularly in his invectives against bishops and priests," and he exhorts him finally to be more prudent and discreet (Marbodi, Rhedonensis Episcopi, *Opera*, *Epis.* 6, appended to the works of Hildebert, edited by Beaugendre, Paris, 1708, fol.). Some of the disciples of Robert have endeavoured to prove that these letters are not genuine; but they are genuine. The best answer to the charges is conveyed by the facts that Robert's character for piety remained uninjured, and that the Bishop of Rennes and the Abbot of Vendôme showed him marks of friendship afterwards.

Robert d'Arbrissel published no works; but at the abbey of Fontevraud and at other abbeys of this order, there were preserved in manuscript some rules for the males and others for the females, which Robert is said to have prescribed for their conduct. According to these rules, he enjoined them to keep perpetual silence, forbidding them to speak even by signs unless there was necessity. Even the ministers of the altar were not to enter the infirmary of the females to administer the sacraments. The sick were to be carried into the church for that purpose, and some died in consequence.

A life of Robert d'Arbrissel was written soon after his death by Baudri, bishop of Dol. It is to be found in Bolland, ad diem 25. Februarii, with this title: "Baldrici, Episcopi Dolensis, Vita B. Roberti de Arbrissellis." The other life, printed in the same work, p. 608, &c., with the title "Secunda Vita B. Roberti de Arbrissellis, Fundatoris Ordinis Fontebraldensis, Auctore Andrea Magno Priore Fontebraldensi," cannot be trusted, as it manifestly was not written by André, grand prior of Fontevraud, who was a companion of Robert in his travels. Though it is a stupid production, it has been translated more than once into French. (The other authorities which should be consulted are: Mabillon, *Annales Ordinis S. Benedicti*, tom. v. pp. 314. 424.; Mainferme, *Clypeus Nascentis Fontebraldensis Ordinis*, Saumur, 1684—1692, 3 vols. 8vo.; Mainferme, *Dissertationes in Epistolam contra Robertum de Arbrissello*, Saumur, 1682, 8vo.; Cosnier, *Fontis-Ebraldi Exordium*, La Flèche, 1641, 4to. Bayle's account in his Dictionary, article "Fontevraud," has been attacked by several

authors; see among others, the *Dissertation Apologétique pour le Bienheureux Robert d'Arbrisselles*, &c., Anvers, 1701, 12mo.; *Histoire Littéraire de la France*, tom. x. p. 153—170.)

C. J. S.

ARBUCKLE, JAMES, a writer of verses and miscellaneous literature, is said by Watt to have been born in Glasgow in the year 1700; but other authorities make him a native of Ireland, where he is supposed to have kept an academy, and to have died in 1734. In 1719 he published "Snuff; a Poem," Edinburgh, 8vo. It is an attempt at the mock heroic, but displays very little genius or imagination. The best lines are, perhaps, —

"Blest be the shade, may laurels ever bloom,
And breathing sweets exhale around his tomb,
Whose penetrating nostril taught mankind
First how, by snuff, to rouse the sleeping mind."

In the same year he published "Epistle to Thomas Earl of Haddington, on the death of Joseph Addison, Esq." London, 8vo. In 1721 he published "Glotta: a Poem; humbly inscribed to the Right Honourable the Marquess of Carnarvon, by Mr. Arbuckle, student in the University of Glasgow;" Glasgow, 8vo.: an extravagant and exaggerated description of the Clyde. Another of his works is called "Hibernicus's Letters, published in the Dublin Journal," London, 1729. Some of the verses in a collection called "The Edinburgh Miscellany," published 1720, are from his pen. (Campbell, *Introduction to the History of Poetry in Scotland*, p. 183.; Works referred to.) J. H. B.

ARBULO MARGUVETE, PEDRO, a Spanish sculptor of the sixteenth century, of great ability, most probably of the town of Santo Domingo de Calzada in Castile. He appears from his works to have been of the school of Alonzo Berruguete: his design is excellent. From the beginning of 1569 until June, 1574, he was occupied upon the altar and stalls of the choir of the church of Sant' Ascensio in the Rioja in Castile, for which he was paid seven thousand three hundred and eighty-seven ducats. He died at Briones in 1608. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ARBUTHNOT or ARBUTHNET, ALEXANDER, a poet, theologian, and jurist, grandson of Sir Robert Arbuthnot of Arbuthnot in Kincardineshire N. B., is said to have been born in 1538. He studied for some time at Aberdeen, and afterwards went to France, where he received instruction in civil law from Cujacius. He returned to Scotland in 1566, a licentiate of the law, and with the intention of devoting himself to that profession; but he was afterwards induced to take orders in the Protestant church. We find him a member of the general assembly which sat in July, 1568. Thomas Bassandyn was charged before that body with printing a book called "The Fall of the Romane

Kirk," in which the sovereign was called the head of the church, and with having appended to an edition of the Psalms "ane baudie song callit Welcum Fortoun." He was directed to cancel these offensive passages, and to suspend the sale of the former work until it should be examined by Arbuthnot, who was to "report to the kirk what doctrine he finds therein." In 1568, Arbuthnot was appointed principal of the university (now called King's College) of Aberdeen. Nearly at the same time he was chosen minister of the parishes of Logie-Buchan, and Arbuthnot. He was elected moderator of the assembly which met at Edinburgh in 1573. In that and the subsequent year, he took an active share in the efforts to subject the bishops and all other ecclesiastical persons to the jurisdiction and discipline of the general assemblies. He was, however, a moderate man in church politics; and, in the midst of the developments of the rigid presbyterian spirit on the one side, and of the preference for absolute episcopacy on the other, he appears to have been in favour of the mixed polity which was practically the result of these opposing elements. He has been praised by both the Episcopalian and the Presbyterian historians of the Scottish church, and even by Thomas Maitland, a Roman Catholic. In April, 1577, he was again chosen moderator of the assembly, and it is mentioned in the minutes, that, as he had been absent from the previous assembly, a committee was appointed to instruct him as to the state of business. The operations of that and of several of the succeeding assemblies were of the most vital importance to the church. A "Book of Discipline" was then in preparation, for which the assembly desired the sanction of the king and council, and Arbuthnot appears to have been actively employed in connection with its preparation, and to have conducted, on the side of the church, several delicate negotiations with the court. In 1583, he received a presentation to one of the churches of St. Andrew's, but he was prohibited by a "horning" or royal warrant threatening him with the pains of rebellion, from accepting the charge, or leaving Aberdeen. His conduct in the negotiations of the church is said to have been the cause of this arbitrary measure, and it is stated in the "Biographia Britannica," and the other ordinary authorities, that he had given farther offence to the court by editing Buchanan's "History of Scotland." This latter supposition seems to have arisen from the circumstance that the printer of the same name, of whom a notice will be found below, printed Buchanan's work. There is no reason for supposing that Buchanan did not himself superintend the printing of his book, which proceeded at Edinburgh while Arbuthnot was living in Aberdeen. Arbuthnot died on the 17th of October, 1583, before the controversy

as to his translation to St. Andrew's was ended. The only printed work which he left behind him was called "Orationes de Origine et Dignitate Juris," Edinburgh, 1572, 4to. No copy of this work is known to exist; and it has been searched for in vain by Scottish bibliographers. It was the subject of some encomiastic verses by Thomas Maitland, printed in the "Delitiæ Poetarum Scotorum," where there is also an elegy to Arbuthnot's memory by Andrew Melville, in which he is termed "Patriæ lux oculusque." Several vernacular poems, printed in "Pinkerton's Ancient Scottish Poems," (i. 138—155), have, on pretty good evidence, been attributed to Arbuthnot: their titles are "The Praises of Women;" "On Luvie;" and "The Miseries of a Pure (Poor) Scholar." They show considerable harmony of versification, and a purity of feeling not often exemplified by the other Scottish poets of the age. Archbishop Spotiswood, in his "History of the Church of Scotland" (p. 335), says of Arbuthnot: "He was greatly loved of all men, hated of none, and in such account for his moderation with the chief men of these parts, that without his advice they could almost do nothing: which put him in great fashrie, whereof he did oft complain. Pleasant and jocund in conversation, and in all sciences expert, a good poet, mathematician, philosopher, theologian, lawyer, and in medicine skilful; so as in every subject he could promptly discourse, and to good purpose." (Books referred to above; Irving, *Lives of the Scottish Poets*, ii. 169—180.; McCrie, *Life of Melville*, i. 114—117. 205. 281. 473.; *The Booke of the Universall Kirk of Scotland, printed for the Bunnatyme Club*; Mackenzie, *Lives of Scots Writers*, iii. 186—194.; *Miscellany of the Spalding Club*, ii. 56.) J. H. B.

ARBUTHNOT or ARBUTHNET, ALEXANDER, one of the earliest Scottish printers, generally confounded with Alexander Arbuthnot the poet. He printed, together with Thomas Bassandyn, the first edition of the English Bible printed in Scotland. It has the imprint "Printed in Edinbrvgh Be Alexander Arbuthnet, Printer to the Kingis Maistie, dwelling at ye Kirk of feild, 1579." In proposals given in to the general assembly for this work, he styles himself "Merchant Burges of Edinburgh." It appears to have been commenced in 1575, and the printers came under an obligation to charge for each copy no more than "4 pound 13 shill. 4 pennies," Scots money. The general assembly in their dedication of the Bible to the king, speak of Arbuthnot as "a man quha hes taken great paines and trauaile worthie to be remembered in this behalfe." He petitioned the assembly to allow him the services of Mr. George Young, servant or pupil of the abbot of Dunfermline, as a corrector of the press. In 1582, he printed the first edition of Buchanan's "Rerum Scoticarum

Historia," folio, a very elegant specimen of typography. He printed the acts of the parliament of 1584. His mark appears on a poem which has no title-page, but which has the colophon, "Heir endis the first part of the buke of the most noble and vailzeand conquerour Alexander, the great." The sole existing copy of this work is in the possession of Lord Pannure: it has been reprinted for the Bannatyne Club. In the miscellany of that club is printed the inventory of Arbuthnot's effects, prepared in connection with the administration to his estate. It appears from this document that he died on 1st September, 1585. (Books referred to above; McCrie, *Life of Melville*, i. 465—467.; Calderwood, *History of the Church of Scotland*, MS. *Advocate's Library*, v. 67. 108., viii. 27. N. B. This work is in course of being printed by the Wodrow Society.)

J. H. B.

ARBUTHNOT, JOHN. It is rarely that a man attains eminence in a professional pursuit, and yet reaches a greater distinction among his contemporaries as an elegant writer and a wit. Arbuthnot was one of these exceptions to an ordinary rule. He was the son of a clergyman of the episcopal church of Scotland, and is said to have been born at Arbuthnot near Montrose in 1675. He was educated at Aberdeen; and there took his degree as doctor of medicine. His father lost his church preferment through the changes of the revolution; and the young doctor had to push his way in the great world of London. His common scholastic acquirements, in the first instance, gave him bread. The future companion and correspondent of Swift and Pope, of Harley and Bolingbroke, was for some time an obscure teacher of mathematics. In that day the science of geology was built rather upon bold speculation than systematic and patient observation. It was an age of theories of the earth; and the universal deluge was one of the great points of disputation. In 1697 Dr. Arbuthnot took the field against Dr. Woodward, by the publication of "An Examination of Dr. Woodward's Account of the Deluge," &c. The tract brought him into notice. He gradually obtained some professional practice; and the lucky accident of being called in to attend Prince George of Denmark in a sudden illness, he happening to be at Epsom at the same time with the prince, led the way to court honours and rewards. He was appointed physician in ordinary to Queen Anne in 1709; and about the same time was elected a member of the London college of physicians. His attendance upon the queen probably led to his intimate association with the Tory party at court. Never did a government more actively employ the weapons of wit and sarcasm in the direction of public opinion. The great party war of the last days of Queen Anne was fought not

more with parliamentary thunder than with squibs and pamphlets—

"The light artillery of the lower sky."

The ephemeral politics of the day have attained a permanent interest through the talent displayed in these wit-combats. On the 10th of March, 1712, Swift writes to Stella, "You must buy a small two-penny pamphlet called 'Law is a Bottomless Pit.' It is very prettily written." This two-penny pamphlet is now better known by its second title, "The History of John Bull." A second, third, and fourth parts were published in the same year. Swift again says, "I hope you read 'John Bull.' It was a Scotch gentleman, a friend of mine, that wrote it; but they have put it upon me." The Scotch gentleman was Arbuthnot. It is impossible to read this political jeu d'esprit even now without a lively interest. There have been many subsequent attempts to make the quarrels of nations intelligible, and at the same time ridiculous, by assimilating them to the litigations of individuals. Never was the humour of such a design more admirably preserved than in Arbuthnot's delineations of John Bull the Clothier, and Nick Frog the Linendraper, and Philip Baboon the successor of Lord Strutt, and Louis Baboon, who "had acquired immense riches which he used to squander away at back-sword, quarter-staff, and cudgel play, in which he took great pleasure, and challenged all the country." The summer of 1714 saw Arbuthnot living in the sunshine of court influence, soliciting the Lord Treasurer for a place for one, persuading Bolingbroke to bestow a benefice on another, and enlightening Lady Masham upon the claims of his friend Swift to be historiographer to the queen. In a few months the death of Anne put an end to all these prospects of ambition. The party was ruined; some impeached, some driven into exile, all crest-fallen. Arbuthnot, of course, lost his appointment. For some time his natural cheerfulness forsook him; but he soon found content in a little house in Dover-street, in exchange for his residence at St. James'. There is bitterness in the mode in which Arbuthnot first writes to Swift, under the great change produced by the death of the queen: "I have an opportunity calmly and philosophically to consider that treasure of vileness and baseness that I always believed to be in the heart of man." But shortly after he wrote to Pope, "This blow has so roused Scriblerus that he has recovered his senses, and thinks and talks like other men." Arbuthnot appears to have taken to the project of the Scriblerus Club with abundant heartiness; and thus in his misfortunes he looks around for opportunities to make merry with the ignorance of the learned and the follies of the wise: "It is with some pleasure that he contemplates the

world still busy and all mankind at work for him." The great project in which he engaged with Swift and Pope, to write a satire on all the abuses of human learning, would probably, under the most favourable circumstances, have been an abortive scheme. Warburton thus speaks of its failure: "Polite letters never lost more than by the defeat of this scheme, in which each of this illustrious triumvirate would have found exercise for his own peculiar talent, besides constant employment for that they all held in common. For Arbuthnot was skilled in every thing which related to science; Pope was a master in the fine arts; and Swift excelled in a knowledge of the world. Wit they had all in equal measure; and this so large, that no age, perhaps, ever produced three men to whom nature had more bountifully bestowed it, or art had brought it to higher perfection." Arbuthnot contributed towards this project the first book of the "Memoirs of Martinus Scriblerus;" and it is from this contribution that we may principally estimate the correctness of the praise which Warburton has bestowed upon him. Nothing can be more perfect than this fragment. Its very extravagance is the result of profound skill, contrasting and heightening the pungency of the more subtle wit with which the merely ludicrous is clothed. And yet a continuity of such irony and burlesque would probably have been a failure, as far as regarded the success of a satire upon the abuses of human learning. "Gulliver's Travels" was intended as a portion of this satire; yet who enters into the companionship of Mr. Lemuel Gulliver with any desire to find out that beneath the surface of his inimitable narratives is concealed an attack upon some bookman or society of book-men? Arbuthnot wrote to Swift: "Gulliver is in every body's hands. Lord Scarborough, who is no inventor of stories, told me that he fell in company with a master of a ship who told him that he was very well acquainted with Gulliver; but that the printer had mistaken, that he lived in Wapping, and not in Rotherhithe. I lent the book to an old gentleman, who went immediately to his map to search for Lilliput." This, after all, is higher praise than if Arbuthnot had written to his friend that the Royal Society was raving against his description of Laputa.

The reputation of Arbuthnot as a wit is in a great measure traditional. What he has left us is admirable in its kind; but it can challenge no comparison with the more systematic labours of Swift and Pope. We scarcely, indeed, know with certainty what Arbuthnot did write. There is a collection entitled "The Miscellaneous Works of the late Dr. Arbuthnot," which was published at Glasgow, in two volumes, in 1751, but the genuineness of some of these pieces was expressly denied by Arbuthnot's son. It is probable, from the manner in which he speaks

of himself as Scriblerus, that he had a larger share in the planning, if not in the execution, of the several parts of the memoirs and pieces connected with them, than has usually been assigned to him. Dr. Warton gives certain portions to Arbuthnot, "as they contain allusions to many remote and uncommon parts of learning and science with which we cannot imagine Pope to have been much acquainted, and which lay out of the reach and course of his reading." Arbuthnot continued his medical practice almost to the last; and he published, in 1731, "An Essay on the Nature and Choice of Aliments," and in 1733 "An Essay on the Effects of Air on Human Bodies." He died in February, 1735, leaving a son, George, who held an office in the Exchequer, and two daughters. His son John died two years before himself. Arbuthnot had many and warm friends, whom he had won not more by his talents and acquirements than by his benevolent and generous nature. His integrity was as universally recognised as his wit. Among the other works of Arbuthnot are the following:—1. "Tables of the Grecian, Roman, and Jewish Measures, Weights, and Coins, &c.," London, 1705, 8vo., which is still a useful work. It was republished in 1727, in 4to. It was also translated into Latin by Daniel König, and published at Utrecht in 1756, with a preface by Reitz. 2. "An Argument for Divine Providence, drawn from the equal Number of Births of both Sexes," in the "Philosophical Transactions." There is a list of Arbuthnot's works in Watt's *Bibliotheca*. (*Miscellanies* by Pope, Swift, and Arbuthnot; Swift's *Letters*; Pope's *Letters*.) C. K.

ARBUTHNOT, MARIOT, a British naval commander, was born in 1711. In 1746, he attained the rank of commander, and was appointed to the Jamaica sloop, cruising on the home station, with which he took two small French privateers. On 22d June, 1747, he was made post-captain in the *Surprise*, twenty-four-gun frigate. He was afterwards removed to the *Triton*, in which, in January, 1748, he captured *Le Tigre*, a formidable French privateer. In 1759, he commanded the *Portland*, in the fleet which blockaded the French armament which had been collected at Brest for the purpose of attempting a descent on Britain; and the *Marquis de Conflans*, the commander of the armament, was in chase of the squadron to which Arbuthnot was attached, when Hawke intercepted the French fleet, and gained the victory of Belleisle. In 1764, Arbuthnot was engaged in the capture of the *Havannah* by Pocock and Keppel. In 1775 (the peace of 1763 intervening) he was appointed to the *Terrible*, seventy-four, one of the guard-ships at Portsmouth, and in 1775, he resided as a commissioner of the navy in Halifax in Nova Scotia, the only port in America in which, owing to the war, British ships could be re-

fitted and properly provisioned. On the 23d January, 1778, he was promoted to a flag as rear-admiral of the White, and, returning to England, sat in 1779 on the court-martial by which Keppel was tried. In the same year he was promoted to the rank of vice-admiral of the Blue, and sailed on 1st May to take the chief command on the American station. Soon after his arrival he was blockaded in New York by the large force under the command of the Count d'Estaing, and he sailed thence at the commencement of 1780 to co-operate with Sir Henry Clinton in the reduction of Charlestown. He passed the bar on the 20th March, and, the land force having constructed and opened its batteries, he got under weigh with seven frigates, and passed Sullivan's Island under a heavy fire. He has received much praise for having accomplished this operation and anchored under James's Island, with no further casualty than twenty-seven men killed and wounded. The fort on Sullivan's Island, and another on Mount Pleasant having been taken, Charlestown surrendered on the 10th May, when several frigates and other vessels, French and American, were captured. For this service the admiral received the thanks of both houses of parliament. On the 23d January, 1780, Arbuthnot's squadron, when lying at anchor in Gardiner's Bay, Long Island, sustained considerable damage from a storm; the Culloden of seventy-four guns being driven ashore and lost, the Bedford dismasted, and the America driven to sea. On the 16th of March he had a partial engagement off the coast of Virginia with M. de Ternay, the French admiral, who it is said was incited to attack him by the dilapidated condition of his squadron. It is stated that the French line was broken, but a thick haze coming on left the event of the battle doubtful, and the admiral's conduct was the subject of some animadversion by the writers on the naval affairs of the time. He afterwards meditated an attack on Rhode Island, but the French being strongly posted, and some dispute arising between the naval and military force, he contented himself with blockading the enemy's fleet in the harbour. He returned to England in 1781, and arrived at Spithead on 1st August. In 1787 he was made vice-admiral of the Red, and in 1793 admiral of the Blue. He died on 31st January, 1794. (Schomberg, *Naval Chronology*; *Naval History of Great Britain*, vii. 1—9.) J. H. B.

ARC, JEANNE D'. [JEANNE D'ARC.]

ARC, PHILIPPE AUGUSTE DE SAINTE-FOI, CHEVALIER D'. [ARCQ.]

ARCA, DALL'. [NICCOLO DA BOLOGNA.]

ARCADELT, JAMES, whose name is sometimes written Arkadelt and Archadet, was born in Flanders towards the end of the fifteenth or the beginning of the sixteenth century. He was among the most eminent of the celebrated school of musicians that

Flanders at that period produced. About the year 1536 he went to Rome, where he was appointed master of the children in the church of San Pietro di Vaticano, a situation which, however, he soon relinquished. In 1540 he was admitted into the college of singers attached to the pope's chapel; and in 1544 he became chancellor or treasurer of that society, an office which he retained till 1549: after which he entered the service of Charles of Lorraine, duke of Guise, whom he accompanied to Paris, where, probably, he terminated his days. Baini, who says that "Arcadelt's madrigals were among the best of his age," also states in proof of the estimation in which they were held, that "publishers, induced by the profit which they derived from his works, produced many compositions which they falsely ascribed to him." Many of his masses and motets are preserved in the archives of the pontifical chapel. One of his madrigals, "Il bianco e dolce Cigno," will be found in the third volume of "Burney's History of Music," and two others are included in the second and fourth volumes of "Burney's Musical Extracts," in the British Museum. (Baini, *Vita di Palestrina*; Burney, *History of Music*.) E. T.

ARCA'DIO, ALESSANDRO, was first physician of the province of Monferrato during part of the seventeenth century; and wrote several essays in political and moral philosophy, as well as some poems and works on medicine. The chief of them are:—1. "Pietto d'Apollon," Tortona, 1628, 12mo. 2. "Contemplazioni Medicinali sopra il Contagio," Tortona, 1632, 12mo. 3. "Le Mondane Pazzie," Tortona, 1654, 12mo. 4. "Triturationes supra Tres Libros Pronosticorum Hippocratis." 5. "Contemplazioni Astrologiche di predire i Mali Acuti." 6. "Pandora officinalis." (Bonino, *Biografia Medica Piemontese*, i. 369.; Haller, *Bibliotheca Medica*, ii. 600., gives the principal contents of the "Contemplazioni Medicinali," but omits the other works.) J. P.

ARCA'DIO, GIANFRANCESCO, was born at Bistagno in Monferrato about the middle of the sixteenth century, and practised medicine at Savona and at Nizza della Paglia. On the occasion of an epidemic of what he calls malignant pleuritis, which prevailed in the latter place for three months, he proposed bleeding from the foot of the diseased side, in a treatise entitled "De secunda Vena in Pleuritis," Asti, 1609. A physician of the same town named Roseo, wrote an essay against this with the title "De secunda Vena Antilogia," Asti, 1609, which Arcadio answered in his "Discorso sopra l'Antilogia del Roseo," Asti, 1610; a small but learned work. He wrote also "Parafrasi sopra la Medicina Santoriana," Parma, 1618, 12mo.: and two unpublished works by him, on Antimony, and on Man's natural inclination for Art and Science, are preserved in the Turin

library. (Bonino, *Biografia Medica Piemontese*.) J. P.

ARCA'DIUS (Ἀρκάδιος), a native of ANTIUCH, a grammarian. The period when he lived cannot be accurately fixed, but at all events his celebrity was not earlier than A. D. 200. He is mentioned by Suidas as the author of the following works :— Περὶ Ὀρθογραφίας ; Περὶ συντάξεως τῶν τοῦ λόγου μερῶν ; and a lexicon (Ὀνομαστικόν). Of this last Suidas speaks in terms of great commendation. We still possess, under his name, a Treatise on Accents (Περὶ Τόνων or Περὶ Προσφιδῶν) in nineteen books. It is an epitome of a larger work on the same subject, entitled Προσφιδία Καθολική, by Ælius Herodianus, though in the arrangement Arcadius followed his own plan. Two manuscripts of this work were discovered at Paris in the seventeenth century. It was first published by E. H. Barker in 1820, and afterwards by Dindorf in his "Grammatici Græci," vol. i. Leipzig, 1823. (Fabricius, *Biblioth. Græca*, vi. 336. &c.; Barker, *Epistola Crit. ad Boissonad.*, in his edition of Arcadius.) C. P. M.

ARCA'DIUS CHARISIUS, AURELIUS. [CHARISIUS.]

ARCA'DIUS (Ἀρκάδιος), Emperor of the EAST, was the elder son of Theodosius I. the Great, by his wife Flaccilla: he was born in Spain in A. D. 383. He had a younger brother, Honorius, with whom he afterwards divided the Roman empire. The education of the young princes was superintended by Themistius, surnamed Euphrades, the well known orator, who was a pagan, but a very tolerant man with regard to religious differences. Their second instructor was Arsenius, a priest, who was appointed at the recommendation of pope Damasus, and who afterwards died in the Desert of Scethe, in Egypt. The instruction which the royal brothers received was in every respect superior, as the Emperor Theodosius had reserved to himself the superintendence of their education. One day Theodosius unexpectedly entered the room where Arcadius was receiving a lesson from Arsenius, and finding the professor standing with his head uncovered before the young prince, who sat on a chair, with the insignia of the rank of Cæsar on his head (the title of Cæsar having been conferred upon him in his seventh year), the emperor asked the professor how he could forget his own dignity so much as to stand bare-headed before a boy. Arsenius excused himself by saying that he did not dare to sit down in the presence of an imperial person. Theodosius however ordered the priest to cover his head and to sit down, and commanded his son to uncover his head and in future to receive his lessons standing. To give both moral and intellectual training to his children was the object of Theodosius, who used to say that his sons would only be fit to reign when

they had learned to combine piety and wisdom. At an early age Arcadius had a share in the administration of the empire, especially in the department of religion; and the young prince proved by several decisions that he had a good disposition. As an instance, he pardoned those Arians who had burnt the house of Nectarius, the bishop of Constantinople. During the war of Theodosius against the usurpers Eugenius and Arbogast, Arcadius remained at Constantinople. In 395 the title of Augustus was conferred upon him by his father, who died in the same year, leaving Arcadius emperor of the East, and Honorius emperor of the West.

It belongs to the history of Theodosius to point out the reasons which induced him to divide the empire. These reasons must be looked for in circumstances of the highest political importance, for however difficult it was to govern the whole empire, Theodosius must have been aware that even the government of half of it was a task that surpassed the ability of either of his sons. Arcadius was in every respect the opposite of his father. He was a little, ill shaped man; he had an ugly, swarthy face, and a weak constitution; his intellect was feeble, and he was always the tool of others. He cannot be charged with wickedness; but his good qualities were few, and his flatterers could find nothing to praise in the master of the East, except his beautiful handwriting. To this we must add his great attachment to the orthodox religion, for which he has received abundant praise from many ecclesiastical writers.

Before his death Theodosius had appointed Rufinus, the præfect of the East, the guardian of Arcadius, and Stilicho the guardian of Honorius at Rome. Rufinus is generally represented as a man of the worst character, and it is difficult to conceive why Theodosius appointed to such a post an ambitious man, who was detested for his rapacity, and showed by his conduct that his personal aggrandisement was much dearer to him than the welfare of his ward and the empire. Rufinus intended to marry the young emperor to his daughter; and as he was the first man in the empire, he had so little apprehension that his plan could be thwarted that he went to Antioch, after having given orders for the celebration of the marriage immediately after his return. On the day fixed for the ceremony a splendid procession, headed by the eunuch Eutropius, who held the office of grand chamberlain, left the imperial palace for the purpose of fetching the bride and conducting her to the church. Eutropius, however, instead of proceeding to the palace of Rufinus, stopped at the palace of Promotus, where Eudoxia, the beautiful daughter of the Frank Bauto, who was a general in the Roman armies, was residing for the sake of her education. Arcadius had shown that he was not very

fond of the daughter of Rufinus, and no sooner was Eutropius informed of it than he secretly proposed to the young emperor to marry Eudoxia, who well deserved the praise which the artful eunuch bestowed upon her, and the emperor assented to the proposal. The marriage was already concluded while the daughter of Rufinus was still waiting for the wedding procession. As Eudoxia and her relatives belonged to the party of Eutropius, this cunning man soon acquired great influence, which he employed to ruin Rufinus. From the moment of the death of Theodosius, Rufinus had been involved in serious differences with Stilicho, who pretended that the late emperor had intrusted him with the guardianship of both his sons. In order to give weight to his claims Stilicho put himself at the head of that numerous army which had been employed by Theodosius against Arbogast, and advanced towards the frontiers of the eastern empire. He soon received a message from Rufinus, by which he was informed that any further advance would be considered by Arcadius as a declaration of war. Stilicho, with seeming modesty, stopped where he was; but as the army was to be divided between the two imperial brothers, he made this partition, and having put the Goth Gainas at the head of the eastern army, ordered him to advance upon Constantinople, as if he were going to put the army under the immediate orders of Arcadius. When Gainas was near Constantinople Rufinus went out to inspect the army; but no sooner was he within the camp than he was cut down by order of Gainas, who thus executed the secret orders which he had received from Stilicho (27th of November, 395).

The successor of Rufinus was Eutropius, who also became consul, the first eunuch who had ever been raised to this dignity. He proved to be as bad as Rufinus. As to Arcadius, he only changed his master. Eutropius was likewise involved in differences with Stilicho; and in order to secure himself against the open hostility of this powerful general, he excited Alaric to invade Italy, an undertaking which resulted in the downfall of Stilicho and the government of Honorius. Stilicho was declared an enemy of the empire, and such of his estates as were within the limits of the eastern empire were confiscated by order of Eutropius (397), whose rapacity increased with his power. In order to secure himself and his numerous adherents, he persuaded Arcadius to issue an edict, by which all offences against the principal civil and military officers were punished as if they were committed against the emperor. [*Cod. Just. Ad. Legem Juliam Majestatis*, ix. tit. 8.] This edict was an extension of the *Lex Julia Majestatis*, or law of treason, and one of the most tyrannical ever enacted by a Roman emperor. In 397 Tribigildus, the chief of a

body of Goths, who had received lands in Phrygia, rebelled, and made such progress that Arcadius, on the advice of Gainas, sent word to the Goths that he was ready to grant them their claims. It seems that Gainas who from a friend had become the rival of the prime minister, was in secret correspondence with the rebellious Goths, for Tribigildus demanded the head of Eutropius as a guarantee of the emperor's good faith. Eutropius was easily sacrificed, as the empress Eudoxia was jealous of his power. St. Chrysostom made an unsuccessful effort to save Eutropius, who was a protector of the orthodox church; Eutropius was exiled to Cyprus, and put to death in 399. The principal claim of the Phrygian Goths was to be allowed to go back to Europe. When, pursuant to the emperor's permission, they crossed the Bosphorus, and were in the neighbourhood of Constantinople, the secret plans of Gainas became manifest. He demanded for his countrymen the free celebration of divine service according to the Arian creed; and as St. Chrysostom's eloquence prevailed over his claims, he took up arms. But the people of Constantinople massacred part of the Goths, and with the remaining part Gainas escaped by sea. Pursued and defeated by the imperial fleet, he fled beyond the Danube, where he lost his life in a battle against Uldes, the king of the Huns. After the fall of Eutropius the empress Eudoxia had the title of Augusta conferred upon her, and ruled with unlimited power. She contrived the banishment of St. Chrysostom, who died at Comana on his way to Pityus in Colchis (407); but the prelate had so many adherents that his banishment was not effected without a serious struggle with the priests and monks of Constantinople, who, with their partisans, had occupied the principal churches. Some churches, at last, were stormed, and others were burnt by the imperial troops, and the rebels who were not killed were driven out of the capital. Eudoxia died at an early age, in consequence of a miscarriage. One Joannes, according to general opinion, as stated by Zosimus (p. 315.), was the father of Theodosius II., the son of Eudoxia, and the successor of Arcadius.

Arcadius was firmly attached to the orthodox creed, and issued several edicts against the Arians and other heretics. All his household officers were orthodox; and in 396 he ordered that those buildings in which the heretics used to celebrate divine service should be confiscated. This was the origin of the claims and rebellion of Gainas. According to a tradition, which, as Agathias states, was first mentioned by Procopius, Arcadius, feeling his strength decline, made his testament, and appointed Yezdegerd, king of Persia, the guardian of his son Theodosius, and regent of the Roman empire. This tradition is rejected by the best modern his-

torians. Gibbon's account of it is short and concise; and he calls it "a vain tradition of the succeeding age." Tillemont's (vi. 597.) critical investigation of the fact is as careful and sagacious as usual. Arcadius died on the 1st of May, 408. He left three children, Pulcheria, Marina, and Theodosius, who succeeded him; and in 421 erected a splendid column in Constantinople surmounted by the statue of his father. A description and a view of the column is given by Gyllius. The statue was thrown down by an earthquake during the reign of Leo III., the Isaurian (775—780), but the pillar remains. The victories of Theodosius II. are sculptured on it in relief. (Zosimus, v. ed. Oxford, 1679; Cedrenus, i. 574—586. ed. Bonn; Socrates, v. 10., vi.; Theophanes, p. 63—69. ed. Paris; Sozomenus, viii.; Theodoretus, v. 32. &c.; Philostorgius, xi. xii. 1—8.; Gyllius, *The Antiquities of Constantinople*, ed. John Ball, p. 250—254.) W. P.

ARCÆUS, FRANCISCUS, or DE ARCE, was born at Fresno about the year 1494. He practised medicine and surgery with great reputation at Lerin, Fresno, and several other towns in Spain. At Lerin he received an annual stipend as surgeon to the district, and was a magistrate, he says, of the tribunal of the inquisition which was held there. It was probably in the latter capacity that he was sent in 1573 to invite Benedictus Arias Montanus to come to preach in Lerin and its neighbourhood. That theologian resided for four months in Arcæus's house studying surgery under him; and, when he was about to leave, persuaded him to write some of the results of his long experience, which he did in two essays entitled "De recta curandorum Vulnerum Curatione, Libri Duo," and "De Febrium curandorum Ratione." These were first published with a preface by Arias Montanus, and notes by Alvarus Nonnius [ALVAREZ], at Antwerp, 1574, 8vo.; and afterwards at Amsterdam, 1658, 12mo.

Arcæus has been called by some the Paré of Spain; and though he did not effect improvements in surgery at all comparable with those which Ambrose Paré's numerous works did, yet he certainly possessed much of the same power of observation and common sense which distinguished that celebrated man, his contemporary. This is plainly shown by his work on wounds. Unlike nearly all the works of that time it is short and practical: indeed, the notes by Alvarez are added only to make the book more suited to the age, by showing how exactly the practice of Arcæus agreed with the principles of Hippocrates, Galen, and others, which he had been, it seems, accused of deviating from. His only peculiar principle in treating wounds was to avoid the introduction of large tents, or heating thick dressings, and to endeavour by sutures or other means to obtain union

by the first intention whenever it appeared possible. When this was not likely to be accomplished, he used to introduce a small tent (flammula) at the most dependent part of the wound, and endeavour to unite the rest. He often used for dressing wounds a compound of turpentine, gum-elemi, suet, and lard, which is still sometimes called balsam of Arcæus; and the fault of his surgery must have been that though he employed things of this kind less than others before him did, he still used far too many of them: his surgical pharmacopœia is overloaded with ointments for purposes which none of them could serve.

The best part of the work is that on injuries of the head. It contains many well-told cases of severe fractures recovered from, and good general directions for their treatment. Arcæus greatly simplified the means employed, and trepanned much less frequently than his predecessors; so that in this, as in other departments of surgery, he made important steps towards the practice usually followed at the present time. At the end of the books on wounds are four chapters, "De Morbo Gallico;" but neither they nor the book on fevers contain any thing that is important.

Arias Montanus, in his preface, says that Arcæus, when he was with him, though nearly eighty years old, had all the dexterity and energy of a man of forty. Both this preface and the work itself contain interesting facts regarding the state of surgery in Spain in the sixteenth century. Arcæus repeatedly laments the want of good practical surgeons which had existed for forty years in his district; there were plenty, he says, who "with the best of science joined but an obscure experience;" and he implies that the educated medical men of that time gave themselves so entirely to the study of the old writers, that surgery had all fallen into the hands of empirics and barbers. He used, Montanus says, continually to express his wish that his writings might not be translated so as to come within the capacity of these ignorant practitioners; but in spite of this the book on wounds was translated into German (Nürnberg, 1614), Dutch (Ruremond, 1667), and English. The English translation has the title "A most excellent and compendious Method of curing Woundes in the Head, and in other Partes of the Body, with other Precepts of the same Arte, practised and written by that famous man Franciscus Arceus, . . . and translated into English by John Read, Chirurgion," and it was published with "An exact Cure of the Caruncle," and a translation by the same John Read of John Arden's treatise on *Fistula*, London, 1588, 4to. (Arcæus's *Works*, and *Preface by Arias Montanus*.) J. P.

ARCAGA'NIS, and ARCAGENISIUS, two names which occur in Rhazes, and which evidently refer to the same person, who was

a medical writer. To Arcaganis is ascribed a work on diseases, "*Liber Morborum*;" to Arcagenisius one on vomiting, "*De Vomitu*," and another on chronic diseases, "*De Morbis Diuturnis*." It seems probable that both these names are a corruption of the Greek Archigenes [ARCHIGENES]. (Rhazes, *Contin. lib. v. cap. 3.* and *cap. ult.*, lib. vi. cap. 1.; Fabricius, *Biblioth. Græca*, tom. xiii. p. 78. ed. vet.) W. A. G.

ARCAGNA. [ORCAGNA, ANDREA.]

ARCANO, MAURO D', usually called IL MAURO, was one of the most famous among the burlesque poets of Italy in the sixteenth century. He is supposed to have been born about the year 1490. His first Christian name is disputed, some calling him Giovanni, and others, seemingly by mistake, Francesco. He was descended from a noble family in Friuli, from whose castle he derives his name of Arcano; but his life appears to have been spent in dependence. After having been educated in his native province, he emigrated to Bologna, and thence to Rome. There he lived almost constantly afterwards, being successively in the service of the Duke of Amalfi, Cardinals Grimani and Cesarini, and other powerful and wealthy persons of his time. In the celebrated academy of the Vignaiuoli or Vinedressers, of which Berni was the ruling spirit, Mauro was a distinguished member; and he lived in intimate friendship with that witty poet, and with those other men of letters who, in the first half of the century, formed the characteristic style of burlesque poetry called *Bernesque* from its inventor and most successful cultivator. Among the *Bernesque* poets of Italy, Mauro is generally acknowledged to hold the second place; and some of the native critics are not indisposed to prefer his works even to those of his master Berni. The levity of thought, and the obscenity, frequent or rather continual, which we encounter in the writings of the *Bernesque* poets, are in some measure, perhaps, to be accounted for by the fact that almost all of them were effusions of youth. But, after all allowances have been made, the character of the words does contrast strangely with the solid learning and talent possessed by several of the writers, and by the serious part which some such men (Della Casa for example) afterwards acted. The same features, when we regard them as appearing in the person of Berni, are alike discordant with that alleged conversion of him to Protestantism in later life to which attention has been directed by Panizzi and Hallam. The history of Mauro furnishes another link in the chain which, thus oddly, binds together the licentious poets and the religious thinkers of the sixteenth century in Italy. Mauro was the bosom-friend of the unfortunate Aonius Palearius, who, after having survived him for twenty-four years, became one of the

most illustrious victims of the papal Inquisition. The first five of the epistles of Palearius, written when both parties were young, are addressed to Mauro. They are couched in a strain of warm and familiar affection, mentioning, as ties which united the two together, their old friendship and the similarity of their studies. The first of the epistles relates an incident more affecting than honourable to the parties. Mauro having recently left Rome, Palearius, who had accompanied him out of town, describes himself as having found on his return a young female, whom he calls Lucilla, and who is in despair for the departure of Mauro, her lover: she becomes seriously ill, is visited by a physician, and is declared by him to be pregnant. The writer apologises for communicating the distressing intelligence, and exhorts his friend to bear it with his usual firmness of resolution. This story, and a description of his own person which Mauro gives in one of his poems, are almost the only facts we know in regard to his private life or character. There is nothing but allegorical invention (not in all its parts easy to be understood) in the history related by Bocealini, in his usual vein of banter, of the marriage of Mauro to the poetess Laura Terracina, of the dowry of lyrics which she brought him, and of the jealous fit in which he put her to death, stabbing her with one of his own poems, prohibited by the censorship. In the autumn of 1536, Mauro, while hunting the stag, was thrown from his horse into a ditch and broke one of his legs. He was carried to Rome, fell into a fever, and died.

The works of Mauro, besides a burlesque letter printed in two collections of the time, consist of twenty-one "*Capitoli*," or burlesque poems in Italian terza rima, which will be found in the common editions of the poems of Berni and the writers of his school. The comparative merit of productions like these, resting in no small degree upon delicate turns of expression, is best estimated by critics whose native language is that of the poet. The breadth of the humour, however, is not beyond being appreciated by foreign readers; and in the *Capitoli* of Mauro there is much that is exceedingly diverting. The coarseness of several of them, however, is such as to make all minute analysis inexpedient; and indeed the extreme desultoriness which pervades all the pieces would make the task very difficult. The two famous *Capitoli* on the "*Bean*" (*La Fava*), productions resembling in tone the "*Oven*" (*Il Forno*) of Della Casa, are inapproachable for both reasons. The two poems "*In Dishonour of Honour*," the ironical poem "*In Praise of the Friars*," and another "*In Praise of Lying*," are equally characteristic and less objectionable. (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi,

Storia della Letteratura Italiana, vii. 1207. ed. 4to. 1787—1794; Ginguenè, *Histoire Littéraire d'Italie*, ix. 194—199.; Quadrio, *Della Storia e della Ragione d'ogni Poesia*, ii. 558.; Crescimbeni, *Istoria della Volgar Poesia*, i. 348., v. 113.; Aonius Palearius, *Epistolarum*, lib. i. ep. 1—5.; Boccacini, *Ragguagli di Parnaso*, cent. ii. No. 35.) W. S.

ARCA'SIO, GIOVANNI FRANCISCO, was born at Bisagno in the province of Acqui, on the 23d of January, 1712. He went to the university of Turin, where, in addition to jurisprudence, he studied with success the Latin language and antiquities. He was admitted advocate in 1733; and in 1748 appointed by Charles Emmanuel III. of Sardinia, professor of civil law at Turin. He discharged the duties of his office without intermission till a short time before his death, which occurred at Bisagno on the 25th of November, 1791. Arcasio is said to have published several works, but the only one we have seen is his "*Commentarii Juris Civilis*," published at Turin in 1782—4, in eight volumes, 8vo. This work contains the substance of his academical lectures distributed under five heads. The first treats of statutes and decisions on litigated points both of public and private law; the second of personal *status* and the rights of persons; the third of rights in *personam* (or obligations); the fourth of rights in *rem* (the law of property); the fifth of feudal law. A sixth part is announced in the preface—on public law—but omitted. The work shows only a slender acquaintance with the works of the classical Roman jurists; but it evinces a respectable natural talent for classification on the part of the author. (Sketch of Arcasio by Baron Vernazza de Freney in the *Biblioteca Oltremontana*; Senatoris Johannis Francisci Arcasii *Commentarii Juris Civilis, necnon Praelectiones ad idem Jus pertinentes*, Turin, 1782—1784.; *Biographie Universelle*.) W. W.

ARCA'THIAS. [MITHRIDATES VI.]

ARCE, DON CALEDONIO DE, a Spanish sculptor, born at Burgos in 1739. He studied under Fray Gregorio Barambio, became a member of the academy of San Fernando at Madrid, and in 1788 was appointed escultor de cámara to the king of Spain, Charles IV., of whom he executed an equestrian statue in marble, which has been engraved by Don J. D. Salvador Carmona. In 1786 Arce published at Pamplona a work on sculpture, "*Conversaciones sobre la Escultura*." He died in 1795.

JOSEF DE ARCE, a good Spanish sculptor who in 1657 executed the eight colossal stone statues of the four evangelists and four doctors, over the balustrade of the church of the Sanctuary in the cathedral of Seville. There are some other works by him in Seville. He was a scholar of Juan Martínez Montañés. There was a Spanish painter on glass of the name of ARCE, who repaired some windows

in the cathedral of Burgos in 1581. (Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.

ARCE, FRANCESCO DE. [ARCEUS, FRANCISCUS.]

ARCEMBOLDI. [ARCEMBOLDI.]

ARCE'RE, LOUIS E'TIENNE, a priest of the Oratoire, was born at Marseille in 1698. He was for some time professor of the Humanities, and about the year 1743 became perpetual secretary of the Société Royale d'Agriculture at Rochelle, where he continued to reside till his death, which took place on the 7th of February, 1782. At the time of his decease he was superior of the house of his order.

His works are:—1. "*Histoire de la Ville de Rochelle et du Pays d'Aulnis*," 2 vols. 1756 and 1757, 4to. The materials for this work were collected by the Père Jaillot, on whose death in 1749 the charge of the arrangement and preparation of the history devolved upon Arcère. It is distinguished by much research and great precision in the statement of facts. It procured for the author a pension from the province and the title of correspondent of the Académie des Inscriptions et Belles Lettres. 2. "*Eloge Historique du P. Jaillot*," 1750, 4to. 3. "*L'E'tat de l'Agriculture des Romains depuis le Commencement de la République jusqu'au Siècle de Jules-César*," Paris, 1777, 8vo. 4. "*Journal Historique au sujet de la Tentative de la Flotte Anglaise sur les Côtes du Pays d'Aulnis en 1757*," 4to. 5. "*Mémoire sur la Nécessité de diminuer le Nombre des Fêtes*," 1763, 12mo. 6. "*Mémoire sur la Nécessité de diminuer le Nombre et de changer le Système des Maisons Religieuses*," 1755, 12mo. 7. "*Journal Historique de la Prise de Mahon*." 8. "*Mémoire Apologétique de la Révolution de Corse en 1760*." Many other memoirs by him, and also some of his poetical pieces, are inserted in the "*Recueil de l'Académie de la Rochelle*." He gained considerable reputation as a poet, and carried off the prize at the floral games at Toulouse in 1736, 1746, and 1748; at Marseille in 1741, and at Pau in 1743. He formed a collection in five vols. fol., of literary and critical extracts from various journals from 1736 to April 1780, entitled "*Arceriana*," and which is deposited in the library of the Oratoire at Marseille. He was for some time occupied in preparing for publication a Turkish, Latin, and French dictionary, compiled by his uncle Antoine Arcère; but was obliged to abandon the work by the failure of his sight and his advanced age. He bequeathed the manuscript to the Bibliothèque du Roi." (Quérard, *La France Littéraire; Biographie Universelle*.)

J. W. J.

ARCESILA'US (Ἀρκεσίλαος). There were four or five Greek artists of this name. Diogenes Laertius mentions a sculptor Arcesilaus, the son of Aristodicus, who made a statue of

Diana upon which were written some verses by Simonides. Sillig conjectures that he may have been the contemporary of Simonides, which would fix his time to about 500 B. C.

Pliny mentions a painter of Paros of this name who was one of the first painters in encaustic. He appears to have been contemporary with Polygnotus of Thasos, who lived in the early half of the fifth century before Christ.

Athenæus mentions an Arcesilaus as one of the masters of Apelles.

Another painter of the name of Arcesilaus or Arcesilas, the son of the sculptor Tisicrates, is noticed by Pliny. Tisicrates was the pupil of Lysippus, and Arcesilaus lived therefore about 300 B. C. He was probably the painter of the picture of Leosthenes and his sons which Pausanias mentions as painted or preserved in the Piræus.

There was also a sculptor of this name who distinguished himself at Rome in the last years of the republic. He was the friend of Lucius Lucullus, and his models or sketches, says Varro, sold for more than the finished works of other artists. An unfinished statue of Venus Genetrix by him was placed in the forum of Julius Cæsar; he left also unfinished, through death, a statue of Felicity, which he was making for Lucullus, and for which he was to receive H-S LX. mill. or 6,000,000 sesterces, upwards of 53,000*l*. Varro possessed by Arcesilaus a group out of a single piece of marble, of some winged Cupids playing with a lioness; and Octavius, a Roman citizen, paid him a talent for a model in plaster of a bowl or drinking cup. Sillig supposes with Hardouin that this Arcesilaus is the Archesita, mentioned by Pliny a little above, where he speaks of Arcesilaus, who made some centaurs bearing away nymphs. (Diogenes Laërtius, iv. *Arcesilaus*, 45.; Pausanias, lib. i. c. 1.; Pliny, *Hist. Nat.* xxxv. 45., xxxvi. 4.; Athenæus, x. 420. D.; Sillig, *Cat. Artificum*.) R. N. W.

ARCESILA'US (Ἀρκεσίλαος). Four kings of Cyrene bore this name.

ARCESILAUS I. was the son of Battus I. He succeeded his father B. C. 591, and reigned sixteen years. (Herodotus, iv. 159.)

ARCESILAUS II. surnamed CHALEPUS (Χαλεπός) on account of his morose and obstinate temper, was the son of Battus II. The time when he ascended the throne cannot be accurately fixed, but it was probably about B. C. 555 or 560. Dissensions broke out between him and his four brothers, Perseus, Zacynthus, Aristomedon and Lycus, who all left Cyrene and founded Barca. They at the same time incited the subject Libyans to revolt from the Cyrenæans. Arcesilaus marched against the Libyans, who at first retreated before him, but afterwards they hazarded a battle, in which the Cyrenæans were defeated with the loss of seven thousand men. At the end of a reign of about ten years Ar-

cesilaus was either poisoned or strangled by Learchus, who, according to Herodotus, was his brother, according to Plutarch, only a faithless friend. Learchus seized upon the kingdom, under pretence of preserving it for the youthful Battus, the son of Arcesilaus, but, through the contrivance of Eryxo, the widow of the murdered king, Learchus was assassinated by her brother Polyarchus. (Herodotus, iv. 160.; Plutarch, *De Virtut. Mul.* ii. p. 260.; Polyænus, *Strateg.* viii. 41.; Stephanus Byzant. sub. voc. Βάρκη, p. 211.)

ARCESILAUS III. son of Battus III. and Pheretime, succeeded to the throne about B. C. 530. During the reign of his father the kingly prerogatives had been greatly curtailed through the constitutional alterations introduced by Demonax of Mantinea. Arcesilaus attempted to recover them, but his endeavours only excited an insurrection, which compelled him to fly from Cyrene. He took refuge in Samos, where he collected an army, by means of which he recovered his kingdom, and, unmindful of an oracle which had been delivered to him at Delphi, proceeded to take a merciless revenge on the authors of his late disasters, many of whom fled from their country. When Cambyzes made himself master of Egypt, Arcesilaus made a voluntary submission to him, partly through fear, partly in hopes that by his assistance he might establish himself more securely on the throne. It was probably in consequence of the indignation excited by this proceeding, as well as by his cruelty towards his revolted subjects, that he found his position in Cyrene unsafe. He accordingly quitted the city, leaving the government in the hands of his mother Pheretime, and took refuge with his father-in-law, Alazir, king of Barca. Here he was assassinated with Alazir by some Barcæans and some fugitives from Cyrene, about B. C. 514. Pheretime, with the aid of an army sent to her assistance by the satrap of Egypt, exacted a cruel vengeance for the death of her son. (Herodotus, iii. 13. 91., iv. 165. 167. 200—202.; Polyænus, viii. 47.)

ARCESILAUS IV. was the eighth (Pindar, *Pyth.* iv. 65.) and last king of Cyrene. In the thirty-first Pythiad (B. C. 466), he gained a victory in the games, which is celebrated by Pindar in the fourth and fifth Pythian odes. Pindar praises his courage, abilities, eloquence, and decision, but remonstrates with him on his severity towards his political opponents. He had endeavoured, by the aid of mercenary troops, to extend the limits of his prerogatives, and had driven into exile several who opposed his designs. Among these was his kinsman Damophilus, for whom Pindar interceded, beseeching the king to restore the exile to his country, and exhorting him to adopt milder measures. This advice, however, Arcesilaus does not seem to have followed. In order to provide a place of re-

fuge in case he should be driven to extremities, he founded the colony of Euesperidæ or Hesperidæ (Berenice). According to the scholiast on Pindar (*in tit. Pyth.* iv. p. 342. ed. Boeckh), Arcesilaus was assassinated by the Cyrenæans, about B. C. 431. After his death republican institutions were established in Cyrene. (Boeckh, *Explic. ad. Pind.* p. 265. f.; Schol. on Pind., *Pyth.* iv. 467. p. 372., v. 33. p. 379.; see also a work by J. P. Thirge, entitled *Res Cyrenensium*, ed. S. N. J. Bloch, Copenhagen, 1828.) C. P. M.

ARCESILA'US or ARCE'SILAS (Ἀρκείλαος), a Greek philosopher, the founder of the New, or, as it is called by some, the Middle Academy. He was born at Pitane in Æolia, B. C. 316. His father's name was Scythes or Seuthes, and he was the youngest of four brothers, of whom two only were by the same mother. On the death of his father his eldest brother Mœreas became his guardian. His first instructor was his fellow-citizen Autolyceus, with whom he made a journey to Sardis. His guardian wished him to study rhetoric, and he applied himself to it for some time with considerable success; but philosophy had greater attractions for him. His brother Pylades assisted him, unknown to Mœreas, in making his way to Athens, a service of which Arcesilaus made a substantial acknowledgment in his will. He was taught music by an Athenian named Xanthus. He first studied philosophy under Theophrastus, but left him and joined the Academic school, and, with Crantor and Zeno, was a hearer of Polemo. With Crantor he lived on terms of great intimacy. He likewise studied under Hipponicus the geometer, and made himself acquainted with the subtleties of the Megaric and Eretrian schools, which he studied under Diodorus and Menedemus. According to Numenius (Euseb. *Præp. Evang.* xiv. c. 9. p. 729.) he was not only an imitator but a disciple of Pyrrhon. He also applied himself with some success to poetry. Two epigrams by him have been preserved by Diogenes Laertius (iv. 30. 31.). Respecting the time when he established his school, Mr. Clinton (*App. to vol. ii.* p. 367. note *b*) has a discussion, and sums up the results of his investigations thus:—"It appears then probable that Arcesilaus established his school after the death of Crantor; that from this period he was the rival of Zeno and Epicurus, and that Polemo and Crates, strictly speaking, had no successors; that the Old Academy expired with them, and was superseded by the school of Arcesilaus, which had been already founded in their lifetime."

In his manner of teaching, Arcesilaus revived the Socratic method. Without propounding any dogmatic principles of his own, he encouraged those who asked questions of him to state their own opinions, which he then proceeded to discuss with great acute-

ness, maintaining alternately both sides of the argument. He is said to have possessed considerable dialectic skill, great oratorical talents, with a pleasing and graceful style of speaking, remarkable felicity of invention and powers of persuasion, and to have shown great ingenuity in the way in which he met objections and adapted his arguments to the matter in hand. He was fond of speaking in a sententious style, and was noted for the keenness and pointedness of his replies (by which he had attracted notice before he was seventeen), and for the asperity of his rebukes. His school was much resorted to. As a man his character was held in high esteem. He is said to have been of an amorous disposition, and somewhat addicted to the pleasures of the table. He made a liberal use of his wealth, and several instances of his generosity are recorded by Diogenes Laertius. Besides some property at Pitane, which his brother Pylades managed for him, Crantor at his death had bequeathed to him his property, amounting to twelve talents, and he received large presents from Eumenes, king of Pergamus, the son of Phileterus. He lived on terms of intimacy with Hierocles, the commander of the garrison in Munychia and Piræus, but refused to have any intercourse with Antigonus Gonatas. Generally speaking, he kept aloof from political affairs. He was, however, on one occasion sent as ambassador to Antigonus, but did not succeed in accomplishing the object of his mission. He died in his seventy-fifth year, according to Hermippus (*Diogenes Laert.* iv. 44.), in consequence of excessive drinking. He bequeathed all his property to his brother Pylades. For greater security he made three copies of his will, of which he deposited one copy at Eretria in the hands of Amphicritus, another with some of his friends at Athens, and the third with Thaumantias, his near kinsman. He was never married, and left no children. Lacydes succeeded him as president of the Academy in B. C. 241.

Arcesilaus committed none of his philosophical doctrines to writing; and as his example in this respect was followed by his successor Lacydes, it would appear that the accounts of his doctrines which were current among the ancients must have been derived chiefly from tradition and the writings of his adversaries, among whom Chrysippus holds the chief place. They should be received therefore with some caution. According to Cicero (*Academ.* i. 12., *De Orat.* iii. 18. § 67.) the result of his philosophy was a complete scepticism, for he denied the possibility of knowing anything, not even excepting what Socrates conceived himself to have established, "that he knew nothing;" and he maintained not merely that a wise man would never follow any opinion, but also that he would never assent to one; and from Eu-

sebius (*Præp. Evang.* xiv. 6.) he would seem to have taken a kind of pride in professing that he did not know what the good and the bad, the beautiful and the ugly, were in themselves. The position he occupied as the antagonist of the dogmatism of the Stoics probably not merely helped to modify his own opinions, but caused them from the contrast to appear more sceptical than they really were. According to Sextus Empiricus (i. 234.) he taught his more advanced scholars the doctrines of Plato, of whom he was a great admirer, and whose writings he studied with diligence. It is not unlikely, as Ritter (*Gesch. der Philosophie*, iii. 676.) remarks, that, like many others, he was unable to find in them any certain principles of knowledge, and looked upon the doctrines of Plato in the light of ingenious conjectures. Hence Cicero says that the chief deduction he drew from them was, that neither the senses nor the mind furnished the means of arriving at the perception of any certain truth. Not that he denied the existence of truth, and of an essential difference between it and falsehood, he denied only the possibility of arriving at the knowledge of it. The utmost that could be asserted of any doctrine was, according to him, that it was probable. He appears to have combated most zealously the doctrine of the certainty of sensuous perception, and the Stoic theory of convincing conception (*φαντασία καταληπτική*). He does not seem to have applied himself so diligently to the refutation of the position, that it is possible to attain to knowledge by means of the reason; he contented himself with pointing out the contradictions existing between the various philosophical theories that had been propounded. He, however, restricted his scepticism to philosophy and science, though his antagonists held them to be essentially subversive of morality. He held that if the laws and maxims by which men generally regulated their conduct afforded no certain knowledge, they yet contained in them what was probable, and taught that in the choice of the good and the rejection of the bad the wise man would follow probability (*Sext. Emp. adv. Math.* ii. 158.), and act according to the usual estimation of what is good or bad, regarding a strictly scientific knowledge of its essence and principles as unattainable. (Fabricius, *Biblioth. Græca*, iii. 162.; Brucker, *Hist. Philosoph.* i. 746.; Brodeisen, *De Arcesila Philosopho Academ.* comm. p. i. Alton. 1821; Tennemann, in Ersch and Gruber's *Encyclopædie*, sub. voc. "Arkesilaos.") C. P. M.

ARCET, JEAN D', was born at Douazit, in the present department of Landes in France, on the 7th of September, 1725. He received his early education at the college of Aine, where he was distinguished for the ardour with which he pursued his various studies. His father, who was a ma-

gistrate in the district of Douazit, wished, as he was his eldest son, to educate him in such a manner that he might fill his own position, and for this purpose he was sent to study at Bordeaux. It was here that a taste for natural science was developed in young D'Arcet, in which, when it became known to his father, he forbade him indulging, on pain of being disinherited. But such was his devotion to science that he ran the risk of being forever driven from his home, rather than give up his favourite pursuits. His father kept his word, and without friends and without money, D'Arcet had recourse to teaching the children of the lower classes Latin, to enable himself to pursue his studies. He, however, soon made friends, and became acquainted with Roux, who was then a young man. Roux subsequently introduced him to Montesquieu, who appointed him tutor to his son. In 1742 he came to Paris with Montesquieu, and from the position of tutor in his family became his intimate friend. D'Arcet's mind was similarly constituted to that of Montesquieu, and he is said to have assisted him in his literary labours, more especially in his work "*De l'Esprit des Loix*." Montesquieu died in the arms of D'Arcet, and committed to his charge the care of his manuscripts, as he suspected they would be made an improper use of by those who were interested in misrepresenting his religious opinions.

After the death of Montesquieu, D'Arcet devoted himself to the study of the medical sciences, and more particularly chemistry, and took his degree of doctor in the faculty of medicine in Paris in 1762. He, however, did not practise medicine but gave up most of his time to chemistry. He became the friend of Rouelle, who was then professor of chemistry in the college of Paris, and was labouring to promote the doctrines of Stahl. Rouelle recommended him to the Comte de Lauraguais as his assistant in applying the principles of chemistry to the arts. Lauraguais, although he spent much of his fortune and time on the pursuit of science, held a command in the army, and war having broken out, he was called to Germany, whither he was followed by D'Arcet, who on his return published an account of his expedition, with observations on various subjects of scientific interest. Being once more in his laboratory, D'Arcet devoted himself to study the manufacture of porcelain, and having made analyses of the best specimens from China, Japan, and other parts of the world, he at last succeeded in producing a porcelain equal to that from other countries. These analyses led him into a long course of experiments on the properties of minerals, and the result of his labours was published in two Memoirs in 1766 and 1768 entitled "*Mémoires sur l'Action d'un Feu égal, violent et continué pendant plusieurs Jours sur un grand Nombre de Terres, de Pierres, et Chaux*"

Métalliques essayées pour la plupart telles qu'elles sortent du Sein de la Terre," Paris, 8vo. These memoirs were an important contribution to chemistry, and detailed the result of the most extensive series of experiments that had been made upon the analysis of minerals by the agency of heat. In 1772 he published some further analyses of minerals, with the title, "Expériences sur plusieurs Diamants et Pierres Précieuses," Paris, 8vo. In this work he first announced the perfect combustibility of the diamond. Newton had inferred from the refractive power of the diamond that it was combustible; Boyle and others had partially succeeded in burning it, but D'Arcet seems to have been the first who perfectly performed this interesting experiment.

D'Arcet married in 1771 a daughter of Rouelle, who had died the year before. In 1774 he made a visit to the Pyrenees, and examined the structure and mineralogical character of these mountains. On his return he was appointed to the chair of chemistry in the College of France, and as an inaugural discourse, gave an account of his labours in the Pyrenees. This discourse was delivered in French, and is said to have been the first in the college in which the custom of reading such discourses in Latin was broken through. On the death of Macquer, D'Arcet was appointed director of the Sèvres manufacture of porcelain at Sèvres, and elected a member of the Academy of Sciences. He also succeeded Gillet as inspector of the public mint, and was inspector of the tapestry manufacture of the Gobelins. In this latter manufacture he suggested several improvements as well as in that of porcelain. He was a member of many of the committees of inquiry appointed by the Academy of Sciences, and assisted in drawing up the reports on Mesmerism, the State of the Hospitals of Paris, and others, and contributed many memoirs to the transactions of the Academy of Sciences. In conjunction with Lelièvre and Pelletier he furnished many reports to the "Journal des Mines," and also contributed many articles to Roux's "Journal de Médecine."

D'Arcet narrowly escaped the guillotine during the reign of terror. The Duke of Orleans had been his patron, and this was sufficient to render him "suspect." The order was signed for his arrest, but through the bold defence set up for him by Fourcroy, the chemist, who was then a member of the convention, he was saved. He died on the 12th of February, 1801. He left behind him two daughters and a son, who is still living, and is well known for his writings on chemistry.

In addition to the works referred to, Quérard gives the following:—"Ergo omnes Humores Corporis, tum Excrementi tum Recrementi ex Fermentatione produuntur," Paris, 1762, 8vo. "Histoire de la Maladie de M. D'Hérincourt," Paris, 1778, 8vo.

"Lettre sur l'Anti-Venerien d'Agironi," Paris, 1772, 8vo. "Rapport sur l'Electricité dans les Maladies Nerveuses," Paris, 1782, 8vo. "Instruction sur l'Art de séparer le Cuivre du Métal des Cloches." He was the inventor of a metallic alloy which sometimes bears his name; it melts in boiling water, and has been employed in making stereotype plates. (*Précis Historique sur la Vie et les Travaux de Jean d'Arcet, par Michel J. J. Dizé; Quérard, La France Littéraire.*) E. L.

ARCHA, R. ELIEZER BEN ISAAC (ר' אליעזר בן יצחק ארחה), who is called by Bartolucci Eliezer Aben Archa, a Jewish physician and rabbi of Hebron in Palestine, of whom little is known except that he is cited with great praise by R. Abraham ben Samuel Gedalia in his Commentary on the Jalkut. De Rossi says that he is the author of many works which have never appeared in print, among which are a Commentary on the Medrash Rabba, another on the En Isreal, besides "Sheeloth Uteshuvoth" ("Questions and Answers" on the Law), and Discourses. Of the time at which he lived and wrote we find no record. (De Rossi, *Dizion. Storico-degl. Aut. Ebr.* i. 58.; Bartolocci, *Biblioth. Mag. Rabb.* i. 184.) C. P. H.

ARCHADET. [ARCADELT.]

ARCHAGATHUS (Ἀρχάγαθος), an ancient Greek physician and surgeon, who is said by Cassius Hemina to have been the first foreigner who endeavoured to introduce the systematic practice of medicine among the Romans. He was apparently a native of Peloponnesus, and his father's name was Lysanias; he came to Rome in the consulship of L. Æmilius Paullus and M. Livius Salinator, B. C. 219. His arrival is said to have pleased the people at first amazingly; the "Jus Quiritium" was bestowed upon him, and a shop (*taberna*) to serve him for a surgery was bought for him at the public expense in one of the most frequented parts of the city. His mode of practice, however, was so much more severe than what the people had before been accustomed to (being, apparently, almost entirely surgical, and consisting chiefly, as far as we are told, in the free use of the knife, and of either the actual or potential cautery), that they soon became disgusted with him; and whereas they had at first called him "Vulnerarius," or "the Healer of Wounds," they now changed his name to "Carnifex," or "the Executioner." They even entertained a prejudice against the profession generally, and hence perhaps arose in some degree the low estimation in which physicians were for a long time held among the Romans. Celsus mentions a plaster, "quæ ad auctorem Archagathum refertur," probably meaning this same person, as no other physician of this name (as far as the writer is aware) is mentioned by any ancient author. (Pliny, *Hist. Nat.* lib. xxix. cap. 6. ed.

Tauchn. ; Celsus, *De Medic.* lib. v. cap. 19. § 27. p. 242. ed. Argent.) W. A. G.

ARCHAGATHUS. [AGATHOCLES.]

ARCHAGILLI'SIUS, the corrupted name of a physician quoted by Rhazes, who wrote a work on chronic diseases, "*De Morbis Diuturnis*," and who may perhaps be the same person as Arcagenisius, that is Archigenes. (Rhazes, *Contin.* lib. viii. cap. 1. ; Fabricius, *Biblioth. Græca*, tom. xiii. p. 79. ed. vet.) W. A. G.

ARCHDALE, JOHN, was the author of a curious tract published in 1707, entitled "A New Description of that fertile and pleasant Province of Carolina ; with a brief Account of its Discovery, Settling, and the Government thereof to this time." That province had been granted by Charles II. to the Duke of Albemarle and a few other noblemen, who endeavoured to settle it ; one ostensible object of their patent being the introduction of Christianity among the natives. The colony was, however, so mismanaged that in 1694 the governor, named Smyth, wrote to England to state that it was impossible to settle the country, unless one of the proprietors would go from England, with full power for the redress of grievances. In this emergency Lord Ashley was chosen ; but as he declined the office, Archdale, who was also a proprietor, was appointed governor. He entered upon the government on the 17th of August, 1695, and, by a judicious spirit of conciliation, he soon brought the province into a peaceable and prosperous state ; after which he returned to England, leaving the government in the hands of a person named Blake, who subsequently became a proprietor. A few years after Archdale gave up the government the province again became disturbed, in a great measure owing to the jealousy existing between the high churchmen and the dissenters ; and this circumstance led to the publication of his pamphlet, which presents a singular picture of the state of the British American colonies at the commencement of the eighteenth century. It is the only authority with which we are acquainted for the personal history of Archdale. J. T. S.

ARCHDALL, REV. MERVYN, A. M., is said to have been born at Dublin in 1723. From the "Introduction" and title-page to his principal work, he appears to have been formerly domestic chaplain to Dr. Pococke, bishop of Ossory and Meath, and, at the date of its publication, in the year 1786, chaplain to the Right Honourable Francis-Pierpoint, Lord Conyngham, and a member of the Royal Irish Academy. Observing the want of a work which should occupy the same place in the antiquarian history of Ireland as the "*Monasticon Anglicanum*" in that of England, and that what little had been done by Ware towards what he terms an "*Irish Monasteriology*" was a mere outline or skeleton, Archdall, encour-

raged and assisted in the first instance by Dr. Pococke, laboured industriously for many years in collecting materials for supplying the deficiency. Having done so, he was compelled to abridge and epitomise the original documents ; because, if printed at length, they would have filled at least two folio volumes, the publication of which would have involved an expense far greater than the fortune of a private clergyman could sustain. At length, in the year above mentioned, he produced the fruit of his labours, in a quarto volume of more than eight hundred pages, entitled "*Monasticon Hibernicum* ; or, a History of the Abbeys, Priories, and other Religious Houses in Ireland," and containing also memoirs of their founders, benefactors, and abbots or other superiors, and an account of the disposal of their possessions after their suppression, and of the then present state of their ruins. The work is illustrated with a map of Ireland, and eighteen plates, representing the habits of the several religious and military orders treated of. The arrangement of the book is convenient ; the counties themselves, and the several foundations in each county, are arranged alphabetically : there is also an index of the names of places, but not of the names of persons. In 1789 Archdall published, in seven volumes, octavo, a revised edition of Lodge's "*Peerage of Ireland*," upon which, he states in the advertisement, he had been occupied four years, confining himself to genealogical inquiries, because he confesses an almost total ignorance of the science of heraldry. He then described himself as rector of Slane, in the county of Meath, where he died, on the 6th of August, 1791, at the age of sixty-eight, according to the "*Scots' Magazine*," which agrees with the date of birth as above stated, or in his sixty-fifth year according to the "*Gentleman's Magazine*," where it is erroneously stated that he died in Scotland. (*Works*, as above ; *Scots' Magazine*, liii. 415. ; *Gentleman's Magazine*, lxi. 780.) J. T. S.

ARCHDEKIN, or ARSDEKIN, RICHARD, was born in the county of Kilkenny about the year 1619, and admitted into the society of Jesuits at Meehlin in 1642. At the time that Southwell wrote the biographies of the Jesuits, in 1676, Archdekin had been for six years professor of the classics, for five of philosophy, and for fourteen of moral and Scriptural theology, partly at Louvain and partly at Antwerp. He died at Antwerp on the 3d of August, 1693, according to Foppens. In the edition of Moreri published in 1759, his life is given twice, once under Archdekin, and a second time under Arsdekin, and in one article his death is stated to have taken place in 1690, in the other in 1696, but the authority of Foppens, who is followed by Paquot, may be considered decisive against either date. It may be remarked that both forms of his name are adopted by Archdekin

in his own title-pages, and that he had a third, that of Mac-Gillacuddy.

The works of Archdekin are—1. “Of Miracles, and the new Miracles done by the Relicks of St. Francis Xavier, in the Jesuits College at Mechlin,” Louvain, 1667, 8vo., in English and Irish. This very scarce book is supposed by the Rev. C. Anderson to be the first ever printed in the two languages in conjunction. 2. “Præcipuæ Controversiæ Fidei ad facilem methodum redacta,” Louvain, 1671, 8vo. At the end of this volume, which is a summary of theology, is usually found “Vitæ et Miraculorum Sancti Patricii Hiberniæ Apostoli Epitome cum brevi notitiâ Hiberniæ et Prophetiâ S. Malachiæ,” a life of St. Patrick, with a short notice of Ireland and the prophecy of St. Malachi respecting the succession of the popes, printed in the same year at the same place. The “Controversiæ Fidei” had a wonderful success. A few copies of the work which found their way to the university of Prague were received with such enthusiasm that some transcripts of the whole were made for the use of the students; and in 1678 the book was reprinted, without the knowledge of the author, at the university press. The third edition, which was printed at Antwerp with the author’s corrections and additions, was followed by a fourth and fifth at Cologne and Ingolstadt; and the sixth, again at Antwerp, by a seventh again at Cologne. We gather these particulars from the prefaces to the eighth edition, which appeared at Antwerp in 1686, and in which the title, the bulk, and the arrangement of the work are so altered that it would hardly be recognised as the same. The “Controversiæ Fidei” of 1671 is a small octavo of five hundred pages. In the edition of 1686 the title is “Theologia Tripartita Universa,” and the three volumes quarto, of which it consists, comprise in all about eleven hundred pages closely printed in double columns, containing about five times the matter of the “Controversiæ.” The author alludes to the merits of his work in a style of considerable complacency. It begins with a “Dedicatio Viris Apostolicis universis etiam in Editionibus amplissimis Jacobi II., Angliæ, Hiber. &c., Regis serenissimi,” and ends with a collection of the dedications to the former editions, including a life of Oliver Plunket, the Roman Catholic archbishop of Armagh, who was executed at London in 1681, and of Peter Talbot, the Roman Catholic archbishop of Dublin, who died in imprisonment at Dublin in 1680. In addition to these, Archdekin’s work contains a number of other anecdotes connected with the history of Ireland, introduced as examples in support of his theological doctrines, which give the book a value which it is otherwise far from possessing. It has, indeed, the merit of containing a short summary of the doctrines of the church to which the author belonged,

but the style is not good, and the authority of its statements has been controverted by higher authority in the Roman Catholic church. In 1700 it was prohibited till correction should be made by the congregation of the Index. The first edition which was published with the necessary corrections appears also to have been the last. It appeared at Antwerp in 1718, and was the thirteenth of the whole. Southwell mentions that Archdekin in 1676 was preparing a work to be called “Theologia Apostolica,” but this was probably included in the “tripartite” collection. (Ribadeneira, *Bibliotheca Scriptorum Societatis Jesu*, opus continuatum a Sotvello, p. 718.; Foppens, *Bibliotheca Belgica*, p. 1066.; Ware, *History of Ireland*, by Harris, ii.; *Writers of Ireland*, p. 203.; Archdekin, *Controversiæ, Theologia*, &c.)

T. W.

ARCHEDA'MUS. [ARCHIDEMUS.]

ARCHE'DICE (Ἀρχέδικη), a daughter of Hippias, the son of Pisistratus, and tyrant of Athens. Her father gave her in marriage to Æantides, the son of Hippoclus, who was tyrant of Lampsacus, with a view to secure the interest of Hippoclus, who had great influence at the court of Darius Hystaspis, if he should be obliged to quit Athens. Archedice was buried at Lampsacus, and her epitaph, which Aristotle describes as the work of Simonides, is preserved in Thucydides. (Thucydides, vi. 59.; Aristotle, *Rhetorica*, i. 9.)

L. S.

ARCHELA'US (Ἀρχέλαος), a Greek sculptor, the son of Apollonius, of Priene. This name is inscribed upon the upper part of the bas-relief of the apotheosis of Homer formerly in the Colonna palace at Rome, now in the British Museum. It was found on the Via Appia, near Albano, at a place called Alle Frattochie, the ancient Bovillæ, where the Emperor Claudius had a villa, and Winckelmann supposes it to have been executed about the time of that emperor, which is very probable, as it is undoubtedly of the Roman period. Other writers have supposed it to have been produced as early as the time of Phidias. The figures are small, about nine inches high: the design is very inferior, and in parts incorrect, as, for instance, the raised arm of Homer. Homer is seated on a throne at the foot of Mount Parnassus, and before him is a group of figures sacrificing to him; above are Apollo and the Muses, and on the summit of the mount is Jupiter, who appears to sanction the divine honours which are being paid to the poet. It was purchased for the British Museum in 1819, at the enormous price of 1,000*l*. (Winckelmann, *Werke*, vol. vi. p. 68. sq.; and see “*Townley Gallery*” of the *Library of Entertaining Knowledge*, in which there are wood-cuts of this work.)

R. N. W.

ARCHELA'US (Ἀρχέλαος), a Greek chorographer who, according to Diogenes

Laertius, wrote a description of the countries which had been conquered by Alexander the Great. No fragments of this work are extant, and we are unable to form any decided opinion as to the time at which this Archelaus lived; but the subject of his work favours the opinion that he lived either at or shortly after the time of Alexander. Harpocration (under Ἀρόνησος), according to Bekker's reading, speaks of an Archelaus who wrote a work on the history of Eubœa, of which the fourth book is there quoted; but whether this Archelaus is the chorographer, or whether we must not read with Maussac, Archemachus instead of Archelaus, are points which cannot be satisfactorily answered. Plutarch and Stobæus, again, mention an Archelaus as the author of a work on rivers, but without giving any means of identifying him. (Diogenes Laertius, ii. 17.; Plutarch, *De Fluviiis*, 1 and 9.; Stobæus, *Florilegium*, i. 15.)

L. S.

ARCHELA'US (Ἀρχέλαος), the author of a Greek poem on alchemy, of whose life no particulars are known, and whose date is somewhat uncertain. He appears to have been a Christian, and probably, (judging from internal evidence,) was a late writer. His work is entitled Ἀρχελάου Φιλοσόφου περὶ τῆς Ἱερᾶς Τέχνης διὰ Στίχων Ἰάμβων ("An Iambic Poem by Archelaus the Philosopher, on the Sacred Art,") and is very barbarous both in style and versification. It exists in MS. in several European libraries, and was to have been published by Leo Allatius. Some extracts are given by J. St. Bernard at the end of his edition of Palladius, "*De Febribus*," Leiden, 1745, 8vo.; but the whole of the poem was not published till 1842, in the second volume of Ideler's "*Physici et Medici Græci Minores*," Berlin, 8vo. It differs in length in different MSS.; in Ideler's edition it consists of three hundred and thirty-six lines. (Fabricius, *Biblioth. Græca*, vol. xi. p. 579. ed. Harles.)

W. A. G.

ARCHELA'US (Ἀρχέλαος), a son of AMYNTAS II., king of Macedonia, by his wife Gygæa. Archelaus was a half-brother of Philip, the father of Alexander the Great. Gygæa had by Amyntas two other sons, Archideus and Menelaus. After the death of Amyntas, Philip, dreading the competition of his half-brothers for the throne, put one of them to death, and the two others, who were threatened with the same fate, fled to Olynthus. The citizens of Olynthus were moved by pity to receive and protect the two princes, and this protection was, according to Justin, the reason why Philip, in B. C. 349, made war upon Olynthus. When the place was taken in B. C. 347, Philip had his two half-brothers put to death. (Justin, vii. 4., viii. 3.)

L. S.

ARCHELA'US (Ἀρχελάος), bishop of CÆSAREA in Cappadocia, lived, according to Cave's conjecture, about A. D. 440. It is

at all events certain that he lived after the synod of Sidon, A. D. 383, at which the Messalians were condemned, and before the so-called "concilium latrocinale" of Ephesus, A. D. 449, in which year Thalassius, the predecessor of Alypius, was bishop of Cæsarea. Archelaus wrote a refutation of the heresies of the Messalians, which is referred to by Photius. (Photius, *Codex*, 52.; Cave, *Scriptorum Ecclesiast. Historia Literaria*, ii. 143. ed. London.)

L. S.

ARCHELA'US (Ἀρχέλαος), king of CAPPADOCIA, a son of Archelaus II., the high priest of Comana, and grandson of Archelaus I. In B. C. 34, Antonius, after having expelled Ariarathes, king of Cappadocia, gave this kingdom to Archelaus, who reigned till A. D. 16. The mother of this Archelaus is called Glaphyra, and is said to have been a courtesan. Appian, who places the expulsion of Ariarathes in B. C. 41, calls his successor, who was appointed by M. Antonius, and whom he also calls a son of Glaphyra, Sisinna; and he adds that Antonius was induced to give him Cappadocia by the charms of Glaphyra. With respect to the name Sisinna, we must consider it a surname of Archelaus, unless we suppose that Appian has made a mistake. In the war between Octavianus and Antonius, Archelaus supported Antonius with auxiliary troops; but notwithstanding this, after the battle of Actium, Octavianus left Archelaus in the possession of his kingdom, and even added to his dominions the maritime district of Cilicia and the whole of Lesser Armenia. During the whole period of the reign of Augustus, Archelaus remained in undisturbed possession of his kingdom. His subjects, however, seem to have had just cause of complaint; and they appealed to Augustus. Tiberius, who then entertained friendly feelings towards Archelaus, undertook his defence, and succeeded in clearing him from the charges brought against him. Subsequently, when Tiberius was staying in Rhodes, B. C. 6, he felt himself neglected by Archelaus; whereas Caius Cæsar, during his stay in Asia in A. D. 2, who was then expected to be the successor of Augustus, received the greatest attention from Archelaus. This slight, or want of attention, was never forgotten by Tiberius; and when he became emperor he got his mother to write to Archelaus and invite him to Rome, holding out to him the hope that by personal application he might obtain pardon from the emperor for his neglect. Archelaus accordingly went to Rome; but to his surprise he was accused by Tiberius, before the senate, of matters of which he was entirely innocent. Archelaus was then at a very advanced age; he had been king of Cappadocia for fifty years. The object of Tiberius was to have him condemned to death; but, as the king was worn out with old age, and appeared to be no longer in the full possession of his under-

standing — an appearance, however, which, according to Dion Cassius, he only assumed — it was thought unnecessary to put him to death. But Archelaus was obliged to remain at Rome, where he died in A. D. 17. He was the last king of Cappadocia, which, on his death, was made a Roman province. There are coins of Archelaus on which he is called *Κτίστης*, or the Founder, perhaps from having founded the town of Elæussa, in the island of Elæussa, off the coast of Cilicia. (Strabo, xii. 535. 540., xvii. 796.; Dion Cassius, xlix. 32., li. 3., liv. 9., lvii. 17.; Appian, *De Bello Civili*, v. 7.; Tacitus, *Annales*, ii. 42.; Plutarch, *Antonius*, 61.; Suetonius, *Tiberius*, 8. 37., *Caligula*, 1.; Josephus, *Jewish Antiq.* xvi. 4. § 6.; Eckhel, *Doctrina Num. Vet.* iii. 201.) L. S.

ARCHELA'US (*Ἀρχέλαος*), a native of CAPPADOCIA, and the chief general of Mithridates VI., surnamed Eupator, in his first war with the Romans. In B.C. 88 Archelaus and his brother Neoptolemus were the commanders of the forces of Mithridates, and gained a brilliant victory over Nicomedes III. of Bithynia, the ally of the Romans, on the river Amnias in Paphlagonia. In B.C. 78, after his unsuccessful attempt upon Rhodes, Mithridates sent Archelaus to Greece to gain over the Greek towns by persuasion or by force. Archelaus had a large fleet and an army of one hundred and twenty thousand men. He first took Delos, which had revolted from Athens, and several other places; and after having put to death a great part of their population, he gave the places to the Athenians. He also sent to the Athenians the sacred treasures which he had taken in Delos. These treasures were conveyed to Athens by Aristion, an Athenian, with an escort of two thousand soldiers, with whose assistance Aristion set himself up as tyrant of Athens. [ARISTION.] Archelaus also succeeded in persuading the Achæans, Lacedæmonians, and Bœotians to support the cause of Mithridates against the Romans. In Bœotia, Thespiæ alone resisted; but it was besieged and compelled to follow the example of the other Bœotian towns. In the meantime Metrophanes, another general of Mithridates, ravaged Eubœa, Demetrias, and Magnesia, which refused to join the king's party; but Metrophanes was put to flight by Brutius Sura, the legate of Sentius, governor of Macedonia, who now entered Bœotia. In the neighbourhood of Cheronea, Brutius Sura fought against Archelaus and Aristion for three successive days without any decisive advantage being gained on either side. But in the mean time some Achæan and Lacedæmonian auxiliaries had come to Archelaus, and Brutius withdrew to Piræus in Attica. Archelaus arrived soon after with his fleet and took possession of Piræus, which Brutius was obliged to quit. Not long after this event Sulla, to whom the Roman senate had given the command

in the war against Mithridates, arrived in Greece with a large army, and after collecting money and provisions in Ætolia and Thessaly he marched towards Attica. On his passage through Bœotia the Bœotians submitted to him as readily as they had submitted to Archelaus. Having despatched part of his forces to besiege Aristion, in Athens, Sulla marched with the main body of his troops against Piræus, where Archelaus had retreated within the walls, and made the necessary preparations for sustaining a siege. Sulla attempted to take the place by assault, but being repulsed with considerable loss he withdrew to Eleusis and Megara, where he made great preparations for the siege of Piræus. The Long Walls which connected Athens with Piræus were destroyed, for the purpose of supplying materials for the fortifications with which Sulla surrounded Piræus. Archelaus in the meantime increased his defences, and drew reinforcements from Eubœa and the other islands, and even armed the rowers of his fleet. In numbers he was far superior to Sulla, and in addition to the forces under his command, fresh reinforcements from Mithridates landed in Piræus, upon which Archelaus marched out and drew his troops up in battle array close by the walls. After a long fight, in which Archelaus lost nearly two thousand men, he retreated within Piræus. While he was endeavouring to encourage his men against the Romans, they hastily fled into the town, and Archelaus found himself shut out, as the fugitives in their fear had closed the gates. He was pulled up the wall by a rope. As the winter of B.C. 87—86 was now approaching, Sulla took his station near Eleusis; but hostilities were continued in sallies and skirmishes. Athens now began to suffer from scarcity of provisions. Archelaus endeavoured to give the town relief by sending a convoy from Piræus to Athens; but it was intercepted by the Romans, who had been informed of the design by some traitors in Piræus. One of the assaults which Sulla made by night on Piræus caused great consternation among the besieged. A second attempt to carry provisions into Athens was likewise betrayed to the Romans, and it failed. Sulla perceiving the condition of the besieged in the city, determined to compel it to surrender by famine. In the beginning of the spring of B.C. 86 Piræus was assailed with all the military engines that Sulla could command, but no marked impression could be made, and Sulla at last determined to blockade Piræus, and thus to wear out the garrison. As the famine in Athens had reached a most fearful height, Sulla renewed his attacks upon the city, which was carried by assault and delivered up to massacre and plunder. The acropolis, whither Aristion had fled, still held out for some time, but was compelled to surrender

by famine. Aristion and his followers were put to death, and immense treasures fell into the hands of Sulla. This being accomplished, Sulla directed all his energies against Piræus; he forced the entrance, and Archelaus was obliged to withdraw to the most impregnable part of Piræus, which was surrounded by the sea, and which the enemy, not having a fleet, was unable to reach. Archelaus did not remain long in this confinement; he embarked his troops and set out for Thessaly. In the neighbourhood of Thermopylæ he collected the scattered forces of Mithridates, and also received some fresh reinforcements, which were sent by the king. After having destroyed the greater part of Piræus by fire, Sulla pursued Archelaus through Bœotia. Archelaus, who was again at the head of an army of about one hundred and twenty thousand men, marched into Phocis to meet the enemy. As the ground was unfavourable, Sulla refused to fight, and Archelaus moved towards the coast of the Euripus and pitched his camp near Chæronea, in an unfavourable position, as he did not anticipate an attack from the Romans. Sulla saw his advantage, and compelled Archelaus to fight. Appian and Plutarch have given particular descriptions of the battle. Archelaus was completely defeated, and withdrew to Chalcis with only ten thousand men who survived the battle, and gathered round their general. After a short rest was given to the soldiers Sulla followed Archelaus to the Euripus; but, as he had no fleet, Archelaus made his escape, and with his fleet plundered the islands and ravaged the coast. He also made a descent on Zacynthus, but was driven away by some Romans who were staying there, on which he returned to Chalcis. Mithridates being informed of the defeat of his general levied a fresh army of eighty thousand men, whom he sent to Archelaus, under the command of Dorylaos or Dorilaus. Thus reinforced Archelaus crossed over into Bœotia, to wipe off the disgrace of his former defeat. Sulla was encamped near Orchomenus, and on the approach of the enemy he drew up his army for battle. But the Romans were disheartened at the sight of the enemy, whom they thought they had already annihilated; and the personal courage of Sulla alone led them to victory. On the first day of the battle Archelaus lost fifteen thousand men, and among them his own son, Diogenes. Sulla fearing lest the enemy should escape during the night to Chalcis took precautions to cut off their retreat. On the following day the camp of Archelaus was taken by storm; most of the soldiers fell in the fearful slaughter which ensued, and numbers who endeavoured to escape were drowned in Lake Copais. Archelaus, after concealing himself for three days in the marshes, got a boat and crossed over to Chalcis, B.C. 85. Here he assembled the troops of Mithridates which were still

scattered in various parts of Greece. Mithridates, in the meantime, had hard struggles with the Romans in Asia. The defeat at Orchomenus made him despair, and he wrote to Archelaus, commanding him to conclude the war on the best terms he could. Archelaus solicited an interview with Sulla, who had marched into Thessaly. The request was granted, and the two generals met at Delium, in Bœotia. Sulla first attempted to induce Archelaus to betray his master, but the attempt was indignantly resisted. The conditions which Sulla proposed were,—that Archelaus should surrender his whole fleet; that all the Roman prisoners and deserters should be restored; that the Chians and other Greeks who had been transported to Pontus should be set free; that the garrisons of Mithridates should be withdrawn from all places in Greece; and that the king should pay all the expenses of the war, and confine himself to his own kingdom of Pontus. Archelaus immediately withdrew the garrisons from the places required, and, with the exception of the clause which demanded the surrender of the fleet, he accepted the terms, though the treaty required the king's sanction. Messengers were accordingly sent to Mithridates to acquaint him with the terms proposed by Sulla. One or two writers state that Archelaus treacherously gave up the fleet to Sulla, but Plutarch expressly denies the fact. During the cessation of hostilities until the return of the messengers, Sulla, accompanied by Archelaus, for whom he had conceived great esteem, made an expedition against some barbarous tribes which had infested the province of Macedonia. Mithridates, in reply to the terms, refused to give up his fleet and Paphlagonia. But Sulla would not conclude peace on any other terms, for Lucullus had in the meantime arrived with a fleet to assist Sulla. Archelaus, who had in some measure pledged himself that the king would conclude peace on the terms proposed, brought about a meeting between Mithridates and Sulla at Dardanus, in Troas. Mithridates was induced to yield, and after all his enormous exertions he was reduced to the same position which he had occupied before the commencement of the war. Mithridates soon began to feel dissatisfied at having consented to the conditions of peace, and to suspect Archelaus of having made greater concessions than were necessary. Archelaus perceiving the change in the king's disposition deserted to the Romans, B.C. 81, just before the outbreak of the second war with Mithridates. He prevailed upon the Roman general Murena, who was then in Asia to conduct the war against Mithridates, to begin hostilities at once, and not to wait till the king attacked him. [MURENA.] Further particulars about the life of Archelaus are not known. He is generally designated as the Deserter, and from some

expressions in Strabo we must infer that he survived his desertion for some time, and was honoured by the senate. (Appianus, *De Bello Mithrid.* 17—64.; Plutarch, *Sulla*, 11—24.; Livy, *Epitome*, lib. lxxx. lxxxii.; Velleius Paterculus, ii. 25.; Florus, iii. 5.; Orosius, vi. 2.; Pausanias, i. 20.; Dion Cassius, *Fragment*. No. 173. ed. Reimar; Sallust, *Fragment. Histor.* lib. iv.; Strabo, xii. 562., xvii. 796.)

L. S.
ARCHELAUS (Ἀρχέλαος), bishop of CASHARA or CARRHA in Mesopotamia. He lived about A. D. 278, and was a man of vehement and passionate temperament. When the heretic Manes had escaped from his prison, and fled to Mesopotamia, where he exerted himself to disseminate his doctrines, he found a most determined opponent in Archelaus. Archelaus convened an assembly of Gentiles, appointed some of their own philosophers as judges, that he might not be thought partial, and challenged Manes to a solemn disputation before this assembly. Manes was completely defeated, and fled to some neighbouring village, of which he endeavoured to rouse the presbyter, whom some call Diodorus, and others Tryphon, to support his cause. Archelaus followed the steps of the heretic, and silenced him a second time. Manes again took to flight, but was caught and taken back to his prison. [MANES.] Archelaus afterwards wrote in the Syriac language an account of his disputation with Manes, and also a letter to Diodorus or Tryphon, who had been shaken in his faith by Manes, and had consulted Archelaus. Both these works subsequently acquired great reputation, and were translated into Greek and Latin. A considerable portion of an ancient Latin translation of the disputation, with the whole of the letter to Diodorus, was edited from a MS. in the Ambrosian Library of Milan by H. Valesius, and annexed to his edition of Socrates and Sozomen. These Latin translations with some fragments of the Greek ones were afterwards published by Zaccagni in his "Collectio Monumentorum Veterum," Rome, 1698, and by Fabricius in his edition of Hippolytus. Photius states that one Hegemonius wrote the disputation of Archelaus against Manes; and it is difficult to say in what manner this statement is to be reconciled with the common account. (Cyrillus, *Catechesis*, vi.; Socrates, *Historia Ecclesiastica*, i. 22.; Hieronymus, *De Viris Illustribus*, 72.; Epiphanius, *Hæres.* 66.; Photius, *Codex*, 85.)

L. S.
ARCHELAUS I. (Ἀρχέλαος), high priest of the goddess of COMANA, was a son of Archelaus of Cappadocia, the general of Mithridates the Great. He was appointed to this priestly office in B. C. 63, by Pompey the Great, after the conquest of Mithridates, when the sacred territory of Comana was also extended. Strabo and most other writers place this Comana in Pontus, but Hirtius confounds

it with a town of the same name in Cappadocia. Comana was chiefly celebrated on account of its temple of Artemis Taurica, who is also called Anaitis, Enyo or Bellona; and her priest was in rank the first person in the kingdom of Pontus next to the king. He had sovereign power over the town of Comana and its territory, as well as over the numerous hieroduli, or temple slaves, who at one time amounted to six thousand. But the priest could not sell the slaves. The ruins of the ancient town of Comana in Pontus are now called Gomanak. In B. C. 56, when Aulus Gabinius, the proconsul of Syria, was making preparations against the Parthians, Archelaus, who was then staying in Syria, wished to take part in the war. According to Strabo, the Roman senate would not allow this; whereupon Archelaus left Syria without the knowledge of Gabinius, and sued for the hand of Berenice, queen of Egypt. Dion Cassius, who says nothing of the senate's refusal, states that Gabinius was induced by bribes to assist Archelaus in his suit. The state of affairs in Egypt was this: Ptolemy Auletes had been deprived of his throne by the Egyptians and expelled, and his eldest daughter, Berenice, the sister of Cleopatra, who was now queen of Egypt, desired to marry a prince of royal descent. A Syrian of the name of Cybiosactes, a descendant of the Seleucidæ, obtained her hand, but was soon afterwards put to death by the queen, as she did not find his conduct suited to his station. Hereupon Archelaus, who pretended to be a son of Mithridates Eupator, aspired to be her husband, and being secretly supported by Gabinius, he succeeded. By marrying Berenice, he became king of Egypt. The Romans undertook to restore Ptolemy Auletes; and Gabinius, who had to execute the command of the senate, was also induced, by the bribes of Ptolemy, to effect his restoration. Archelaus had scarcely enjoyed his royal dignity for a few months when Gabinius entered Egypt with an army, in B. C. 55. He defeated the Egyptians in several engagements, and put Archelaus and his daughter to death, after a reign of six months. Ptolemy was restored to the throne. According to Strabo, it was Ptolemy who put Archelaus and his daughter to death. M. Antonius, afterwards the triumvir, who had been on friendly terms with the family of Archelaus, procured him an honorable interment. (Strabo, xii. 558., xvii. 796.; Dion Cassius, xxxix. 57, 58.; Hirtius, *De Bello Alexandrino*, 66.; Appian, *De Bello Mithridat.* 114.; Livy, *Epitome*, lib. cv.; Cicero, *Pro Rabirio Postumo*, 8.; Valerius Maximus, x. 1. *Externa*, 6.; Plutarch, *Antonius*, 3.)

L. S.
ARCHELAUS II. (Ἀρχέλαος), high priest of COMANA, was the son and successor of Archelaus I., high priest of Comana. When Cicero was proconsul of Cilicia, in B. C. 51, Archelaus fostered the disturbances

in Cappadocia, and supported with money and troops the party which was opposed to King Ariobarzanes II.; but Cicero compelled Archelaus to quit Cappadocia, and enabled Ariobarzanes to maintain his authority as king. In B. C. 47, Julius Cæsar, after having concluded the war in Egypt, deprived Archelaus of the office of high priest, and gave it to Lycomedes. (Strabo, xii. 558., xvii. 796.; Cicero, *Ad Familiares*, xv. 4.; Hirtius, *De Bello Alexandrino*, 66.; Appian, *De Bello Mithridat.* 121.) L. S.

ARCHELA'US (Ἀρχέλαος), an EGYPTIAN, under whose name the Greek Anthology contains four epigrams. From one of these epigrams, which is written upon Alexander the Great, it has been generally inferred that he was a contemporary of Alexander the Great and the first Ptolemy. Antigonus Carystius states that Archelaus related wonderful stories (παράδοξα) in the form of epigrams to Ptolemy, and Lobeck supposes that this Ptolemy was Euergetes II. (B. C. 146—117), who was fond of investigating curious matters. But Antigonus Carystius himself was a contemporary of Ptolemy Philadelphus (B. C. 283—247), and lived until about B. C. 230. The opinion of Archelaus being a contemporary of Alexander is hardly supported by any evidence; and the conjecture of Lobeck is irreconcilable with chronology. All difficulties will be removed, if we suppose with Westermann that the Ptolemy mentioned by Antigonus Carystius is Ptolemy Philadelphus, who is likewise known to have been fond of curious things. This Archelaus is probably the same to whom Athenæus ascribes iambics, and whom the same writer, in another passage, calls a Chersonesite (Χερσονησιότης); and if so, he is the author of a work which was in all probability likewise a metrical production, namely, the Ἰδιοφυή, that is, "Descriptions of Strange or Curious Animals." Ancient writers often refer to this work, and numerous statements derived from it have been preserved. As regards the name Chersonesite, Schweighäuser supposes that Archelaus was a native of some place of the name of Chersonesus in Egypt; but he may have been a native of the Thracian Chersonesus, and have lived in Egypt, which will account for his being called an Egyptian. Thus as far as his epigrams and his Ἰδιοφυή are concerned Archelaus belonged to the class of writers, who are usually called Παράδοξογράφοι, and Westermann has accordingly incorporated the fragments of the Ἰδιοφυή in his collection of the Παράδοξογράφοι, p. 158, &c. (Jacobs, *Ad Antholog. Græc.* xiii. p. 857.; Lobeck, *Aglaophamus*, i. p. 749.; Westermann, *Παράδοξογράφοι, sive Scriptores Rerum Mirabilium Græci*, p. xxii. &c. where all the passages of ancient writers relating to Archelaus are collected.) L. S.

ARCHELA'US (Ἀρχέλαος), son of HEROD the Great by Malthece of Samaria. A few

days before his death Herod made a will in which "he gave the kingdom to Archelaus" (Josephus, *Jewish Antig.* lib. xvii. c. 8.), and appointed Herod Antipas tetrarch of Peræa and Galilee, and Philip tetrarch of Batanæa, Gaulanitis, Trachonitis, and Paneas. By this will he rescinded a previous will in which he had appointed Herod Antipas his successor in the kingdom. Archelaus did not assume the title of king, because it was necessary that the will of his father should be approved by the Roman emperor, Augustus. To obtain this consent Archelaus proceeded to Rome; but before his departure from Judæa, a tumult arose in Jerusalem during the feast of the Passover, in consequence of some demands which the Jews made and Archelaus refused to grant, and the royal guard massacred about three thousand Jews in the temple.

At Rome Archelaus found his brother Antipas ready to oppose his claims with a powerful party. The whole family of Herod the Great favoured the pretensions of Antipas, "not out of any love to him but out of hatred to Archelaus" (Josephus, *Jewish Antig.* lib. xvii. c. 9.). Before Augustus gave sentence upon Herod's will, fifty of the chief men of Jerusalem came to Rome as ambassadors in the name of the whole nation, and on their arrival they were joined by more than eight thousand Jews, who were living at Rome. When they were admitted to an audience with Augustus, they complained of the cruelty of Archelaus, who had slain three thousand Jews in the temple, and entreated Augustus to make Palestine a Roman province, and annex it to Syria. But Augustus confirmed the will of Herod in the disposition of his kingdom, except that "he gave Archelaus half of Herod's kingdom with the title of ethnarch," that is, ruler of the nation, "and he promised to make him a king, if he showed himself worthy of that honour" (Josephus, *Jewish War*, lib. ii. c. 6.). The ethnarchy of Archelaus consisted of Judæa Proper, Samaria, and Idumæa, which countries yielded him a yearly revenue of about six hundred talents.

After Archelaus had taken possession of his ethnarchy, a young Jew of Sidon caused some disturbance by pretending to be Alexander, the son of Mariamne, who had been strangled by the order of his father Herod the Great, and to whom the impostor bore a strong resemblance; but Augustus compelled him to acknowledge that he was not the son of Herod, and sent him to the galleys. Archelaus violated the Mosaic law by marrying Glaphyra, the widow of his brother Alexander, though she had several children by her former marriage. Not long after this marriage, and in the tenth year of his ethnarchate, A. D. 7, he was accused of cruelty and tyranny by his subjects before Augustus, and banished by the emperor to Vienne, a town

of Dauphiné. Judæa and Samaria were annexed to Syria, and Publius Sulpicius Quirinus was appointed governor of the province, and Coponius, a Roman knight, procurator of Judæa. Quirinus confiscated the property of Archelaus, and took the census which is mentioned by Luke (ii. 2.) in order to apportion the tribute among the people.

Archelaus rebuilt Jericho and founded a town which he called Archelais.

Although it is clear from Josephus that Archelaus never had the title of king, no objection can lie against the passage of St. Matthew (ii. 22.) where it is said that Joseph "heard that Archelaus did reign (*βασιλευει*) in Judæa in the room of his father Herod." That the word "reign" is not to be taken in its strict sense is evident from these facts; that another Herod, who is called by St. Matthew (xiv. 1.) and by St. Luke (ix. 7.) "the tetrarch," is called by St. Mark (vi. 14.) "king," *βασιλεὺς*; and that Josephus himself, upon whose authority it is stated that Archelaus was made ethnarch, calls his government a "reign" in the "Jewish War" (lib. ii. c. 7.), and elsewhere speaks of him as the "king who succeeded Herod." The date of the banishment of Archelaus is variously stated. Lardner gives as the date of this event A. D. 6 or 7. Dion Cassius (lv. 25. 27.) mentions it in *U. C.* 759 or A. D. 6. Josephus in the "Antiquities" (lib. xvii. c. 13.) places it in the tenth, and in the "Jewish War" (lib. ii. c. 7.) in the ninth year of his ethnarchate. To make these statements of Josephus agree, it must be supposed that Archelaus reigned nine years complete and part of a tenth, or ten current years. From the "Antiquities" (lib. xvii. c. 13.) it appears that he was deposed in the same year that the census of Quirinus was held, and the census was made in the thirty-seventh year after the battle of Actium (lib. xviii. c. 2.). This thirty-seventh year ended September 1, *U. C.* 760 or A. D. 7. Hence it may be inferred that Archelaus was deposed early in the year *U. C.* 760, and that the first year of his ethnarchate was *U. C.* 751 or B. C. 3. Some excellent remarks on this subject are made by Mr. Greswell in his "Dissertations upon the Harmony of the Gospel," vol. i. p. 274, &c. and vol. iii. p. 363, &c. 2nd. edit. Oxford, 1837. (Josephus, *Jewish Antiq.* lib. xvii. ch. 8—13., lib. xviii. ch. 1, 2.; *Jewish War*, lib. i. ch. 33., lib. ii. ch. 1—8. 13.; Jahn, *History of the Hebrew Commonwealth*, English Translation, book xiv. § 123.; Basnage, *Histoire et la Religion des Juifs*, liv. i. ch. 2.; Cellarius, *Historia Herodum*, printed in his *Dissertationes Academicæ*, p. 207, &c. 12mo., Leipzig, 1712; Noldius, *Historia Idumæa*, &c. appended to Havercamp's edition of Josephus. These last three writers attack a paradoxical treatise of Haradin, entitled *De Nummis Herodiadum*, 4to.

Leipzig; Lardner, *Credibility of the Gospel History*, part i. book i. ch. 1.) C. J. S.

ARCHELA'US (*Ἀρχέλαος*), king of MACEDONIA, reigned fourteen years, from B. C. 413 to B. C. 399. He was the son and successor of Perdiccas II. Diodorus places his death in the right year, but assigns to his reign only seven years, though in another passage he had evidently the correct chronology before him. The Parian marble places the accession of Archelaus in B. C. 420, which is seven years too early. Archelaus is recognised by all writers as a son of Perdiccas, but Plato and Ælian call him an illegitimate son by a slave of Alcetas, the brother of Perdiccas, whose name, Simiche, is preserved by Ælian. If we admit this statement, we may also admit the further statement of Plato, that Archelaus usurped the throne, by murdering his uncle Alcetas and his cousin Alexander, and also his own half-brother, the son of Perdiccas, who was only seven years old, and would have been the legal successor of Perdiccas. After these murders he married Cleopatra, the widow of Perdiccas. This account of Plato is indeed censured by Athenæus, not because of its incorrectness, but only because Athenæus thought that Plato ought not to have told the history of the usurpation of Archelaus, out of gratitude to the king. Thucydides characterises the reign of Archelaus by saying that he fortified the Macedonian towns, constructed straight roads, and made greater improvements in the army than all the kings before him. In B. C. 410 the town of Pydna revolted, and Archelaus marched with a large force to besiege the place. Theramenes, the Athenian, assisted him with a part of the Athenian fleet, but as the siege was protracted, Theramenes sailed to Thrace to join Thrasybulus, the commander of the Athenian fleet. Archelaus, however, took the town, and removed the inhabitants twenty stadia from the sea. The original place, however, seems to have been built up again, for Diodorus himself, whose account we have here given, as well as Strabo and Livy, speak of Pydna as a maritime town. Archelaus also undertook an expedition against Sirrhas and Arrhæus, probably the princes of Elimeia and Lyncestis, but he appears to have been obliged to terminate the war by bestowing the hand of one of his daughters upon the prince of Elimeia. With the exception of these two wars, the reign of Archelaus was peaceful; and it was prosperous.

It was one of the great objects of Archelaus to make his subjects familiar with the literature and arts of the Greeks, especially of the Athenians, and he assembled at his court the chief poets and artists of Greece. He induced Euripides and Agathon, the most popular dramatists of the day, to take up their residence in Macedonia: Timotheus, a great musician and lyric poet, was likewise

one of his guests. Zeuxis of Heraclea was engaged on very high terms to adorn the king's palace with the most exquisite paintings, which drew many visitors to the Macedonian capital of Pella. Socrates too was invited by Archelaus, but he refused to go. The solemn festival of the Olympia, which Archelaus instituted at Ægæ or Dium in honour of the Muses, was likewise intended to familiarise his people with the ennobling solemnities of the Greek festivals, and to promote industry and commerce among the Macedonians. But there are no indications that these efforts of the king produced any great effect on the body of his subjects. The influence appears to have been almost confined to the nobles and the court; and the sudden and artificial introduction of foreign refinement was followed by demoralisation. Diodorus states that Archelaus was accidentally killed while hunting by Craterus (Cratæus or Crateuas), but other and more probable accounts state that he fell a victim to a conspiracy, which was headed by Cratæus. Archelaus was succeeded by his son Orestes. (Plato, *Gorgias*, p. 471., *Theagenes*, p. 124., *Alcibiades II.* p. 141.; Ælian, *Varie Historiæ*, xii. 43., xiv. 17., ii. 21., xiii. 4., viii. 9.; Athenæus, v. 217., xi. 506.; Thucydides, ii. 100.; Diodorus Siculus, xiii. 49., xiv. 37., xvii. 16.; Aristotle, *Politica*, v. 10., *Rhetorica*, ii. 23.; Gellius, xv. 20.; Plutarch, *Amatorius*, 23.; Clinton, *Fasti Hellenici*, ii. 276, &c. 2nd. ed.; Thirlwall, *History of Greece*, v. 157, &c.) L. S.

ARCHELAUS (Ἀρχέλαος), commonly called of MILETUS, though he may have been a native of Athens, was the son of Apollodorus or, according to others, of Mydon. He was the first who introduced the physical philosophy from Ionia to Athens, from which circumstance probably he was called Physicus. He was a pupil of Anaxagoras, and a teacher of Socrates. The Physical philosophy terminated in him, and the Ethical was introduced by Socrates. These few facts about his life rest on the authority of Diogenes Laertius. There is the testimony of Porphyry to the fact of Socrates having become the pupil of Archelaus when Socrates was seventeen years of age, and of having continued to be his pupil for several years, which will fix B. C. 451 (the seventeenth year of Socrates), as one of the years in which Archelaus was at Athens. Diogenes also says that when Socrates was young he visited Samos in company with Archelaus. Though various authorities speak of Archelaus as a master of Socrates, neither Xenophon, nor Plato, nor Aristotle mentions him.

Archelaus is said to have left writings, but no fragments have been preserved, and it is impossible to form a true judgment of his system from the scanty notices contained in Diogenes and other writers. Of his particular opinions a few are recorded: he considered

the sun to be the largest of the heavenly bodies; the sea was formed by oozing through the earth; voice was formed by the impulse of the air, an opinion which is also attributed to Anaxagoras.

His general principles show that his system resembled that of Anaxagoras and Anaximander. He admitted two principles of generation or production, heat and cold; these two principles separate from one another; heat moves and cold remains at rest. The mode in which he supposes the earth and the air (ἀήρ) to be formed is unintelligible as stated by Diogenes; but the text may be corrupt. Animals were first formed from the earth acted on by heat, and afterwards were continued by generation. In some way men were separated from other animals and formed political communities. *Nous* is in all animals. Plutarch states one of the general doctrines of Archelaus thus: air is infinite, and its properties are condensation and rarefaction, from which respectively result fire and water.

Archelaus is also said to have taught the ethical part of philosophy, but we know nothing of his opinions. There is attributed to him the doctrine that the just and the bad are not by nature but by institution (ὁ φύσει ἀλλὰ νόμῳ). As we do not know in what sense he used these two words (φύσις and νόμος), we cannot determine the meaning of this dogma. A conjecture is given by Ritter as to the sense in which Archelaus used these terms.

Ritter in his "History of Philosophy," vol. i., has collected most of the passages relating to Archelaus, and his remarks show how little is known about him. (Diogenes Laertius, *Archelaus*, i.; Plutarch, *De Placitis Philosophorum*, i. 3.) G. L.

ARCHELAUS (Ἀρχέλαος), one of the kings of SPARTA, was the eighth in order of the house of the Agids, Aristodemus included. His colleague was Charilaus, with whom he took Ægys, one of the provincial towns of Laconia. According to the chronology of Apollodorus, he came to the throne about B. C. 884, and reigned sixty years; but it is probable that the actual duration of his reign was not so long, it being usual in the chronology of the Spartan kings to include the years of a minority in the length of a reign. (Pausanias, iii. 2. 5.; Plutarch, *Lycurgus*, c. 5.; Clinton, *Fast. Hellen.* i. App. c. 6.)

R. W—n.
ARCHELAUS (Ἀρχέλαος), a son of THEODORUS, was appointed in B. C. 331 by Alexander the Great on leaving Susa commander of the military force of three thousand men, which was left behind for the protection of the province of Susiana, the administration of which was given to a Persian named Abulites. In the division of the Macedonian empire after the death of Alexander, in B. C. 323, Archelaus obtained the

province of Mesopotamia. (Arrian, *Anabasis*, iii. 16.; Q. Curtius, v. 2.; Photius, *Codex*, 82.)
L. S.

ARCHEMACHUS (*Ἀρχέμαχος*), a native of Eubœa, is mentioned as the author of a work on the history of his native island (*Εὐβοϊκά*), of which Harpocration quotes the fourth, or at least the third book. He is probably the same person as the Archemachus of Eubœa who wrote a work called *Μεταωνυμίας*, that is, "On the Change of Names of various Things," of which a fragment is preserved in Plutarch. From this fragment it has been inferred that Archemachus lived after the time of Ptolemy son of Lagus; but the inference seems to be unwarranted. (Clemens Alexandr., *Strom.* i. p. 141.; Athenæus, vi. 264.; Harpocration, under *Ἀλέωνος* and *Κοτύλαιον ὄρος*; Strabo, x. 465.; Plutarch, *De Iside et Osiride*, 27.; Scholiast on *Dionysius Perieg.* 94., on *Apollonius Rhodius*, iv. 262., on *Pindar's Pythiaca*, iii. 120.) L. S.

ARCHENHOLZ, JOHANN WILHELM VON, was born at Langenfurth, a suburb of Danzig, on the 3d of September in the year 1745, according to Baur, Jördens, and the "Conversations Lexikons" or in the year 1741, according to the "Biographie Universelle." The latter date appears to be correct, as the statement of the German biographers is inconsistent with some others made by themselves. He received his education in the "Kadettenhaus," or cadets' academy at Berlin, and in December, 1758 commenced a military career in the Prussian army, then engaged in one of the most trying campaigns of the Seven Years' War. In his own history of that war he mentions that, in 1759, he partook of all the hardships of the winter encampment near Dresden, being then attached to the Forcade regiment, and that during the rest of the war, he was generally in the army commanded by Frederick the Great in person. He rose to the rank of captain; but in 1763, at the peace of Hubertsburg, he received his dismissal, owing it is said to the king's having learned that he was much addicted to gaming. The next sixteen years of his life were spent in travelling; and in the course of that time he visited all parts of Germany, Switzerland, England, Holland, the Austrian Netherlands, France, Italy, Denmark, Norway, and Poland. He was in each of these countries more than once, and in England he spent six years, between 1769 and 1779. He is said by Wendenborn, who knew him in England, to have gained his living by gaming and swindling, and in fact he had no other known means of subsistence. A transaction in which he was engaged with some stockjobbers is reported to have finally compelled him to leave the country. During his travels in Italy his leg was broken by a fall from horseback, a circumstance to which he alludes in his "England und Italien." "Of the miserable state of

medicine and surgery in that country, I am myself," he says, "a terrible example. An unfortunate accident compelled me to have recourse to the most celebrated physicians and surgeons in the greatest cities of Italy; I became the victim of their ignorance; in the best years of my life I was made a cripple and an invalid." The result was an incurable lameness of the right foot. On his return to Germany, he resided for some time in Dresden, Leipzig, and Berlin; and his only foreign excursion seems to have been to Paris in 1792, which he visited for the purpose of studying the events that were then occurring, to record them in a political journal. On his return from France he established himself at Hamburg, and resided either in that city or its vicinity for the remainder of his life, subsisting on the produce of his pen. By this he raised a considerable sum, but according to his friend Ersch, he was himself in later life the easy dupe of swindlers, and the facility with which he lent money finally left him impoverished. He died on the 28th of February, 1812, in his seventy-first year, at Oyendorf, a country-house belonging to him near Hamburg.

Archenholz was an attractive writer of light reading, at a time when that quality was rarer among his countrymen than others of more value. He had a talent for observation, and for giving the results of his observation in a lucid form; but his judgment was far from profound. His works are numerous, and as the subjects are selected with tact, all are of some interest. He commenced his literary career by the editorship of a monthly periodical, "Literatur und Völkerkunde," which was continued for nine years, from 1782 to 1791. One series of articles which it contained on his travels, was collected and published at Leipzig, in a separate form, under the title of "England und Italien," or "England and Italy," in 2 vols. in 1785, and in a much augmented edition, in 5 vols. in 1787. A writer in the "Allgemeine Zeitung" accuses Archenholz of having imported from England the practice of making his patrons pay twice for the same materials, once in a separate, and once in a collected shape. The book enjoyed the most unbounded popularity, has been repeatedly reprinted, was twice translated into French, and also appeared in English, the part on England in a wretched anonymous translation from the French in 2 vols. 12mo., at London in 1789; and that on Italy, in a version by the Rev. Joseph Trapp, in 2 vols. 12mo., in 1791. "The description of Italy," says Jördens, "appears in comparison with that of England only as a sketch by the side of a finished picture; but it must be admitted that country was far from offering him such interesting materials as England. The style, which in the description of Italy is only beautiful, chaste, and flowing, is, in the description

of England, strong, powerful, and elevated, as the greater dignity of the subject requires." Archenholz has been justly censured for having overcharged his picture in both cases, by painting the English too favorably, and the Italians too much the reverse. The failings which he admits that the English exhibit, he in general attributes to "virtue's side;" while allowing, for instance, that they are easier duped than any other enlightened nation, he ascribes the circumstance to "honesty, goodness of heart, love of truth," and a host of estimable qualities. With all this partiality, however, the book is by no means such an indiscriminate panegyric on the nation as might be supposed from the criticisms passed on Archenholz by some recent French writers, who by representing the work as "tainted from one end to the other with a puerile partiality for England," by no means show their own freedom from prejudice. Jagemann, librarian to the Duchess of Saxe-Weimar, published a feeble reply to the observations on Italy, to which Archenholz replied in turn. He held the same disparaging opinion of that country to the close of his life, and maintained it in private conversation, to the surprise of his friends, who thought he had painted Italy in such dark colours merely with the view of an artist, to serve as a better foil to England. The "Annalen der Britischen Geschichte," a periodical work in twenty volumes, published from 1789 to 1798, is regarded as a continuation of the "England und Italien." It is an annual register of the proceedings of parliament, of public events, and of the progress of literature, chiefly compiled from the English periodicals. Archenholz also edited, at Hamburg, a selection from the current English literature of the time, with the view of rendering specimens of the language more accessible to its German cultivators: the title of the first series of this kind was "The English Lyceum," 3 vols. 1787—93, and of the second and last, "the British Mercury, 17 vols. 1788—91. In 1792, the absorbing interest which attached to the events then passing in France, induced him to commence the "Minerva," a general historical journal, which proved the most successful of his enterprises of that class, and is still continued under the management of Bran. It frequently sold to the extent of three thousand copies. In this journal, Archenholz had the courage to denounce the conduct of the Austrian authorities in imprisoning Lafayette at the time of its occurrence, for which he received the thanks of that general, in a letter which is printed in Toulangeon's "Histoire de France." A short time previous to the commencement of this series he had inserted in the Berlin "Historische Taschenbuch," for 1789, a history of the Seven Years' War, which met with such general approval, that in 1793 it was reprinted at Berlin, in a separate form,

in two volumes, and at about double its original length, under the title of "Geschichte des Siebenjährigen Kriegs in Deutschland." It became the most popular work that had appeared in Germany for many years, is still frequently reprinted, and is often used in other countries as a school book for the study of German, for which its easy style and interesting subject peculiarly adapt it. It has been translated into many languages, among others into classical Latin by Reichard, and into English. This, the chief work of Archenholz, is a pleasing book, but has few of the higher qualities of history. The narrative has a lively and equable flow, but never rises to excellence; the political views may be sound or judicious, but are not very striking. The discouragement which the author had received from Frederick, which was not confined to his dismissal from the army, seems not to have had the slightest effect in diminishing his admiration; and the tone of morality is somewhat lax, as we might expect, in an historian who had Frederick the Great for his hero. As the subject is limited to the events in Germany only, many of the incidents in the Seven Years' War, which have the most lasting interest, the conquest of Canada, and the contests of the European powers in India are wholly excluded. In the "Historische Kalendar für Damen," for 1790, edited by himself and Wieland, Archenholz inserted a history of Queen Elizabeth, so agreeably written that it has often been declared to be more entertaining than a novel. A French translation of it by Mila, a chaplain at Berlin, was published at that city in 1798. A biography of Gustavus Vasa, "Geschichte Gustav Wasas Königs von Schweden," which appeared at Tübingen in 2 vols. 8vo. in 1801, is of less merit, and contains little new information, though Archenholz was assisted in its compilation by the advice of Nordenskiöld, the Swedish envoy at Hamburg. A French translation of it by J. F. G. de Propiac appeared at Paris in 1803. The "Kleine Historische Schriften," or smaller historical writings of Archenholz, published at Berlin, in 1793, and with additions, at Stuttgart, in 1803, comprise "A View of the State of the Prussian Army before and during the Seven Years' War," of which a separate French translation by Bock was published at Berlin in 1796, — a "Life of Pope Sixtus V.," and "A Narrative of the Conspiracy of Fiesco," neither of much value — and a "History of the Buccaneers," written with spirit, and compiled from all the available authorities, of which there is an English translation by Mason, London, 1807, 8vo. The remainder of Archenholz's works are of less consequence. They are: — "Die Engländer in Indien nach Orme," 3 vols. Leipzig, 1786—88, a bare translation of Orme's "History of Hindostan;" "Der Krieg in der Vendee,"

Leipzig, 1794, a sketch of the Vendean war, and "Miscellen zur Geschichte des Tages," 2 vols. Göttingen, 1795, miscellanies for the illustration of passing history. A "History of Queen Christina of Sweden," attributed to Archenholz by Meldola, in the "Biographie Universelle" is in reality by Archenholz, a Finlander. It is curious that at the conclusion of Meldola's article a caution is given against confounding the two writers, "as some biographers have done." (Article by Baur, with notes by Ersch, who was a personal friend of Archenholz, in Ersch and Gruber, *Allgemeine Encyclopädie*, v. 134.; Jördens, *Lexikon Deutscher Dichter und Prosaisten*, i. 60, &c., v. 710, &c.; *Allgemeine Zeitung* for 1812, Nos. 77, 78.; *Biographie Universelle*, edit. of 1843, ii. 57.) T. W.

ARCHER, SIR SYMON, who was, according to Dugdale, a person "naturally qualified with a great affection to antiquities, and, with no small pains and charge, a diligent gatherer and preserver of very many choice manuscripts and other rarities," was of an ancient family long settled at Umberslade, in the parish of Tanworth, Warwickshire, and, from the pedigree given in the "Antiquities of Warwickshire," appears to have been born September 21st, 1581, and knighted by King James I. in 1624. Dugdale was introduced to him about the year 1630; and, as shown by the correspondence between Archer and Dugdale, published in Hamper's work, referred to at the close of the article, which ranges from 1735 to 1757, a long and friendly intimacy was the result. The most important fruit of this intimacy was the publication of Dugdale's "Antiquities of Warwickshire;" a work which appears to be first referred to in a letter from Dugdale to Archer, dated June 3rd, 1636. Hamper observes, in a note upon this letter, that the collections for this undertaking were originally carried on with Archer for the ostensible author; then as a joint work; and finally in Dugdale's name alone; and Dugdale himself, in his mention of Sir Symon, under his paternal residence, Umberslade, alludes to the especial use made of his collections, as being manifest in almost every page of his work. The correspondence referred to above throws very little light upon the personal history of Archer; but in a letter, dated March 4th, 1640—1, Dugdale expresses the pleasure he anticipated at seeing his friend in London, especially as he was "a parliament man," and expresses a wish that there were many more of his judgment and moderation. The only work in which we find a date assigned for the death of Sir Symon Archer is Banks's "Dormant and Extinct Baronage of England," vol. iii. p. 21., where he is said to have died in 1688; but as no remark is made upon the extraordinary longevity thus indicated, the date is probably erroneous. The great-grandson of Sir Symon

Archer was made a peer, by the title of Baron Archer, but the peerage has long been extinct. (Hamper, *Life, Diary, and Correspondence of Sir William Dugdale*; &c.)

J. T. S.

ARCHER, THOMAS, an English architect of the school of Vanbrugh, of whom little appears to be known beyond the contemptuous notice bestowed on him by Horace Walpole, in his "Anecdotes of Painting," &c. "There was," says Walpole, "a Mr. Archer, the groom-porter, who built Hethrop and a temple at Wrest," and he adds in a note "St. Philip's Church at Birmingham Cliefden House, and a house at Roehampton, (which as a specimen of his wretched taste may be seen in the 'Vitruvius Britannicus,') were other works of the same person, but the chef-d'œuvre of his absurdity was the church of St. John with four belfrys in Westminster" — a building which was compared by another wit to an elephant lying on its back with its four legs sprawling in the air.

The judgment of foreign critics has hardly been more favourable than that of Walpole. Ticozzi may be supposed, indeed, to have followed him entirely as he adds nothing to his account; but Milizia, who censures Archer as "very licentious, and of a strange kind of taste," justifies his opinion by some original remarks on the design for Cliefden. In England the reaction in favour of the school of Vanbrugh has reversed the decision of Walpole. Hutton, the historian of Birmingham, speaks of St. Philip's Church as "the pride of the place," and St. John's at Westminster is now often referred to as a striking and impressive specimen of church architecture. The public opinion of Archer's merits in his own time was probably favourable, for it appears from the obituary notice of him in the "Gentleman's Magazine" that at his death "he left above 100,000*l.* to his youngest nephew, H. Archer, Esq., member for Warwick." He died on the 23d of April, 1743. St. Philip's church was begun in 1711, and finished in 1719, and St. John's was consecrated in 1728. (Horace Walpole, *Anecdotes of Painting in England*, iv. 42. Dallaway's edition, iv. 70.; Gwilt, *Encyclopædia of Architecture*, p. 217.; Ticozzi, *Dizionario degli Architetti*, &c. i. 72.; Milizia, *Memorie degli Architetti*, ii. 340., Mrs. Cresy's translation, ii. 291.; *Gentleman's Magazine* for 1743, p. 275.) T. W.

ARCHESITAS. [ARCESILAUS.]

ARCHESTRATUS (Ἀρχέστρατος), a Greek poet, a native of Syracuse, or according to the more common account, of Gela, in Sicily. He is generally considered to have been a contemporary of the younger Dionysius of Syracuse, according to which opinion he would have lived about B. C. 350. But Bentley and Clinton have shown that he must have lived in the time of Alexander the Great, or somewhat later; for in a frag-

ment preserved in Athenæus, Arcestratus speaks of Diodorus the Aspendian as a person still living, and this Diodorus was a friend of the musician Stratoniceus, who lived at the court of Ptolemy, the son of Lagus. Arcestratus visited many countries for the purpose of acquiring an accurate knowledge of their productions which could be used for the table. On his return to Sicily he worked up the results of his inquiries into an epicodidactic poem in hexameter verse, which is mentioned under various titles, such as *Deipnologia* (*Δειπνολογία*), *Opsopœia* (*Οψοποιία*), *Gastrologia* (*Γαστρολογία*), *Gastronomia* (*Γαστρονομία*), and *Hedypathia* (*Ἠδυπάθεια*), the last of which seems to be the most correct; for Apuleius says that the Roman poet Ennius made a free translation of the poem of Arcestratus, under the title "*Hedypathetica*" or "*Hedypathia*." A poem of this kind was appropriately produced in Sicily, for the Sicilians were famous for their good living. The poem is now lost, but Athenæus has preserved a sufficient number of fragments to show what it was. The author gives his precepts and his descriptions of objects fit for the table with all the gravity of the ancient gnomic poets, Hesiod and Theognis, though the tone of his poem occasionally shows that he meant it as a sort of parody on those earlier poets. He is therefore jocosely called the "*Hesiod or Theognis of gluttons*." His descriptions of animals and fish used as food are so accurate, that even Aristotle did not scruple to make considerable use of the work in his "*History of Animals*," especially when he treats of fishes. The poem is sometimes jocosely likened to the "*golden verses*" of Pythagoras, from which some writers have inferred that Arcestratus was a Pythagorean. Besides this poem, Athenæus (xiv. 634.) mentions a work of Arcestratus on flute-players in two books (*Περὶ Ἀδλητῶν*); but this may be a different person from the gastronomic poet. The fragments of the "*Hedypathia*" have been collected by Schneider in his edition of Aristotle's "*Historia Animalium*" (Leipzig, 1811, 8vo.), vol. i. p. 42. &c., and by Domenico Seina, *I Frammenti della Gastronomia di Arcestrato raccolti e volgarizzati*, Palermo, 1823, 8vo. Compare Schweighäuser's Index to Athenæus, where all the passages relating to Arcestratus are collected; Bentley, *On the Epistles of Phalaris*, p. 62.; Clinton, *Fasti Hellenici*, ii. 48. 2d edit.

A second poet of the name of Arcestratus, who lived somewhat later, and is described as an elegant poet, whose talents remained undeveloped on account of his poverty, is mentioned by Plutarch, *De Fortuna Alexandri*, ii. i.

L. S.
ARCHIADAS or ARCHIADES (*Ἀρχιάδας* or *Ἀρχιάδης*), a philosopher of the early part of the fifth century of our æra, was the son-in-law of Plutarch the Athenian, who

revived the Platonic philosophy, and the intimate friend of Proclus, who was a pupil of Plutarch. Proclus being himself prevented by his devotion to philosophy from taking a part in public affairs, urged Archiadas to supply his place by cultivating the civil rather than the philosophical virtues, and Archiadas did so with so much effect, that according to Marinus his name was never mentioned without the epithet of the most religious (*ὁ εὐσεβέστατος*). Suidas relates an anecdote of his resignation under misfortune, in telling his son-in-law Theagenes, who was bewailing on some occasion the loss of their property, that they ought to be thankful to the gods for having preserved their lives. Marinus tells a singular story of the miraculous recovery of his daughter from illness at the same instant that Proclus put up prayers for her in the temple of Æsculapius. His wife Asclepigenia, the daughter of Plutarch, is said to have been the only person who preserved in the time of Proclus the "knowledge of theurgic discipline." (Marinus, *Vita Procli*, Gr. and Lat., ed. Boissonade, p. 12, &c.; Suidas, *Ἀρχιάδας*, ed. Gaisford, i. 595.; Brucker, *Historia critica Philosophiæ*, ii. 314.) T. W.

ARCHIADAS or ARCHIADES, the younger, was the son of Hegias the Platonic philosopher, who is supposed but not certainly known to have been the son of Archiadas the elder. Archiadas the younger is said by Suidas to have surpassed even his father Hegias, but he did not succeed him in the chair of Proclus. He was in fact more conspicuous for probity than for talent. (Suidas, *Ἐπειθεός*, ed. Gaisford, i. 1515.; Brucker, *Historia critica Philosophiæ*, ii. 359.) T. W.

ARCHIAS (*Ἀρχίας*) is a name common to several writers, to whom are attributed poems in the Greek Anthology. The principal of them is Archias, the friend and client of Cicero. The only other in the list as to whom anything specific can be asserted, even on conjecture, is Archias of Alexandria. It has been supposed that he may have been the same person with Archias the Grammarian of Alexandria, mentioned by Suidas as the teacher of Epaphroditus (who lived from the time of Nero to that of Nerva), and supposed likewise, with much probability, to have been the Archias who is cited by Apollonius the sophist as an interpreter of Homer. [ARCHIAS, AULUS LICINIUS.] (Suidas, *Ἐπαφρόδιτος*; Apollonius, *Lexicon Homericum*, τρεῖς ἀλλῶν; Villosin, *Prolegomena ad Apollonium*, p. xx.; Fabricius, *Bibliotheca Græca*, ed. Harles, vi. 357.) W. S.

ARCHIAS, AULUS LICINIUS, the friend and client of Cicero, of whose history nothing is known except what may be collected from the notices of him by the Roman orator. He was a native of Antioch in Syria; and his birth is usually assigned to about the year B. C. 118. This date, however,

is merely inferred from a passage in the beginning of Cicero's oration for Archias (c. 3.), which there is some difficulty in admitting as evidence to that effect. The orator says that Archias came to Rome in the year B. C. 102; and immediately afterwards, speaking of his reception by the Luculli, (which he clearly seems to represent as having taken place immediately after the arrival in Rome but not earlier), he describes him as having been even then "prætextatus:" that is, if we take the term literally, as having been so young that, if he had been a Roman citizen, he would not yet have assumed the "toga virilis." But if we look back to the preceding part of Cicero's narrative, describing the extent of Archias' travels, the celebrity which he had acquired, and the public honours which had been heaped upon him, we cannot willingly admit that he was still in the age of legal boyhood. If he was really no older, his precocity of intellect might have called forth from Cicero more than a passing intimation of surprise, and would merit being recorded in the history of his life. Ilgen takes the fact literally as related: Jacobs admits it with a slight indication of doubt; but, among the older critics, Manutius holds that the term "prætextatus," (which is manifestly figurative as applied to one who was then an alien,) is likewise hyperbolic in its representation of the poet's age, and that it can only be understood as an assertion that, on his first visit to Rome, he was extremely young. Schütz adds two or three years to the reckoning, and speaks of Archias as having been born about the year B. C. 121.

The birth of Archias was distinguished, and his education embraced all the remarkable advantages furnished by his native city. In very early youth, after having acquired great celebrity in Antioch, he was equally successful in travels through other parts of Asia, and over all Greece; and in Southern Italy he was received with the highest honours, being presented with the citizenship at Tarentum, Rhegium, and Neapolis. Coming to Rome in the fourth consulship of Marius, (whose triumphs of the succeeding year he afterwards celebrated in verse,) he was received into the household of the Luculli, and continued, for many years, to be attached to Lucius Licinius Lucullus, whom he generally accompanied on his foreign missions in the service of the republic. All the most eminent Romans of the time are enumerated in the list of his friends and patrons. Not only was he a cherished associate of C. Crassus and Hortensius the orators, and of others who had a genuine love of literature: the rugged Marius himself is said to have been able to discover merit in the poet, who sung his victories over the barbaric invaders of Italy. Cicero refers affectionately to his own youthful intercourse with Archias, as having contributed, beyond all other means,

to the development and refinement of his literary tastes, as well as his improvement in oratory. In the year B. C. 89 there was passed the *Plebisitum*, commonly called the *Lex Papiria Plautia*, which gave the Roman citizenship to all citizens of confederate cities, who at the date of the enactment had a domicile in Italy, and should claim enrolment within sixty days. Archias took the benefit of this law, in virtue of citizenship at Heraclea in Magna Græcia, which had been recently conferred upon him when he visited that city on his return from one of his foreign journeys with Lucullus. On taking his place as a Roman citizen, he adopted, according to the usual practice in such cases, the Gentile name of his patrons. Twenty-eight years afterwards, Cicero enjoyed an opportunity of requiting his obligations to Archias by defending his citizenship. One Gratius or Græchus (for the name is disputed) challenged the poet's right. The accuser relied mainly, as it would seem, upon an accidental and unavoidable omission on the part of Archias, to procure the insertion of his name in the roll of the Roman censors; and this omission gave importance to the defendant's inability to prove his enrolment at Heraclea, by exhibition of the registers of that city, these having, as Cicero alleges, been destroyed in the Italic war by the burning of the place in which they were kept. The orator, proving the facts by other evidence, defended his friend successfully. Cicero, perhaps, did not consider the attack on his client as very formidable; for the facts and inferences are set forth with a brevity almost contemptuous, and the staple of the harangue is made up of eloquent representations of the excellence of literature and of the fame conferred by it. Upon the common assumption as to the birth of Archias, he was fifty-six years old when the oration was delivered; but it is more likely that he was several years older. The time of his death is unknown.

In regard to the works of Archias we possess very little knowledge. The account given of him by Cicero, however, leaves very little reason for doubting as to the principal causes of the admiration with which he was regarded by his Roman patrons. He was a skilful "*Improvvisatore*," and not more remarkable for the fluency and spirit of his extemporaneous compositions, than for the wonderful versatility with which he varied his methods of treating the same theme. His high merit in this equivocal region of poetical invention, and his accomplishments as a literary companion and instructor, may readily be admitted; but so early after his own time as the age of Quintilian, he seems to have been forgotten except for his skill in improvisation. Indeed, there is good reason for hesitation in regard to the real excellence of his written works. Those

which are enumerated by Cicero are entirely lost. They are the following :—a poem on the Cimbric War of Marius : a poem celebrating the Mithridatic War, conducted successfully by the poet's patron Lucullus : a poem on the ominous serpent which entwined itself about the infant Roscius : and a poem on the Consulship of Cicero, which the orator mentions as having been begun when the question of the citizenship was tried, but as to which we cannot tell whether it was continued after it had served its probable purpose, of flattering the vanity and thus warming the zeal of the poet's advocate. Of the poem on the Mithridatic War, Cicero gives a sort of abstract ; from which no very favourable conjecture can be formed as to the unity of the plan. Of the details of the other poems nothing is known ; and in regard to all of them Cicero's expressions are curiously cold and guarded. The improvised verses he praises in passing ; upon the written poems he passes no opinion of his own, contenting himself with hastily reporting that he had heard others commend them as equal to those of the ancients. Even in the heat of the peroration, he rests the claim of Archias to respect, not directly on his genius, but indirectly on the reputation which his genius had acquired for him. When, indeed, we take into account the purpose which the orator had immediately in view, we cannot consider these circumstances as proving positively either that the client wanted solid literary merit or that the advocate believed him to want it ; but in the whole manner of treating this part of the matter there is something which is not a little calculated to suggest conjecture.

There are, in the Greek Anthology, thirty-six epigrams bearing the name of Archias (for to the thirty-five given by Jacobs in his second volume, from Brunck, his thirteenth volume (p. 681. No. 105.) adds another). Of these a large proportion do not belong to Archias of Antioch. Indeed, if we adopt the most sceptical view, fifteen must be struck off the list. One, numbered 26, is attributed to Leonidas of Alexandria, who appears to have lived in the reign of Nero ; two (25 and 35) are assigned to unknown authors ; and the following twelve belong to writers, all of whom bore the name of Archias, but of whom hardly any thing can be asserted, unless that they were different persons from Archias of Antioch. To Archias of Byzantium belongs Epigram 33 : to Archias Grammaticus (perhaps the Archias Alexandrinus of Suidas, see Fabricius, *Bibliotheca Græca*, ed. Harles, vi. 357.), 4 : to Archias the Macedonian, 12 and 32 : to Archias of Mitylene, 21, 22, 24, and 31 : and to Archias called *Νεώτερος* or the Younger, 20, and the Epigram in the thirteenth volume. Our materials for estimating the genius of Licinius Archias would

thus be very considerably narrowed ; but even if it were intended to do full justice to the whole series of the epigrams, it would scarcely be possible to point out, as deserving commendation, any others than two or three of the fifteen excluded ones,—such as the second of the epigrams on Echo, the second on the Horse, and that on the Calydonian Boar, which is perhaps the most spirited of all. Upon examining the twenty-one epigrams which remain, and which, as appearing in the manuscripts under the name of Archias, without any descriptive addition, the editors usually attribute to the friend of Cicero, we are not only struck by a prevailing tameness and want of poetical excellence, but we also detect a characteristic fault, which is common indeed throughout the Anthology. Of the twenty-one, all except seven have been shown to be imitated from others still extant. The favourite models are Leonidas Tarentinus and Antipater Sidonius, neither of them epigrammatists of high rank, and both, but especially the latter, notorious for their tendency to such imitation as that of which they here become the victims. In some instances, as in the pointed epigram of “Diogenes in Hades,” there is an evident imitation of two preceding epigrams on the same theme ; in one piece, the tale of the Blackbird and the Thrushes, even words and phrases are copied. In another case, the chain of imitation becomes yet more complicated : for the four Anathematic Inscriptions of the Three Brother-Hunters appear to have been derived from four older epigrams, and to have been in their turn imitated in seven others. The task which the poet sets himself is that of varying ingeniously the turn of thought, sentiment, or expression, furnished by the model ; and a certain closeness of general resemblance to the model is studiously aimed at, that the ingenuity of the variation may thus be the more striking.

There are, however, no sufficient reasons for positively attributing any one of those poems to the object of the Roman orator's panegyric. Igen, indeed, the most exact analyst whom they have found, does believe all or most of those to be his, which in the authoritative manuscripts bear simply the name of Archias : but Jacobs, whose estimate of the genius of Licinius Archias is much higher than Igen's, declares, with justice, that, in regard to every one of them, the question of authorship is completely uncertain. It may be worth while, however, to suggest one or two considerations which deserve some weight in the argument, although none of them goes very far towards the conclusion. First, hardly in any case, where the epigrams assigned to Archias resemble others in the Anthology, is there reason for thinking that our epigrams were the originals instead of the copies. In several instances the internal marks are quite sufficient to determine the question of priority

against the pieces with which we have to do : and, as to the majority of them, an historical argument for their being the imitations and not the originals, is furnished by the fact that the poems which they resemble are those of Leonidas and Antipater, the acknowledged founders (at least the founder and the earliest successful pupil) in the very peculiar school to which they belong. We must decidedly accept those epigrams of Archias as imitations, and deal with them upon that assumption. Secondly, of the fourteen epigrams which, as it has been seen, stand in this predicament, all take as their models poems written by authors who lived before the time of Licinius Archias. This state of the facts, while it can in no way be used for impugning his authorship of the epigrams, may be available to some extent for establishing it. Thirdly, that ringing of changes upon words, which pervades our epigrams so deeply, corresponds suspiciously with the account given by Cicero of a feat of skill, for which the extemporaneous versification of his friend was especially famous. The author of the epigrams, not content with exhibiting his command of language by imitating other writers, delights in imitating himself. In the Anathematic Inscriptions already alluded to, he repeats himself four times : he does so twice in epigrams on Priapus : and two additional pairs of self-repetitions might be cited, in the four epigrams on Echo and the Horse, were it not that some or all of these poems probably belong to other authors. It must be owned, however, that not only for proving Licinius Archias to have been the author of the pieces, but even for proving that all of them are the works of the same poet, this circumstance loses much of its force by reason of the fact, that it is common to many of the minor poets whose writings are found in the Greek Anthology.

All the thirty-five epigrams headed, in Brunck's collection, by the name of Archias, had been published before his time : twenty-nine having appeared in the editions of the Anthology of Planudes, and the remainder having been given by Reiske, one in the "Miscellanea Lipsiensia" and five in his Anthology of Cephala. In Brunck's "Analecta," 1766, they were for the first time collected into one series ; the text being in volume ii. pp. 92—101. 528., and a few annotations in volume iii., "Lectiones et Emendationes," p. 145—148. In Jacobs' "Anthologia Græca," thirteen vols. 8vo. 1794—1814, the amended text of the thirty-five epigrams is in volume ii. p. 80—89., and annotations, with an additional epigram, are in volumes viii. and xiii. They have likewise been published, in whole or in part, separately from the body of the poems of the Anthology. — 1. "Auli Licinii Archiæ Epigrammata quædam Græca, cum Latinâ Interpre-

tatione, edita Nicodemi Frischlini Operâ et Studio" (with Callimachus), Basle, 1589, 8vo. 2. "Archîæ Epigrammata, Græce et Latine, D. Allsvorto Interprete," Rome, 1596, 8vo. 3. "Archîæ Epigrammata Græce, curante Christiano Saalbachio" (with Lucian's Epigrams), Greifswald, 1602, 8vo. — These editions must of course include those epigrams only, which are taken from the Planudean Anthology. 4. "Omnia Carmina quæ sub Archiæ nomine feruntur, edidit Carolus David Ilgen," Erfurdt, 1797, 8vo. 5. "Archîæ Novem Erotica Poemata Selecta," prefixed to Schelle's "Selectæ Orationes Ciceronianæ," Leipzig, 1797, 3 vols., 8vo. 6. "Carmina Archiæ Græce et Latine," in Hulsemann's edition of Cicero's Oration "Pro Archiâ Poetâ," Lemgo, 1800, 8vo. Some of the epigrams will also be found in various selections from the Greek Anthology, such as that of Edwards.

The most copious source of information on the life and writings of Licinius Archias, is the elaborate and excellent treatise of Ilgen, cited below. With it should be studied the annotations of Jacobs on the epigrams. There is also Netscher's "Dissertatio de Ciceronis Oratione pro Archiâ," Rotterdam, 1808, 8vo.

(Ilgen, *Animadversiones Historiæ et Criticæ in Ciceronis Orationem pro Archiâ Poetâ*, in his "Opuscula Philologica," vol. ii. part 1., Erfurdt, 1797 ; Jacobs, *Anthologia Græca*, vols. viii. 250—272., xiii., *Catalogus Poetarum Epigrammaticorum*, and his article "Archias" in Ersch and Gruber's *Allgemeine Encyclopædie* ; Schütz, *Summarium Orationis pro Archiâ Poetâ*, in his edition of Cicero's works, vol. vii. ; Cicero, *Oratio pro Archiâ Poetâ, De Divinatione*, i. 36., *Ad Atticum*, i. 16. ; Quinctilian, *Institut. Orator.* x. 7.) W.S.

ARCHIAS (*Ἀρχίας*) of CORINTH, the founder of Syracuse, lived in the eighth century before the Christian æra. He was a man of high birth, being certainly a Heraclid ; for it is only disputed whether he was a Bacchiad (as he is called by Maximus Tyrius, and the scholiast to Apollonius Rhodius), or whether the Arundelian Marble is correct in calling him the tenth in descent from the Argive prince Temenos. Relying upon the power of his kinsmen in the oligarchical republic, he endeavoured to carry off by force a beautiful young man named Actæon. The youth, defended by his family, was slain in the scuffle ; and his father, after having in vain demanded justice, threw himself into the sea and perished. A pestilence afflicted the city ; and the Corinthians were warned by the oracle to atone for the death of Actæon. Upon this Archias went into voluntary exile, having first, with his friend Myscellus, consulted the oracle at Delphi. The Pythia, besides directing both inquirers towards the seas of Sicily, is said to have offered to them either riches or health, ac-

cording to their choice. Archias desired riches, Myscellus preferred health; and the opulence and salubrity attained respectively by the two colonies which they established, were traced by the Greeks to the choice thus made. Myscellus, putting himself at the head of emigrants who belonged, like himself, to the Achæan race, founded the city of Croton in Italy; Archias, however, stopping on his way, and giving him aid. Archias then continued his voyage to Sicily, and founded Syracuse. His colonists were Dorians, most of whom he had brought with him from Corinth; although, according to Strabo, he was joined in Southern Italy by a band belonging to the same stock, who had seceded from the founders of the Sicilian Megara. The foundation of Syracuse is assigned, by the best authorities, to the year B. C. 733. (Diodorus Siculus, *Fragmenta*, lib. viii.; Plutarch, *Amator. Narrat.* ed. Reiske, ix. 94.; Maximus Tyrius, *Dissertatio* xxiv.; Suidas, 'Αρχίας; Strabo, lib. vi. cap. 1. § 12., cap. 2. § 4. edit. Siebenkies; Pausanias, v. 7.; Clinton, *Fasti Hellenici*, "Syracuse;" Müller, *Dorians*, book i. cap. 6. § 7.; Göller, *De Situ et Origine Syracusarum*, 1818, p. 3.) W. S.

ARCHIAS THE FUGITIVE-HUNTER ('Αρχίας Φυγαδοθήρας), was an Italian Greek, born at Thurii, and lived in the latter half of the fourth century before the Christian æra. His original profession was that of an actor, and he is said to have taught the art to the celebrated tragedian Polus. His name is inserted by Fabricius among those of the Greek tragic writers whose works have perished; but the passage in Suidas, which appears to be the only authority for the assertion, does not warrant us in believing that he composed works of any kind. He is represented, however, as having been a hearer of Anaximenes of Lampsacus, and as having studied the oratorical art under Lacritus, the person against whom one of Demosthenes' private orations is directed. Lacritus is conjectured to have been an adherent of the Macedonian faction, and to the same faction Archias also was attached. To his unscrupulous and bloody zeal in the cause he owes his place in history, and the disgraceful addition which accompanies his name. Upon the close of the unfortunate Lamian war, in the year B. C. 322, when the humbled Athenians had been compelled to abandon to the vengeance of Antipater the public men who had been most active in the defence of the national freedom, Archias was the agent selected by the pitiless conqueror to hunt down the proscribed and fugitive patriots. In the execution of this bloody mission he first violated the temple of Æacus in Ægina, tearing from it the orators Hyperides, Aristonicus, and Himeræus, and sending them to Antipater, by whom they were put to death. Archias, with his Thracian guard, next proceeded to the temple of Neptune at Calaurea, where he

found Demosthenes, and endeavoured to entice him from the sanctuary. The taunts with which Demosthenes received Archias appear to indicate a low estimate of his professional skill as an actor. The guilt of the Fugitive-Hunter did not remain unpunished. In the abstract of the lost books of Arrian, which is given by Photius, we read that he died in the utmost poverty, universally deserted and abhorred. (Plutarch, *Demosthenes*, c. 28, 29, 30., *Vitæ Decem Oratorum*, 9. "Hyperides;" Photius, *Excerpta ex Arriano*; Suidas, 'Ἑπερίδης; Fabricius, *Bibliotheca Græca*, ed. Harles, ii. 286., vi. 428.) W. S.

ARCHIAS. [HIERO II.]

ARCHIAS. [PTOLEMY PHILOMETOR.]

ARCHIBIUS ('Αρχίσιος) is the name of three Greek Grammarians. The first is the father of Apollonius, the author of the "Homeric Lexicon: his name is also written Archebulus. The second was a son of this Apollonius, and is said by Suidas to have written a commentary on the epigrams of Callimachus. The third, a son of Ptolemæus, was a native either of Leucas or Alexandria in Egypt, and taught grammar at Rome down to the reign of Trajan. (Suidas, 'Ἀπολλώνιος and 'Αρχίσιος; Villoison, *Prolegomena ad Apollonii Lexicon*, p. 2, &c.) L. S.

ARCHIDAMIA ('Αρχιδαμία), a Spartan woman who, when King Pyrrhus attacked and was nearly taking Sparta (B. C. 272) opposed the proposal made by some of the Spartans to send the women to Crete, and prevented its being carried into effect. She is called Archidamia by Plutarch (*Pyrrhus*, 27.), and Archidamis by Polyænus (viii. 49.).

R. W.—n.

ARCHIDAMIA, the grandmother of Agis IV., king of Sparta. [AGIS IV.]

ARCHIDAMIA. [ARISTOMENES.]

ARCHIDAMUS ('Αρχίδαμος), one of the most ancient Greek physicians, who was probably a contemporary of Hippocrates in the fifth and fourth centuries B. C. Nothing is known of the events of his life, but Galen quotes a passage from Diocles of Carystus from which it appears that Archidamus used to prefer dry friction to the use of oil on account of the skin being less dried up by the former method than by the latter, an opinion which Galen controverts at some length. It is not, however, quite certain whether, in these passages of Galen, Archidamus is quoted as a real personage or only as a speaker (perhaps) in a work of Diocles named after him, or whether (as Kühn supposes) Diocles wrote a treatise against the doctrine of Archidamus, and called it by his name. Pliny mentions a medical writer of the name of Archidemus, who may perhaps be the same person; but the author whose fragments on veterinary surgery are still extant under the name of Archedemus probably lived much later. These fragments are contained in the "Veterinariæ Medicinæ

Libri Duo," first published in Latin by John Ruellius, Paris, 1530, fol., and afterwards in Greek by Sim. Grynaeus, Basel, 1537, 4to. (Fabricius, *Biblioth. Græca*, vol. xiii. p. 79. ed. vet.; C. G. Kühn, *Opusc. Academ. Med. et Philol.*, Leipzig, 1827, 2 vols. 8vo. vol. ii. p. 102, &c.) W. A. G.

ARCHIDAMUS OF ÆTOLIA. [PERSEUS; PHILIP V. OF MACEDONIA.]

ARCHIDAMUS I. (Ἀρχίδαμος), the son of Anaxidamus, was the thirteenth king of SPARTA of the Proclid line, including Aristodemus. Nothing is recorded of him, except that he passed his life in peace. He succeeded to the throne probably about B. c. 630. (Pausanias, iii. 7. 6. comp. 3. 5.)

R. W—n.

ARCHIDAMUS II. (Ἀρχίδαμος) was the eighteenth king of SPARTA of the Proclid line, Aristodemus included. He ascended the throne about B. c. 469, and reigned forty-two years. In the fourth year of his reign Sparta and Laconia were visited with a violent earthquake, which did very great damage, and threw down the whole of the city except five houses. On this occasion his presence of mind is said to have saved Sparta from a general rising of the slaves, who flocked into the city, in the hope of overpowering their masters before they should recover from their dismay. Archidamus, foreseeing this, had called the citizens together by the sound of the trumpet, as if an enemy were at hand, and the slaves, finding their masters armed and prepared, were obliged to retreat. Archidamus is chiefly known from his connection with the Peloponnesian war, in which he was an important actor, though he had earnestly endeavoured to dissuade the Spartans from entering upon it, and pointed out to them how formidable an enemy Athens would prove. In this war he led the first expedition into Attica, B. c. 431, and was greatly blamed by his army for the slowness of his operations, and the indisposition which he showed to ravage the Athenian territory. This policy was suggested by the belief that the Athenians would be more likely to yield while their country was not yet laid waste, than after it had been ravaged and plundered. Still, coupled with his known aversion to the war, and perhaps with his friendship for the Athenian general Pericles, it raised a strong suspicion against him. On finding himself deceived in his expectation, he began in earnest to lay waste Attica in all directions, and after approaching within eight miles of the city, and vainly endeavouring to provoke the Athenians to a regular battle, he returned home and disbanded his army. He also commanded the forces of the Spartans when they invaded Attica for the second time (B. c. 430), and made their longest stay there. In B. c. 429 he marched against Plataea in Bœotia, an ally of Athens. The Plataeans refused to submit to the conditions which he proposed

to them, and he laid siege to the city. All his efforts to take it proved unsuccessful, and he was at last obliged to send some of his troops home, and turn his siege into a blockade. He did not, however, await the issue of it, for in the next year (B. c. 428) we find that he again invaded Attica, for the third and last time. He died B. c. 427, after a reign of forty-two years. He is described by Thucydides as being remarkable for intelligence and moderation of character; and if the speech in which he is made to express his views about the Peloponnesian war and the comparative resources of the belligerent parties were really delivered by him, it amply justifies the representations of the historian. He left two sons and one daughter, Cynisca, the only female, as it is recorded, who ever gained an Olympic victory. (Pausanias, iii. 7. 9. 10.; Diodorus, xi. 48. 63.; Plutarch, *Cimon*, 16., *Agésilas*, i.; Thucydides, i. 80. ii. iii.; Herodotus, vi. 71.; Clinton, *Fast. Hellen.* ii. 211.)

R. W—n.

ARCHIDAMUS III. (Ἀρχίδαμος), the son of the great Agésilas, was the twenty-first king of SPARTA of the Proclid line, Aristodemus included. He ascended the throne in B. c. 361, and reigned twenty-three years. Ten years before his accession he commanded an expedition sent out by the Spartans to relieve their army, which had been defeated at Leuctra. In B. c. 367, when the Spartans were still suffering from the consequences of this defeat, he was entrusted with the command of an army, with which he first reduced Caryæ, a revolted town of Laconia, and afterwards crossed the border into Arcadia, then at war with Sparta, and ravaged the country. On his return home he was met by an army of Argives and Arcadians, so that a battle was inevitable. He drew up his troops and addressed them, exhorting them to remember the national honour, and to transmit their country to posterity such as they had received it from their ancestors. The effect of this speech, and the concurrence of some favourable omens, was so great that his troops were with difficulty kept to their ranks, so eager were they for the combat. Their enemies scarcely waited to receive their charge; and according to the Spartan account, were routed with great slaughter, the Lacedæmonians not losing a man. The engagement was called the "tearless battle," and caused the greatest joy at Sparta, where in more prosperous times, such a victory would have made but little impression. In B. c. 364, Archidamus again led an expedition into Arcadia, for the purpose of making a diversion in favour of the Eleans, then in alliance with Sparta, and whose territory the Arcadians were invading. He took the town of Cromni, in which he left a garrison, and then returned home; but the Arcadian army, after ravaging Elis, advanced against it, and Archidamus was again

sent into Arcadia to its relief. With a view of drawing off the besieging army, he ravaged the country in every direction; but to no purpose. He then advanced upon the town: and in an attempt to dislodge the enemy from an eminence over which their lines of circumvallation were drawn, he was led into an unfavourable position, and driven back with the loss of some of his most distinguished officers, and dangerously wounded himself. The Lacedæmonians were consequently glad to accept a truce. In B. C. 362, Archidamus distinguished himself by the gallant and successful resistance which he made against Epaminondas, when the latter attacked Sparta, and carried some of the points of the city. The exploit which Xenophon records of him seems indeed almost fabulous: that with a mere handful of men, only one hundred and eighty, he repulsed the whole army of Thebans; but there is no reason to doubt that he performed acts of desperate valour. In the following year he succeeded to the throne, and five years afterwards he appears to have assisted and co-operated with Philomelus, the leader of the Phocians in what was called the Sacred War, and who was also the chief actor in seizing the treasures of the temple at Delphi. It was reported indeed that the countenance which Archidamus gave the Phocians in that war was purchased by bribes, and by a share of the plunder of Delphi; but the interests of Sparta and her political relations at that time are sufficient to account for it, without any such supposition. Ten years afterwards, when Philip of Macedon was on his march against Phocis, the Spartans sent out an expedition under the command of Archidamus, probably (for there is some doubt on the subject) for the purpose of aiding the Phocians. But owing to the distrust of Phalæcus, the Phocian commander, Archidamus was prevented from carrying his views into effect; and he returned home without having accomplished any thing. In B. C. 338, he was sent out on a more distant expedition to aid the Tarentines against the Lucanians in Italy, where he was slain in battle, in the same year, and according to some accounts on the same day, as that of the battle of Chæronea. He died fighting with great valour, but his death was attributed to the anger of the gods, because the troops which he had with him were mostly Phocian mercenaries, who had been engaged in the Sacred War. His body was not honoured with the usual rites of burial, owing, as it was said, to the wrath of Apollo, the god of Delphi. We may add that this Archidamus is the supposed speaker in the oration of Isocrates, called the "Archidamus," considered by some as a mere declamation, by others as a manifesto to vindicate the tenacity of Sparta in asserting her claims to Messenia. (Xenophon, *Hellenica*, v. 4. 25—33., vii. 1. 33—37., 4. 19—25, 5. 10—14.; Diodorus, xv. 29., xvi. 24. 63. 88.;

Pausanias, iii. 10. 3., iv. 51.; Plutarch, *Agesilaus*, c. 25. 33.; Camillus, c. 19.; Clinton, *Fasti Hellen.* ii. 214.; Thirlwall, *History of Greece*, v. 78.) R. W.—n.

ARCHIDAMUS IV. (*Ἀρχίδαμος*), the son of Eudamidas I., was the twenty-fourth king of SPARTA, including Aristodemus, and of the Proclid line. He was conquered in battle near Mantinea by Demetrius Poliorcetes, B. C. 296, the fourteenth year of Areus I., his colleague of the other house. (Plutarch, *Agis*, c. 3., *Demetrius*, c. 35.) R. W.—n.

ARCHIDAMUS V. (*Ἀρχίδαμος*), the brother of Agis IV., was the twenty-eighth king of SPARTA, including Aristodemus, and of the Proclid line. When his brother Agis was put to death (B. C. 240) he made his escape from Sparta, and fled into Messenia. According to Plutarch (*Cleomenes*, c. 5.) his restoration to Sparta was effected by the interference of Aratus, the general of the Achæan league, with the view of strengthening the kingly power, and making it a match for the ephoralty. Plutarch further states that Archidamus was slain immediately after his return, by those who had been parties to the death of his brother Agis, and that it was uncertain whether Cleomenes, the then king of the other house, was accessory to his murder or not.

According to Polybius (v. 37.) Archidamus fled from Sparta in the first instance through fear of Cleomenes, and afterwards, having been induced to return at his solicitation, and by the prospect of reconciliation, was treacherously murdered by him. Archidamus V. left sons who were alive in B. C. 220, when Cleomenes died, but they were passed over, and the throne was given by the ephors to a stranger, Lysurgus, who was not even of the royal blood. (Clinton, *Fasti Hellen.* ii. 218.) R. W.—n.

ARCHIDEMUS (*Ἀρχίδημος*), or ARCHEDAMUS (*Ἀρχέδαμος*), was a Stoic philosopher of Tarsus in Cilicia, who lived about B. C. 160. He was the author of two Greek works, one, *Περὶ Φωνῆς* ("On the Voice"); another, *Περὶ Στοιχείων* ("On the Elementary Principles of Matter"). He is supposed to be the same person as the Archedemus whom Plutarch (*de Exsilio*, p. 605.) calls an Athenian, and who is stated by him to have gone into Parthia, and to have founded a school of Stoic philosophers at Babylon. (Strabo, xiv. 674.; Diogenes Laertius, vii. 55. 134.; Seneca, *Epist.* 121.; Fabricius, *Biblioth. Græc.* iii. 540.) R. W.—n.

ARCHIGENES (*Ἀρχιγένης*), a celebrated ancient physician, whose father's name was Philippus, and who was a native of Apamea in Syria. He was a pupil of Agathinus, the founder of the sect of the Episynthetici, whom he is said to have cured of an attack of delirium, brought on by want of sleep, by fomenting his head with a great quantity of warm oil. He afterwards removed to Rome,

where he practised during the reigns of the Emperors Domitian, Nerva, and Trajan, A. D. 81—117. At Rome he appears not only to have enjoyed a very great popular reputation (as is proved by the fact of his name being three times mentioned by Juvenal to signify a great physician generally), but also, judging from the number and variety of his works, to have been deservedly at the head of his profession. He is said in one passage by the author of the "Introductio," printed among Galen's works, to have belonged to the medical sect of the Eclectici, but in another he is reckoned as one of the Pneumatici. According to Suidas, he died at the age of sixty-three, according to the Empress Eudocia, of eighty-three.

The following is a list of such of his works as have been mentioned by name:—1. Βιβλία Ἐπιστολικά Ἐνδεκα, ("Eleven Books of Letters,") quoted by Galen, among which were probably the letters to different individuals quoted by Aëtius and Paulus Ægineta. 2. Περὶ τῶν Πεπονηθέντων Τόπων Βιβλία Τρία, ("Three Books on discovering which are the Parts affected,") quoted by Galen, and said by him to be the best work on the subject. It is perhaps the same treatise which is quoted by Leo in his "Conspectus Medicinæ" by the title Διαγνωστική, ("On Diagnosis"). 3. Περὶ Καστορίου Χρήσεως, ("On the Use of Castorium,") quoted by Galen. 4. Περὶ τῆς Δόσεως τοῦ Ἑλλεβορίου, ἢ περὶ τοῦ Ἑλλεβορίζειν, ("On the Exhibition of Hellebore,") which is apparently (if the text be sound) quoted by Galen as a distinct treatise, but which might otherwise have been conjectured to have been only part of a larger work, from which a long extract on this same subject is copied by Oribasius. 5. Περὶ τῶν Σφυγμῶν, ("On the Pulse,") a work often referred to by Galen, and on which he wrote a commentary in eight books. 6. Περὶ τῶν κατὰ Γένος Φαρμάκων, ("On Medicines classed according to their Properties,") a work which consisted probably of two books, and which is very frequently quoted by Galen. 7. Περὶ τῆς τῶν Πυρετῶν Σημειώσεως, ("On the Symptoms of Fevers,") a work in ten books, mentioned by Galen, who in the same passage speaks of an abridgement of it, and also of a treatise Περὶ τῆς Ἐννοίας τοῦ Πυρετοῦ, ("On the Nature of Fever,") which may perhaps have been merely one of the ten books of this great work. 8. Περὶ τῶν ἐν ταῖς Νόσοις Καιρῶν, ("On the Stages of Disease,") a work in two books, quoted by Galen. 9. Περὶ τῶν Χρονίων Παθολογικῶν, ("On the Characteristic Signs of Chronic Diseases,") quoted by Galen, and consisting of at least two books. 10. Περὶ τῶν Θεραπευτικῶν Χρονίων, ("On the Treatment of Chronic Diseases,") consisting of at least two books, from the first of which a long extract is contained in Matthæi's Oribasius, and which is several times quoted by Rhazes. 11. Σύνοψις τῶν Χειρουργουμένων, ("A Synopsis of Sur-

gical Matters,") consisting of at least two books, from the first of which a long extract is quoted in Mai's Oribasius. 12. "On the Nature of Man;" 13. "On the Treatment of Uterine Diseases;" 14. "On Gout;" three works mentioned by Wenrich in his dissertation "De Auctorum Græcorum Versionibus et Commentariis Syriacis, Arabicis, Armeniacis, Persicisque," Leipzig, 1842, 8vo., as having been translated into Arabic. 15. "On Nephritis," and 16. "On Renal Calculi;" two works mentioned in the catalogue of the Royal Library at Paris as still existing there in MS.

This list of the writings of Archigenes has been increased by a late author to the number of thirty-six, but it seems probable that he has mistaken the titles of different chapters in his large medical, surgical, and pharmaceutical works for so many separate treatises. Of all these works (of which the titles give at the same time some notion of their contents, and also of the copiousness and variety of their author's talents), none have ever been published, nor are any still extant (as far as the writer is aware), except the two short treatises preserved in the library at Paris. Numerous extracts have, however, been preserved by Galen, Oribasius, Aëtius, and others. No great medical discovery is connected with the name of Archigenes, but still he appears to have been one of the greatest of the ancient physicians. A full account of his medical opinions and practice (as far as it can be gained from the scattered fragments that remain), is given by Le Clerc, *Hist. de la Méd.*; Haller, *Biblioth. Medic. Pract.* tom. i. p. 198.; Sprengel, *Hist. de la Méd.* tome ii. p. 75.; Isensee, *Gesch. der Medicin.* There is also a dissertation by C. F. Harless entitled "Analecta Historico-Critica de Archigenæ Medico, et de Apolloniis Medicis, eorumque Scriptis et Fragmentis," Bamberg, 4to. 1816.

W. A. G.

ARCHIGENISUS, the name of a physician, whose work on chronic diseases is quoted by Rhazes. It seems probable that he is the same person who is elsewhere called by Rhazes "Arcagenisius," and "Archagillisius," and that all these names are only corruptions of the Greek name "Archigenes." (Fabricius, *Biblioth. Græca*, vol. xiii. p. 79. ed. vet.)

W. A. G.

ARCHILOCHUS (Ἀρχίλοχος) was a native of Paros, descended from a noble family who held the priesthood there. His father was Telesicles, who in obedience to the Delphic oracle led a colony from Paros to Thasos, about the fifteenth or eighteenth Olympiad, that is B. C. 720 or 708. In conformity with this date, the ancient chronologists state that Archilochus lived about the twenty-third Olympiad, or B. C. 680, so that he must have been a contemporary of the Lydian king Gyges and his successor Ardys, of both of whom he makes mention in some

of his extant fragments. Between B. C. 710 and B. C. 700, Archilochus quitted his native country and migrated to Thasos, a step for which different motives have been assigned, though it seems most probable that he was chiefly impelled to it by personal disappointment. Thasos, however, proved to him a scene of agitations and trouble, and he describes with much feeling the miseries which it suffered, resulting as it would appear from the ambitious attacks of the Thasian islanders upon their neighbours, and the wars in which they were consequently engaged with them. In one of these he disgraced himself by throwing away his shield, and his vindication of this act is stated by Plutarch (*Instit. Laconic.* p. 239.) to have been the reason why the Spartans banished him from their city, as soon as he had arrived there. Archilochus left Thasos for Siris in Lower Italy, the only city which he praises (Athenæus, XII. 523.), and at last returned to Paros, where he lost his life in a war between the Parians and Naxians. The cause of his wanderings and restlessness is referred to a disappointment which wounded his affections and hurt his pride. He had courted a Parian girl of the name of Neobule, to whom, in some of his trochaic fragments, he expresses a passionate devotion. Lycambes, her father, had promised her in marriage to the poet, but he broke his word, and withheld his consent to their union. Archilochus was transported with indignation, and he assailed the whole family, including Neobule herself, with the most unmeasured abuse. He accused Lycambes of perjury, and his daughters of the most abandoned lives. His satire upon them was written in iambics, and according to the tradition his invectives and sarcasms were so severe that the daughters of Lycambes hanged themselves. With the view of explaining how it happened that the Parians tolerated such abuse of persons with whom the poet had wished to connect himself, Müller observes "that these iambics first appeared at a festival (of Demeter or Ceres), which gave impunity to every licence, and that it was regarded as a privilege of this kind of poetry to exaggerate at will." But whether the charges made in this angry effusion were true or not, the impression produced by the iambics of Archilochus, both on his contemporaries and posterity, and the admiration excited by them, prove that his satires were more than mere caricatures—that they had some foundation in truth, and were marked by humour and keen playful satire. This is sufficiently proved by the saying attributed to Gorgias, on first hearing the Dialogues of Plato, when he is reported to have said "that Athens had given birth to a new Archilochus." Plato (*Repub.* ii. 365.) himself styles him "the very wise," and Quintilian (x. 19.) says that he possessed the greatest force of expression

and the greatest vigour and nervousness; that his sentences were strong, brief, and vivid; that his faults were those of his subjects, and not of his genius. According to other writers the emotion most remarkable in his works is that of fury, whence Horace writes (*Ars. Poet.* 79.)

"Archilochum proprio rabies armavit Iambo;"

and the Emperor Hadrian (*Epigr.* 5.) characterises his verses as "raging iambics." Various testimonies are quoted by Liebel (p. 43.) to show the estimation in which he was held by antiquity. Indeed Archilochus was considered the first Greek poet in his own peculiar line. Horace chose him for his model in the spirit and structure of his Epodes, though he did not imitate him in his subjects, as we learn from Horace himself (*Epist.* i. ep. 19.). The fragments of Archilochus are not sufficient to enable us to form an adequate conception of the general character of his poetry. Still what we know of him and of the metrical and other innovations introduced by him, proves that he must have possessed great inventive powers and originality. Before his time Greek poetry had been confined to the Dactylic Hexameter of the Homeric Epos, and the Elegiac metre, a derivative from it. Archilochus invented the Iambic Trimeter and the Trochaic Tetrameter metres, which were in their way, says Müller, as "elaborate productions of the Greek taste as the Parthenon, or the statue of the Olympian Jupiter." The former species of verse he employed as a medium of personal sarcasm and satirical invective. Scurrilous rallery, indeed, had long been one of the privileged accompaniments and characteristics of the feasts of Demeter at Paros, and the name of Iambics was given to the jesting and bantering which formed a part of them. The same name was accordingly given to the metre in which Archilochus published his satires, many of which were, in all probability, recited in the first instance at the festivals of Demeter under the protection of religion.

The subjects of his trochaic verses were, if we may judge by the extant fragments, of a serious import, but treated in a comic tone of playful and quiet satire, and some of them were recited at banquets.

Archilochus was also one of the earliest writers of Elegiac poetry, several fragments of which are still extant. Their subjects are of different kinds: some of them are plaintive, expressing the feelings of his mind under the pressure of external circumstances, or sympathising with the feelings of others under misfortune; some breathe a martial spirit; others again were of a joyous or convivial character, fitted for being sung at entertainments.

The invention of other forms and combinations of metre, was also ascribed to Archilochus. One of these, the Epodic, in which,

as in the Epodes of Horace, a shorter verse is subjoined to a longer, was a prelude to the strophes of the old Æolic lyric poets. Another was the Asynartete, a verse formed of two metrical clauses of different kinds. The Saturnian form of metre adopted by the older Latin poets is also said to have been first used by Archilochus. Some inventions or innovations in music, and adaptations of it to the recitation of his poetry, are also ascribed to him. But Archilochus not only claims the merit of originality for his metrical innovations, but also for his boldness in adopting a new style of language in his poetical writings, differing entirely from the richness and sublimity of the old epic, and distinguished from that of common life only by "the liveliness and energy with which all ideas are expressed in it, and the graceful arrangement of the thoughts." As a further proof of the versatility of his genius, we may add that before he left Thasos he had gained a prize for a hymn to Demeter (*Scholia* on Aristophanes, *Aves*, 1762), and that he was author of a hymn which the Olympic victors used to sing in their triumphal processions, when no formal ode had been written for the occasion. (Pindar, *Olymp.* ix. 1.) From what has been said, it appears that Archilochus was a poet of no ordinary powers of invention, and that he possessed great versatility of talent. He marks an epoch of great importance in the history of Greek poetry, and exercised considerable influence on its development. Judging both from the extant fragments of his poetry, and what is recorded of him by ancient critics and others, we have good reason to regret the loss of his works; "a loss," says Müller, "such as has perhaps hardly been sustained in the works of any other Greek poet." The extant fragments of Archilochus are collected in Jacobs's *Anthol. Græca*; Bergk, *Poete Lyrici Græci*; Liebel's *Archilochi Reliquiæ*; and Gaisford's *Poet. Græc. Min.* (Müller, *Literature of Ancient Greece*, p. 113. 135.; Bode, *Geschichte der Lyrisch. Dichtkunst*, i. 38. 47.; Longinus, xiii. 3.; Cicero, *Orator.* 2.; Herodotus, i. 12.; Fabricius, *Biblioth. Græca*, ii. 107—110.; Bentley, *Phalaris*, p. 206.)

R. W—n.

ARCHIMEDES (Ἀρχιμήδης) the greatest of the ancient geometers, was a native of Sicily, of the state of Syracuse, and consequently was of Peloponnesian descent. The date of his birth, derived from the statement that he was seventy-five years old at his death, is B. C. 287. He was born about the time that Euclid died, and Apollonius of Perga was born about forty years later. Whether he was of noble birth and a relation of King Hieron II., or whether he was of low descent, has been a matter of discussion. Plutarch makes him the first; Cicero the second. It is, however, certain that he enjoyed, during his long life, the protection

and friendship of Hieron and his son Gelon. He is said to have studied under Conon in Egypt, and to have visited other countries. The circumstances which are known of his life, and which we shall presently mention, have no connexion with one another. When Syracuse was taken by Marcellus, after the death of Hieron and the murder of his grandson Hieronymus (B. C. 212), Archimedes was killed by a Roman soldier, while intent upon a problem: much to the grief, it was said, of Marcellus, who had given particular orders to preserve him alive. He was honourably buried, and the conqueror protected his surviving relatives.* On his tomb was engraved, according to his own wish, a sphere inscribed in a cylinder, in memory of one of his discoveries presently mentioned. When Cicero was quæstor in Sicily (B. C. 75), he discovered the tomb of Archimedes by this mark, hidden among weeds and bushes. The life of Archimedes is said by Eutocius to have been written by Heraclæus or Heraclides (he writes it both ways in different places); but this life is lost.

The famous story of Hieron's crown is sometimes wrongly told, as if Archimedes had then made a discovery in hydrostatics: the fact being that his new invention was the mode of ascertaining the bulk of an irregular body by means of a fluid. Hieron suspected that a workman who had been furnished with gold to make a crown, had kept back a part and made up the weight with silver: he applied to Archimedes for a mode of detecting the cheat. "While he had the question on his mind," says Vitruvius, "he happened to go to the bath, and on immersing his body he observed that a quantity of fluid ran out of the vessel, which it immediately struck him must be equal in bulk to the part of his body which displaced it. The instant he had thought of this explanation, he did not delay a moment, but leaped joyfully out of the bath, and ran home naked as he was, exclaiming with a loud voice that he had found what he sought. For, as he ran, he called out in Greek εὕρηκα, εὕρηκα." He then constructed two masses of gold and silver, each equal in weight to the crown, and observed the quantity of water which each displaced, when dipped into a full vessel: he then ascertained that the crown in question displaced more than its weight of gold, and less than its weight of silver, and thus determined not only the fact of the fraud, but the extent to which it had been committed. From that moment, according to Proclus, Gelon professed his readiness to believe anything that Archimedes told him; and Hieron, according

* Rivault says he learned from a Greek of his acquaintance the existence of a belief that Archimedes was the ancestor of the Sicilian martyr, St. Lucia. In the "Penny Cyclopædia" we have stated also that Rivault says St. Lucia was an ancestress of the Bourbons. This is a ludicrous error; all he says is, that Henry IV. was born on St. Lucia's day.

to the same author, said the same when the machinery of Archimedes enabled him (Hieron) to move, by himself, a ship which all the Syracusans were unable to stir. It is likely enough that on such an occasion, and with such encouragement, Archimedes might have uttered his celebrated saying, that he would move the world if he could get a fixed point on which to place his machinery.

There is no doubt that the successful resistance which Syracuse made against the besieging Romans for three years was mainly due to the contrivances of Archimedes. Polybius, almost a contemporary writer, and one of the best military authorities, describes a variety of new contrivances for throwing missiles, as also for laying hold of and injuring the Roman vessels, and states the loss and annoyance of the besiegers to have been very great. Nor were his methods wholly mechanical: Polybius mentions, as a novelty due to Archimedes, the simple contrivance of cutting loopholes in the walls through which to shoot arrows and stones. But no ancient author mentions his setting fire to the Roman ships by burning mirrors: this story seems to have its first rise in the accounts of Galen and Lucian, but neither Polybius, Livy, nor Plutarch, mentions it. Neither Galen nor Lucian expressly says that the ships were burned "by mirrors:" this is the story of Zonaras and Tzetzes at a later period, and Montucla conjectures that it is the junction of two separate traditions, one that Archimedes used burning mirrors, the other that he set fire to the Roman ships. Nothing is more likely than that Archimedes knew of burning mirrors, which are expressly mentioned even by Euclid.

Putting aside the writings of Archimedes, there would remain to him a traditional character as the inventor of powerful machines, on evidence considerably better than usual, which alone would rank him among the most remarkable men of antiquity. Perhaps our greatest concern with these is to thank the renown they procured for the preservation of the writings of the inventor; the list of lost writings is trivial as compared with that which is attached to the names of Euclid and Apollonius. Besides the warlike implements with which he defended Syracuse, and the mirrors, which must be rejected as apocryphal (at least as directed against the ships), the following inventions are attributed to him: a sphere on which the motion of the sun, moon, and planets, could be represented, but whether graphically or mechanically is not stated; an hydraulic organ; a polyspast, or collection of pulleys; a screw*, with which

he appears to have moved Hieron's ship above mentioned; the celebrated screw tube, called cochlia, for raising water, which he is said to have invented in Egypt; a self-nourishing lamp; a contrivance called *loculus*, consisting of fourteen different pieces, to be put together in various shapes, and which has been aptly said to resemble what is called the Chinese puzzle, but which seems to have had some higher use, as it is said that it was very useful for strengthening children's memories.

The works of Archimedes are mostly preserved in Greek, written in the Doric dialect, which has in some of them partially disappeared under the hands of transcribers. The great point of novelty about the mathematical part of them, as compared with the writings of Euclid, is the approach they make to the principles of the differential calculus, of which, had Archimedes been in possession of algebra, he could hardly have missed the invention. The mechanical writings are not only the first of the kind, but place Archimedes, with respect to statics and hydrostatics, exactly in the position of Euclid with respect to geometry; with this difference, however, that we are certain Archimedes is the first discoverer of every thing, while we have reason to suppose Euclid drew much from what his predecessors had done. It was nearly eighteen hundred years before a single step was made in advance of Archimedes, on any point of theoretical mechanics. As to the qualities of the individual, the impression which his writings give is that of a power which has never been surpassed: no one has a right to say that Newton himself, in the place of Archimedes, could have done more. Those who know how difficult it is to compare the merits of different ages and countries, will not attempt to answer the question, who was the greatest mathematician that ever lived?—but if we were obliged to defend a thesis on this point, we would choose Archimedes, because we think that we could make out that there was, as to the matter of his discoveries, less of previous suggestion than in any other case.

The existing writings of Archimedes are as follows: his principal discoveries are named in connexion with the titles:—1. *Περὶ τῆς Σφαίρας καὶ Κυλίνδρου* (two books "On the Sphere and Cylinder"). Here he finds all that relates to the surface and solidity of the sphere, cone, and cylinder, and their segments. A modern elementary work on the differential calculus would not give more results than are found here.

2. *Κύκλου Μέτρησις* ("On the Measurement of the Circle"). After showing that the area of the circle is equivalent to that of a right-angled triangle having the circum-

* The inventor of the screw, which is now being applied to a steam-vessel, called his ship the "Archimedes." This, if intended to imply that the principle resembles what is usually called the *screw of Archimedes*, is a mistake: but it is not impossible that, in right of the screw on which this note is written, the vessel may have some claim to the name: certainly

Archimedes is the first who is said to have moved a ship by a screw.

ference for a base, and the radius for an altitude, Archimedes proves that the circumference of a circle is less than $3\frac{10}{71}$ of the diameter and greater than $3\frac{1}{71}$.

3. Ἐπιπέδων Ἰσορροπικῶν ἢ Κέντρα Βαρῶν Ἐπιπέδων ("On the Equilibrium and Centre of Gravity of Planes"). This is the well-known theory of the lever extended as in the title. The centre of gravity of a parabolic segment is, mathematically speaking, the most difficult acquisition of this book.

4. Περὶ [Ἀμέλυνγωνίων] Κωνοειδῶν καὶ Σχημάτων Σφαιροειδῶν ("On [obtuse] Conoids and Spheroids"). Where Fabricius gets the second word of the title he does not say; it is not either in Hervagius, Rivault, or Torelli. This work is on the solids generated by the revolution of a conic section, and again gives all that an ordinary book on the differential calculus would undertake to show. It also gives the area of an ellipse in terms of that of the circle.

5. Περὶ Ἑλίκων ("On Spirals"). The spiral which is treated is that which has since been called the Spiral of Archimedes, sometimes of Conon, who seems to have suggested it.

6. Τετραγωνισμὸς Παραβολῆς, ("The Quadrature of the Parabola"). The first quadrature which was achieved independently of the circle.

7. Ψαμμίτης (the "Arenarius" or "Book on Sand"). An arithmetical speculation, showing that on suppositions as to the size of the universe more extensive than were then in vogue, arithmetic was capable of expressing the number of grains of sand which would fill it. This book was written for the information of Gelon, to whom it is addressed.

8. Περὶ τῶν ὕδατι ἔφισταμένων ("De iis quæ in Humido vehuntur," "on Floating Bodies"). The above is the Greek title of a fragment which exists; but this work is now only found in Latin. Rivault turned the enunciations into Greek, for uniformity with the rest of his edition: and hence Fabricius says that these books "Græce ac Latine extant," but this is a mistake. That Archimedes did write such a work appears from the testimony of Strabo, who names one proposition which is found in these very books (Torelli, p. xvii.). We owe them to Tartaglia, who found them in a Latin manuscript which is now lost, and published the two books at different times at Venice. They contain a sound and sufficient theory of floating bodies founded on the equal-pressure definition of a fluid.

9. Torelli admits into his edition the book of Lemmas attributed to Archimedes, which Abraham Ecchellensis translated from the Arabic of Thabet ben Korrah, and which Borelli added to the end of his edition of Apollonius (Florence, 1661): but he does not consider it as genuine. A work on Burning

Mirrors which Ant. Gongava published at Louvain in 1548 from the Arabic, must also be discarded.

There are one or two Arabic manuscripts which profess to contain writings of Archimedes (Fabricius, *Biblioth. Græc.* iv. 180.), and there are said to be lost the following, Ἀρχαὶ, Ἐφθόδιον, Περὶ Ζυγῶν, Μηχανικὰ (though it is doubted whether this be not the preceding, No. 3.), Περὶ Σφαιροποιίας, also a work on the inscription of a heptagon in a circle, and one on conic sections (very doubtful). Proclus mentions the Σφαιροποιία, and says it describes an *imitation* of the celestial motions. Archimedes was an observer of the heavens, and his observations of the solstices are mentioned with praise by Ptolemy. There are commentaries by Eutocius on the works on the Sphere and Cylinder, on the Circle, and on the Centre of Gravity.

The complete editions of Archimedes are:—

1. The first Greek edition printed by Hervagius at Basle, 1544, 4to., edited by Thomas Gechauff, called Venetorius. It has all the works which are left in Greek, with such commentaries of Eutocius as exist, also in Greek, with a Latin version to the whole. It is said in the preface, that the manuscripts were brought from Constantinople into Italy, and were carried by Regiomontanus into Germany, who made many emendations. 2. Rivault's edition, Paris, 1615, fol. This contains also the work on Fluids. All is in Latin, except that the Greek is added to the enunciations throughout, and to the whole of the Arenarius. The scholia are often taken from Eutocius, but that commentator is not added complete. An edition of Rivault, by the Jesuit Claude Richard, said to be in 1646, is probably a mistake arising out of Richard's Euclid in 1645. 3. Torelli's edition, Oxford, 1793, fol., contains the Greek of Archimedes and Eutocius complete, the work on Fluids, the book of Lemmas, and all the various readings; and is a splendid edition. The University of Oxford (the only learned body which has published editions of the Greek geometers) purchased this edition of the executors of Joseph Torelli of Verona. 4. The French translation of Peyrard, Paris, 1808, 2 vols. 8vo. 5. Fabricius mentions a German translation by Chr. Sturm, Nürnberg, 1670, fol. 6. The German translation of Ernest Nizze, Stralsund, 1824, 4to.

The different versions of parts of Archimedes are very numerous, but so badly and variously described in bibliographical writings, that nothing but such research as will be made under the names of their several editors [ANDERSON; BARROW; COM-MANDINE; MAUROLYCUS; RIGAUD; TARTAGLIA; UBALDI, GUIDO; WALLIS] would enable any one to give a correct list. (Fabricius, *Biblioth. Græc.* vol. iv.; *Prefaces* to Rivault, Torelli, and Peyrard.) A. De M.

ARCHIMÆLUS (Ἀρχιμήλης), the author

of an epigram on a great ship built by Archias of Syracuse for Hieron II., king of Sicily, about B. C. 220. The epigram is given in Athenæus, v. 209. Brunck (*Analect.* ii. 64.) supposes that he was the author of an epigram on an imitator of Euripides, which, however, in the Vatican MS. is ascribed to one Archimedes, a poet of whom no mention is made elsewhere. R. W.—n.

ARCHINTO. A celebrated family of Milan, called by Morigi "the glory of our city of Milan," said to be descended from the kings of Lombardy, and two of whom, Anselmo and Manfredo Archinto, founded the celebrated monastery of Chiaravalle in the year 1135. Those most deserving of notice are the following:—

ARCHINTO, ALBERICO, born at Milan in the year 1698, became archbishop of Nicæa in the year 1747, governor of Rome about 1753, and subsequently was created cardinal with the title of S. Matteo in Merulana. He died at Rome in 1758.

ARCHINTO, ALESSANDRO, son of Christoforo Archinto and Maddalena Torriano, was born at Milan at the end of the fifteenth or beginning of the sixteenth century. He was created a count by the Emperor Charles V., and after filling several important posts in his native city he died there in the year 1567. He left the following works:—1. "De Prædestinatione." 2. "De Beatæ Mariæ Magdalænæ Pudicitia ac Virginitate." 3. "Dialogus in quo Philippo Patruo ac Pompilio Nepote disserentibus quis sit Villicus Iniquitatis ex XVI. Capite Lucæ quam diligentissime explicatur." 4. "Dialogus alter, in quo eosdem in eos qui pro Salvatore Servatorem scribunt, colloquentes facit." The whole of these are preserved in manuscript in the Ambrosian library at Milan, and the first two are also in the metropolitan or public library and in that of the Casa Archinta.

ARCHINTO, ALESSANDRO, a Jesuit, son of Orazio Archinto and Eleanora Tonsa, was born at Milan in the year 1577, and died in 1645. He wrote—1. "A Compendium of Rhetoric." 2. "Three Books of Precepts of Rhetoric." 3. "A Treatise on History," preserved in manuscript in the library of the Casa Archinta; and, 4., Several E'loges on the Fathers of his Society, which are deposited in the library of the Jesuits of Brera at Milan.

ARCHINTO, AMBROGIO or **GIOVANNI AMBROGIO**. He was born at Milan in the latter half of the fifteenth century, and in the year 1518 filled the office of decurion of his native city. He edited the "Descrizione del Viaggio a Jerusalemme di Santa Brasca," published at Milan in 1481, in 4to.; and also published the epistles and other works of Pope Pius II. at Milan in 1496, fol.

ARCHINTO, CARLO, COUNT, one of the most learned and distinguished Milanese

noblemen of his time. He was born on the 30th of July, 1669. He commenced his studies under the Jesuits in the college of Brera, and then proceeded to the university of Ingolstadt. He afterwards travelled through France, Germany, Holland, and Italy, and returned to Milan in the year 1700. In 1702 he founded an academy of cavalieri, which embraced all the scientific and noble arts. He formed a very choice library in his palace, which he enriched with a rare collection of mathematical instruments. Argellati having applied to him for the purpose of procuring a proper establishment for the printing of Muratori's celebrated work, entitled "Scriptores Rerum Italicarum," he procured the association of several noblemen, who formed themselves into a body called the Società Palatina, from their meetings being held in the imperial palace, and subscribed very considerable sums for this object. The press was known as the "Ædes Palatinæ," and Muratori's great work was the first that issued from it. The Emperor Leopold made Archinto his chamberlain, and Charles II., king of Spain, created him a knight of the Golden Fleece, and Philip V. a grandee of Spain. Argellati calls him his principal Mæcenas during his residence in Milan. He died on the 17th of December, 1732. He wrote several works both in Latin and Italian; one, "Annotations on the Third, Fourth, and Fifth Books of the Histories of Arnulfo of Milan," is published in tom. iv. of the "Scriptores Rerum Italicarum," and some tables of the sciences were published anonymously at Venice after the author's death, under the title "Tabulæ præcipua Scientiarum et Artium Capita digesta per Ordinem repræsentantes." The others appear never to have been printed. A full list of his works, thirty-one in number, comprising philosophical, mathematical, and theological subjects, and also a collection of Latin poems, will be found in Argellati and Mazzuchelli.

ARCHINTO, CARLO ANTONIO, was born in the first half of the seventeenth century, and became an abbot in the order of the Canons Regular of the Lateran. He wrote 1. "Encomiastica Oratio in Laudem Alexandri Troili Ab. Generalis Lateranensis," Ravenna, 1647, 8vo. 2. "Oratio Panegyrica Theodoro Fantono Visitatori generali Lateranensium," 8vo. 3. "La Scrittura Politica, Discorso," Lucca, 1682.

ARCHINTO, FILIPPO, archbishop of Milan, son of Cristoforo Archinto and Maddalena Torriano, was born in Milan on the 3d of July, 1500. He was doctor of the College of Judges (Dottore del Collegio de' Giudici) in Milan. As one of the council of the Emperor Charles V. many matters of extreme importance were confided to him, among others the management of the cause relating to the disputed succession to the marquisate of Monferrato. He was four

times sent as legate from his native city to Charles V. He was governor of Rome, then apostolical vice-chamberlain, vicar of the pope, a dignity never, before or since, conferred upon any other than a cardinal; bishop of S. Sepolchro; in 1549, bishop of Saluzzo; and, ultimately, archbishop of Milan. By Pope Paul IV. he was sent as legate extraordinary to the Venetian Republic, with the authority of legate a latere. He died in Bergamo on the 21st of June, 1558. His life has been written by Gian Pietro Guissano, published at Como, 1611, 4to. His works are 1. "Oratio de Nova Christiani Orbis Pace habita," Rome, 1544, 4to. 2. "De Fide et Sacramentis, Libri II.," Rome, 1545, 4to.; published again at Ingolstadt in 1546, 4to., and at Turin, 1549, 4to. 3. "Attestatio de Ordine in Urbe observari solito in Processionibus, in quibus Canonici Regulares Monasterii S. Mariæ de Pace præferuntur Monachis Monasterii S. Pauli;" inserted in the work entitled "Allegationes diversorum in Causa Præcedentiæ ortæ in Concilio Tridentino inter Canonicos Regulares et Monachos Cistercienses," Cremona, 1567, fol. He left many orations, &c. in manuscript, which are preserved in the family library at Milan.

ARCHINTO, FILIPPO, COUNT, son of Count Carlo Archinto and the Countess Caterina Aresi, was born in Milan in the year 1649. He became a member of the Collegio de' Nobili Giurisconsulti in Milan, was quæstor of the Magistrati delle Rendite Straordinarie, and royal ducal senator. In 1677 he was sent by Charles II., king of Spain, envoy to the Emperor Leopold, and afterwards chosen to be prime minister to the Prince Alessandro Farnese, in the government of Flanders. He was podestà of Cremona from 1692 to 1694, and died at Milan in the year 1720. His works are: 1. "Il Soglio di Salomone eretto del Tempio della Virtù per lo ricevimento nell' Università di Brera del Sig. Cardinale Luigi Omodeo," Milan, 8vo. 2. "Diario di tutto ciò che gli è occorso alla Corte di Vienna, durante la sua Incombenza d'Inviato alla medesima di Carlo II., Ré di Spagna." This journal was never printed, and fills six volumes. 3. His letters to princes, cardinals, and particularly to the Duke of Parma and Placentia, with the answers to them occupy twelve folio volumes in manuscript, and are in the possession of his descendants.

ARCHINTO, GIROLAMO, archbishop of Tarsus, was born at Milan about the year 1671. In 1696 he became a member of the college of jurisconsults, but finally entered the church, and after obtaining many dignities was made titular archbishop of Tarsus. He was sent as nuncio to the Grand Duke of Tuscany, and afterwards legate a latere to Germany; ultimately he went as nuncio to Frederick Augustus, king of Poland, but died immediately on his arrival in Warsaw, on the

1st of October, 1721. He left behind him an Exposition of the Council of Trent, which was never printed.

ARCHINTO, GIUSEPPE, a jurist, son of Bartolommeo Archinto and Margherita Terzaga, was born at Milan about the middle of the sixteenth century. He filled several important posts in the administration of his native city, and was made regal ducal senator by Philip III., king of Spain, in the year 1606. His death took place in the year 1610. He published a collection entitled "Compendium omnium Ordinationum factarum per Senatum Mediolani Annis MDCXVIII. et MDCXIX. ad relationem Comitis J. Archinti ab eodem collectæ," Milan, 4to. Two of his letters are printed in Part II. of the "Idea del Segretario" of B. Zucchi, pp. 156, 157., Venice, 1606, 4to.

ARCHINTO, GIUSEPPE, cardinal and archbishop of Milan, son of Carlo Archinto, Count of Tainate, and Caterina Aresi, born at Milan in the year 1651. After taking his degree in law at Pavia, he embraced the ecclesiastical state, and was appointed by Pope Innocent XI., vice-legate of Bologna, which office he filled during six years so much to the satisfaction of the pope, that he sent him as apostolic nuncio to Bologna. He was afterwards appointed by succeeding pontiffs nuncio to the republic of Venice and to the court of Spain. By Innocent XII. he was made archbishop of Milan on the 18th of May, 1699, and on the 14th of November of the same year cardinal, with the title of Santa Prisca. He was appointed legate a latere from Clement XI. in order to celebrate the marriage between Philip V., king of Spain, and the Princess of Savoy at Nizza di Provenza. He died on the 9th of April, 1712. A medal was struck in honour of him (see Museum Mazzuchellianum) bearing on the obverse his effigy, with the words "Joseph S. R. E. Card. Archintus Arch. Med.," and on the reverse his family arms, with the motto "Haurietis in Gaudio. Isai. xii." He wrote — 1. "Cælum ex Terra, Oratio de Spiritus Sancti Adventu, habita Anno 1670," Rome, 1670, 4to.; 2. "Relatio Legationis a Latere, qua Philippum V., Hispaniarum et Indiarum Regem, Nicææ in Provincia cum Sabaudia Ducis Filia Matrimonio junxit;" 3. "Epistolæ plures cum esset Nuncius Apostolicus;" 4. "Acta Visitationis Oppidi Abbiati Crassi per Daniele Porrum Cancellarium Archiepiscopalem collecta." The last three have not been printed.

ARCHINTO, OTTAVIO, COUNT, was born at Milan towards the end of the sixteenth century. Like the other members of his family he filled various high and important offices in his native city. In the year 1642, Philip III., king of Spain, conferred upon him the countship of Barato. He died on the 13th of June, 1656. He devoted much time and attention to the antiquities of his native dis-

trict, of which he formed a very complete collection; all his writings have a reference to this subject: they are, 1. "Epilogati Racconti della Antichità e Nobiltà della Famiglia Archinta, e de' suoi Privilegi; aggiuntavi una breve Esposizione degli Antichi Marmi, che ne' Palagj di questa Famiglia si leggono." Milan, 1648, fol. This work was published anonymously. 2. "Collectanea Antiquitatum" (in the Palazzo of Archinto), fol. This work is exceedingly rare, but there is a copy in the Imperial library at Rome. His unpublished works, eight in number, are deposited in the Archintean library at Milan; of these may be mentioned: 1. "A Description of all the Gems collected by himself and his Ancestors;" 2. "Mediolanensium Familiarum Monumenta," 3 vols. fol.; 3. "Insignia Familiarum Mediolani;" 4. "Collectanea Inscriptionum Veterum;" 5. "Decreti Ducali e Gridarii dal Principio del Governo del Duca di Terranuova sino all' Anno 1654."

(Argellati, *Bibliotheca Scriptorum Mediolanensium*; Mazzuchelli, *Scrittori d' Italia*; Morigi, *La Nobiltà di Milano*, edit. 1619, pp. 152, 153, &c.; *Grosses Vollständiges Universal-Lexicon und Supplement*; Ersch und Grüber, *Allgemeine Encyclopädie*; Cardella, *Memorie Storiche de' Cardinali*; Saxius, *Archiepiscoporum Mediolanensium Series*, iii. 1009—1016. and 1171—1183.; Vagliano, *Sommario delle Vite degli Arcivescovi di Milano*, pp. 330—339., and 431—436.) J. W. J.

ARCHINUS (Ἀρχίνος), a native of Coele in Attica, was one of those Athenian exiles who, with Thrasybulus and others, occupied the fortress of Phyle, and, after overthrowing the thirty tyrants, re-established the Athenian democracy B. C. 403. Demosthenes attributes to Archinus the chief share in this revolution, and he adds that he distinguished himself on many occasions as a statesman and general. He is also mentioned by Dinarchus as a leading politician after the re-establishment of the democracy. Archinus co-operated with Thrasybulus in passing the law for a general amnesty, which was enacted after the restoration of the democracy; and he proposed and carried a law for the protection of those who might be harassed by prosecutions contrary to the terms of the amnesty. Archinus also proposed and carried a measure (ψήφισμα) for honouring those who had aided in the restoration of the democracy: this event was recorded in an inscription on the Metroum, which was near the senate-house. Æschines alleges it as an instance of the strict integrity of Archinus, that, though on friendly terms with Thrasybulus, he prosecuted him in the form usual on such occasions (ἐγρόψατο παρανόμων) for bringing forward some measure which was contrary to law. The pseudo-Plutarch, in the life of Lysias the orator, states that Thrasybulus proposed to give the citizenship of Athens to Lysias for his services to the state, and that Archinus

prosecuted Thrasybulus for the illegal mode in which Thrasybulus made his proposition: the consequence was that Lysias did not obtain the citizenship, and he continued in the rank of an Isoteles. The corrupt passage in the pseudo-Plutarch is judiciously amended by Taylor; and, consistently with this amendment, Thrasybulus must have been the person who was prosecuted, and not Lysias, as it is sometimes stated. It is very probable that Æschines and the pseudo-Plutarch refer to the same event: the only difference is, that Æschines has described it with less particularity.

Archinus was the person who moved and carried the law in the archonship of Euclidean, B. C. 403, which established the new mode of writing in public documents; for that the law referred to public and not to private documents is pretty certain, as Clinton correctly remarks. The change consisted in adopting twenty-four instead of the sixteen letters then in use at Athens: thus, for instance, before the archonship of Euclidean, the same letter was used on inscriptions both for the short *e* and the long *e* (ε and η). Consequently the form of the letters on inscriptions after the time of Euclidean would be different from that of the letters on inscriptions before that date; and Plutarch, in his Life of Aristides (c. i.), uses this distinction as a proof that a certain public document to which he refers could not relate to Aristides the Just. Suidas speaks of this change as an adoption of the Ionic characters. The term Attic characters was equivalent to ancient. (Harpoeration, Ἀττικοὶ Γράμμασι, and the note of H. Valesius.)

Funeral orations (ἐπιτάφιοι λόγοι) by Archinus are mentioned by Photius (*Cod.* 260.) in conjunction with those of Thucydides and Lysias. Archinus is also mentioned in the "Menexenus" of Plato as a man qualified to pronounce funeral orations, which passage Dionysius of Halicarnassus (*On the Eloquence of Demosthenes*, c. 23.) has misunderstood, for he states that Plato says in the "Menexenus" that he wrote that piece in imitation of Archinus and Dion; whereas Plato merely speaks of Archinus or Dion as likely to be selected to pronounce a particular funeral oration. (Æschines, *De Falsa Legat.*, c. 54., *Against Ctesiphon*, 62. 65.; Demosthenes, *Against Timocrates*, c. 34.; Isocrates, *Against Callimachus*, c. 1.; Suidas, Σαμίαν ὁ Δῆμος.) G. L.

ARCHIPPUS (Ἀρχίππος), a Comic poet of Athens, was a contemporary of Ameipsias, and consequently belonged to the old Attic comedy. It is recorded that in B. C. 416 (Ol. 91.) he gained a victory in comedy, but further particulars are not known about him. If we may believe the Scholiast on the "Wasps" of Aristophanes, Archippus was chiefly notorious for the coarseness and vulgarity of his poetry, which drew upon him the ridicule of his contemporaries. We know

the titles and possess fragments of six comedies of Archippus. The most celebrated among them was entitled "The Fishes" (Ἰχθύς), in which he appears to have held up to ridicule the gluttony of the Athenians, and more especially their fondness for fish. The fishes, which probably formed the chorus of the play, made war upon the Athenians to avenge their wrongs. At last, however, a treaty of peace was concluded; the Athenian prisoners were restored, but those who had been most conspicuous as fish-eaters, such as the tragic poet Melanthius, and some other gluttons, were surrendered to the fishes to be devoured. This play must have been performed after the year B. C. 403, that is, after the archonship of Euclides (Athenæus, vii. 329.). The names of the five remaining plays are Ἀμφιτρυῶν, Ἡρακλῆς Γαμῶν, Ὀνού Σκία, Πλοῦτος, and Πίνων. The first of these seems to have been a play similar to the "Amphitruo" of Plautus, but the fragments of this as well as of the four other plays are scarcely sufficient to give us any idea of the plays themselves. There are also about a dozen fragments of Archippus which are quoted without any mention of the plays to which they belonged. It is remarkable that four comedies, viz. "Poetry," "Shipwreck," "The Islands," and "Niobus," which are usually reckoned among the last plays of Aristophanes, are attributed by some of the ancients to Archippus. The Greek grammarians have preserved several words and expressions peculiar to Archippus. (A. Meineke, *Historia Critica Comicor. Græcor.* p. 205—210., where all the passages of the ancients referring to Archippus are collected.) L. S.

ARCHITA, a painter of Perugia, where he was born in 1560. There are three frescoes by him in the church of San Sebastiano, outside the walls of Rome, representing Saints Girolamo, Bernardo, and Carlo. He died in 1635. (Titì, *Pittura, &c. di Roma*; Pascoli, *Vite de' Pittori, &c.*) R. N. W.

ARCHON, LOUIS, or, according to Oroux, JEAN LOUIS, was born at Riom in Auvergne, on the 4th of September, 1645. At the age of fifteen he went to Paris for the purpose of completing his education. In the year 1670 he obtained the canonry of St. Amable at Riom, and was subsequently appointed chaplain to the king, Louis XIV., through the interest of the Cardinal de Bouillon. The cardinal also created for him the post of keeper of the ornaments of the king's chapel. In 1678 the king appointed him to the abbey of Saint-Gilbert-Neuf-Fontaines, in the diocese of Clermont. He died at Riom on the 25th of February, 1717.

He wrote "*Histoire Ecclésiastique de la Chapelle des Rois de France, sous les trois Races de nos Rois jusqu'au Règne de Louis XIV.*" 2 vols. Paris, 1704 and 1711, 4to. The first volume comprises the history of the royal chapel under the kings of the first and

second race; the second volume that of the chapel under the kings of the third race up to and exclusive of Louis XIV., with a list of the grand almoners, first almoners, confessors, and principal officers of the chapel. A third volume was advertised to continue the history during the reign of Louis XIV., but was never published. This work was mentioned favourably by the journals of the time; but it has been treated with much severity by later writers. Oroux, in his preface, brings together the criticisms of the Abbé Goujet and the Abbé de Camps—the former of whom objects to the lengthy and unnecessary digressions, the ill-digested learning, disfigurement of proper names, &c.; while the latter characterises the work as composed with every possible sort of negligence—without chronology, without dates, without order in the narration of facts; authors misquoted, and confusion everywhere. Le Long states in 1771 that Oroux was engaged in the preparation of a new edition of this work; but as such an edition was never published, it may be presumed that the work with which Oroux was occupied was his own ecclesiastical history. (Moréri, *Le Grand Dictionnaire Historique*, edit. 1759; Oroux, *Histoire Ecclésiastique de la Cour de France*, 1777, ii. 518, 519.; Richard et Giraud, *Bibliothèque Sacrée*, iii. 29.; Le Long, *Bibliothèque Historique de la France*, edit. Fevret de Fontette, iii. 192.) J. W. J.

ARCHYTAS (Ἀρχύτας) was a native of Tarentum and the son of Mnesagoras, according to some authorities, but of Hestæus, according to his biographer, Aristoxenus. He is classed among the Pythagoreans, and is sometimes considered the eighth teacher in descent from Pythagoras. His period is fixed by the fact of his being a contemporary of the philosopher Plato, whom he is said to have saved from the vengeance of the younger Dionysius, the tyrant, by a letter of which Diogenes Laertius has preserved a copy (iii. Plato). The accession of Dionysius is fixed at B. C. 367, and he was expelled from Syracuse about eleven years and a half later. Archytas was shipwrecked and drowned on the coast of Apulia, as Horace (*Carm.* i. 28.) states: at least we may consider this ode of Horace as evidence of such a tradition.

The reputation of Archytas was very great, and his character was irreproachable. He was distinguished as a general, and he commanded the forces of his native state for seven years, though the constitution only allowed the same man to be in command for one year. Aristoxenus says that he never sustained a defeat.

Diogenes does not enumerate any writings of Archytas, but a long list of them may be collected from various other authorities. He was a philosopher, a mathematician, and a writer on music and geometry, politics, and ethics. Simplicius attributes to him a work

on Opposites (*Ἀντικείμενα*), to which he says that Aristotle was indebted for what he says on this subject in his *Categories* (c. 10.). His *Harmonicon* is quoted by Nicomachus in his *Arithmetic*. He wrote a work on Mind and Perception (*Περὶ Νοῦ καὶ Αἰσθήσεως*); and a treatise on the Nature of the Universe (*Περὶ τοῦ Παντὸς Φύσιος*), written in the Doric dialect, is attributed to him, but probably on insufficient grounds. In this work the author distributes all things into ten classes, commonly called *Categories* or *Prædicaments*, which is said to be the origin of Aristotle's division. Fragments of the works attributed to him "On the Good and Happy Man," and "On Wisdom," are also extant. That he was a man of note appears from the fact of Aristotle having written three books on his philosophy (Diogenes Laertius, v. *Aristotle*), and also having made excerpts from his writings.

Among the mathematical problems which Archytas solved or attempted to solve was the duplication of the cube, for which purpose he attempted to find two mean proportionals between the two right lines formed by the section of a cylinder, as Laertius expresses it. Eutocius, in his *Commentary* on the *Sphere* of Archimedes (book ii. prop. 2.) has preserved this solution of Archytas, in which the cylinder is employed, but in far too complicated a manner to allow us to imitate Laertius, and describe it in a few words. On this subject the reader may consult the *Penny Cyclopædia*, "Duplication of the Cube." Among his mechanical inventions is mentioned a wooden pigeon that could fly, of which Gellius (x. 12.) speaks particularly. The invention of a rattle (*πλαταγή*), perhaps a child's toy, is also attributed to him. A letter of Archytas to Plato, and Plato's reply, are preserved by Laertius.

Fabricius has given a list of the writings attributed to Archytas. The genuineness of the letters and of the fragments, which are chiefly preserved in Stobæus, is very doubtful. The fragments of the works "On the Good and Happy Man," and "On Wisdom," were published by T. Gale in 1670, and were given again with other things in his "Opuscula Mythologica," Cambridge, 1671, 8vo.; Amsterdam, 1688, 8vo. The fragment of the Greek text of the work on the "Nature of the Universe," was published at Venice, 1561, 8vo., with a Latin version by Dom. Pizimentius, under the title "Architæ Tar. X. Prædicamenta." This edition is often stated as belonging to the year 1571, but perhaps incorrectly. A complete collection of the fragments was published by I. Cn. Orelli, Leipzig, 1821, 8vo. The "Political Fragments of Archytas, Charondas, &c., translated from the Greek by Thomas Taylor," was published at London, 1822, 8vo. There is a work by Nic. T. Reimer intitled "Archytas, eiusque Solutio Problematis Cubi

Duplicationis," Göttingen, 1798, 8vo. It appears that Archytas was the first who attempted this problem.

Three other persons of the name of Archytas are enumerated by Diogenes Laertius. One of Mitylene is called a musician or writer on music; a second wrote on agriculture, and is cited by Varro and Columella; a third was a writer of epigrams in the Greek sense, and he may be the Archytas of Amphissa who is mentioned by Plutarch. To this list some add a fifth, an architect, who wrote a work on some mechanical contrivance, the first few words of which are cited by Laertius. (Fabricius, *Biblioth. Græc.*, i. 831., where most of the necessary references are given.) G. L.

ARCIMBOLDI. A noble Milanese family, originally from Parma, which appears to have been settled in Milan from the early part of the fifteenth century until 1727, when, according to Litta, it became extinct. It gave four archbishops to Milan. The following members principally deserve notice:—

ANTONELLO ARCIMBOLDI was son of Giovanni Angelo, archbishop of Milan, before that prelate became an ecclesiastic. It is not known when he was born, but he took his degree of doctor of laws at Pavia in the year 1556. He was apostolical prothonotary, abbot commentatario of the abbeys of Viboldono and Carsenzago. Philip II., king of Spain, created him senator of Milan in 1567, and he was enrolled among the *academici affidati*, with the name "l'Avvertito." He died at Milan in 1578. He was well versed in the Greek language, from which he made the following translations:—1. "D. Basilii Magni Homiliæ Octo Antonello Arcimboldo vertente," Milan, 1569, 4to. 2. "D. Basilii Magni de vera et incorrupta Virginitate Liber, A. A. Interprete," Milan, 1573, 4to. 3. "S. Basilii Magni de Gratiarum Actione Liber e Græco in Latinum translatus," Milan, 4to. 4. "Gregorii Nazianzeni Homiliæ IV. e Græco in Latinum transtulit, A. A." Argellati and others attribute to him also the translation of some of the works of Saint Chrysostome: Picinelli appears to be in error in calling him the author of the "Catalogo degli Eretici," as that was published under the name of Arcimboldo, archbishop of Milan.

GIOVANNI ARCIMBOLDI, son of Niccolò Arcimboldi, was born at the commencement of the fifteenth century. He was enrolled in the college of noble jurists in the year 1436; and, being a man of great ability, was employed by the dukes of Milan in many important missions. He was made ducal counsellor, president of the magistracy of the Entrate Straordinarie, bishop of Novara in 1468, cardinal in 1473, and archbishop of Milan in 1484. He resigned his archbishopric in favour of his brother Guido Antonio, in 1488, and died at Rome on the 2nd of October, 1491. His works are—1. "Sta-

tuta Plebis Gaudiani, Anno MCDLXIX." 2 "Statuta Ripariæ S. Julii Annis MCDLXXIII. et MCDLXXXII." 3. "Statuta pro Cleri Reformatione." 4. "Homiliæ et Orationes." 5. "De Ponderibus, Mensuris et Monetis, Libri III." None of these works appear to have been printed. Ciacconio and Eggs call him the author of a "Catalogo degli Eretici," printed in 1514. It is supposed, however, that the work here referred to was one printed in 1554, and attributed to Giovanni Angelo, his grandson.

GIOVANNI ANGELO ARCIMBOLDI, archbishop of Milan, an illegitimate son of Luigi Arcimboldi, was born at Milan about the year 1485. In 1508 he was enrolled in the college of noble jurists, and his first employment was at the court of Maximilian, duke of Milan, whence he proceeded to Rome. Pope Leo X. in 1514 sent him into Germany as commissary for the sale of indulgences in order to raise funds for the building of St. Peter's at Rome; and in 1516 he proceeded to Denmark and Sweden on the like mission. Christian II., who flattered himself that Arcimboldi might prove useful in reconciling to his government the discontented Swedes, granted him for the small sum of 1120 Rhein gulden, permission to dispose of his indulgences. After a residence of more than a year in Denmark, during which time he had levied considerable sums by the sale of his indulgences, he passed into Sweden, in the year 1518. He had completely gained the confidence of Christian, who not only confided to him all his secrets relating to Sweden, but commissioned him as papal ambassador, to avert by some accommodation the threatened separation of the two countries. As soon, however, as he saw, or thought that he saw, that it would be more to his advantage to adopt the party of Steen Sture the Younger, the Swedish administrator, and Christian's most powerful enemy, he betrayed the trust reposed in him, and revealed to Steen Sture all the king's secrets, and went so far as to confirm the sentence of deprivation pronounced against Trolle, archbishop of Upsala, by the Diet of Sweden, in violation of his duty as papal nuntio, and contrary to the will of the pope. It is supposed that he was induced to take this last step by the artful insinuation of Sture, that he might himself become archbishop of Upsala, and thus stand next in rank to the king. When the king heard of the treachery of Arcimboldi his anger knew no bounds. He stopped all payments on account of indulgences, suffered neither the messengers nor letters of Arcimboldi to leave the kingdom, threw his brother Antonellus into prison, seized about 20,000 ducats that had been collected by the sale of indulgences, and every thing belonging to the two brothers, and pressed Arcimboldi so closely that it was with the greatest difficulty he saved himself. He arrived in Rome again in the year 1520.

Having contrived to regain the favour of the pope, he was made first bishop of Novara, about the year 1523, and archbishop of Milan in 1550. He died on the 6th of April, 1555. No entreaties of the pope could induce Christian to consent to an accommodation with Arcimboldi. His brother was held in confinement until the year 1522, and restoration of the money and goods seized, valued by the losers at one million of ducats, was peremptorily refused. Arcimboldi was the last papal legate who levied contributions in the north by the sale of indulgences; and the injurious consequences resulting from his mission, added to the disgraceful manner in which it had terminated, are supposed to have strengthened the favourable inclination of King Christian for the tenets of the Reformation, and to have greatly facilitated their entrance into the north. Arcimboldi's works are — 1. "Statuta Ripariæ S. Julii." 2. "Ordinationes pro Clero et sua Diœcesi," 1550, fol., reprinted by Saxius in his life of Arcimboldi. 3. "Catalogus Hæreticorum," published at Milan in 1554, which was republished by Vergerius, under the title "Catalogo dell' Arcimboldo, Arcivescovo di Milano ov' egli condanna e diffama per Eretici la maggior Parte de' Figliuoli d' Iddio, e Membri di Cristo, i quali ne' loro Scritti cercano la Riformazione della Chiesa Cristiana: di P. Vergerio," 1554, 8vo. This work, which is extremely rare, has been attributed to Antonello, his son, and Giovanni, his grandfather, but erroneously.

GUIDO ANTONIO ARCIMBOLDI was born at Milan in the first half of the fifteenth century. In the year 1476 he travelled in Palestine with the celebrated Gian Giacomo Trivulzio. He was employed by the dukes of Milan on embassies to the Florentine and Venetian republics, and to the kings of Naples, Hungary, and Spain. In 1488 he became archbishop of Milan by the renunciation in his favour of his brother Giovanni, the preceding archbishop. He died on the 18th of October, 1497.

OTTAVIANO ARCIMBOLDI was born at Milan about the year 1471, and enrolled in the college of noble jurists in 1491. He enjoyed a great reputation for learning, and was a good Hebrew, Greek, and Latin scholar. About the year 1503, after filling several high offices, he was made archbishop of Milan, but died before he took possession of his see, being then about thirty-two years of age. Argellati attributes to him six sonnets, printed amongst those of the Accademici Trasformati of Milan, Milan, 1548, 8vo. But this must be a mistake, as the Academy de' Trasformati of Milan was not founded until 1546, more than forty years after his death. They were most probably the composition of Ottaviano, son of Giovanni Angelo, who lived towards the middle of the sixteenth century.

(Argellati, *Bibliotheca Scriptorum Mediolanensium*; Morigi, *La Nobiltà di Milano*, 145—152.; Mazzuchelli, *Scrittori d'Italia*; Saxius, *Archiepiscoporum Mediolanensium Series*, iii. 944—1008.; Ersch und Grüber, *Allgemeine Encyclopädie*, art. "Arcembold;" Litta, *Famiglie Celebri di Italia*; Affò, *Memorie degli Scrittori Parmigiani*, ii. 229—241., iii. 7—11.; Vagliano, *Vite degli Arcivescovi di Milano*, 322—329.; Münter, *Danske Reformations Historie*, 1 Decl.; Pontoppidan, *Reformations Geschichte der Dänischen Kirche*, 102, &c.) J. W. J.

ARCIMBOLDI, GIUSEPPE, an Italian painter, born at Milan in 1533. He lived at Prague in the service of the Emperors Ferdinand I., Maximilian II., and Rudolf II. He excelled in portrait painting, and was distinguished for his capricious invention. He painted pictures of the four seasons, which at a distance appeared to be human figures, but upon a nearer approach, Spring was found to be a group of flowers; Summer, a group of pulse and grain in the ear; Autumn was composed of fruit; and Winter was a tree: they have been engraved. He made many other figures in a similar style, as a cook composed of kitchen utensils, &c. He died at Prague in 1593. (Lomazzo, *Idea del Tempio della Pittura*; Lanzi, *Storia Pittorica della Italia*.) R. N. W.

ARCIONI, DANIELE, an old goldsmith and clever niello worker of Milan, of the fifteenth century: he is praised by Ambrogio Leone (*De Nobilitate Rerum*, c. 41.); and noticed in the "Notizia d' Opere di disegno, &c." of Morelli, but is scarcely known in the history of art. Duchesne (*Essai sur les Nielles*) notices an arabesque design in niello of a knife-handle, marked with the initial letters D. A., which he supposes to have been made by Daniele Arcioni. (Lanzi, *Storia Pittorica*, &c.; Brulliot, *Dictionnaire des Monogrammes*, &c.) R. N. W.

ARCIS, MARC, a French sculptor of Toulouse. He studied drawing under J. P. Rivalz; and in 1684 was made member of the Royal Academy of Paris. There are works by him in the church of the Sorbonne, and in the garden of Versailles. (Füssli, *Allgemeines Künstler-Lexicon*.) R. N. W.

ARCISZEWSKI, (or as the name is incorrectly written by foreign writers, ARTIS-JOSKY), CHRISTOPHER, a Polish noble, was born towards the end of the sixteenth century, in that part of Poland which now constitutes the grand duchy of Posen in Prussia. He was the son of Elias Arciszewski, the owner of the town of Schmiegel, and pastor of a Socinian congregation in the same place. He was educated at the celebrated Socinian school of Racou, and served for some time in the Polish army. He left Poland, chiefly as it seems on account of some acts of violence in which he was implicated in consequence of a quarrel with the Roman

Catholic clergy. He entered the French service, and assisted at the siege of La Rochelle in 1628-29. The Dutch West Indian Company, formed in 1623, undertook the same year an expedition against Brazil. The success of that expedition induced the Dutch to pursue the conquest of Brazil, and they sought for that purpose to enlist officers of talent and experience. The celebrated Polish Socinian writer Wissovavius travelling in Holland in 1629—1630 met with Arciszewski, who was making preparations for his expedition to Brazil. He tried in vain to persuade Wissovavius to accompany him on his voyage, representing to him that he would have in America a fine field for missionary labours. Wissovavius says that Arciszewski had conformed in Holland to the Reformed church, but with reservations which strongly savoured of his former creed.

Arciszewski arrived in Brazil in 1631 with the rank of captain, and commanded, besides his own company, two others, the whole forming a division of the force sent on that occasion under General Pater. He was employed in many arduous affairs, was promoted in 1632 to the rank of major, and returned to Holland in order to raise new troops and to have a consultation with the directors of the company. His services appear to have been greatly approved by the company, for he returned to Brazil in 1634 with a new force, the rank of colonel, and a commission for dividing the authority with Colonel Schuppe, who commanded the whole of the Dutch forces in that country. This arrangement, destroying the unity of the service, threatened to produce disunion between the two commanders, and to become highly injurious to the service of the company. Yet, as the Dutch historian Van Laet, himself a director of the company, observes, Arciszewski acted on that occasion so honestly that this apparently inevitable mischief was avoided. Although he had a positive promise that he should receive orders immediately from the delegates of the company, and not from any military officer, he voluntarily placed himself under the command of Colonel Schuppe, with whom he acted in uninterrupted harmony against the enemy, and with great success. They took the fortress of Parayba, to which Arciszewski particularly contributed by his courage and military skill. Arciszewski was continually engaged in the interior of the country, where he firmly maintained the authority of the Dutch by defeating the enemy and conciliating the inhabitants, particularly the Indian tribes, many of whom he converted into useful allies. One of his most brilliant feats was the capture of the fortress of El Real de Pernambuco in 1635. This place, situated on a mountain near the river Affogados, was of the greatest importance for the security of the country held by the Dutch, as it fa-

cilitated the incursions of the Spaniards into that country. Arciszewski besieged this place with a force not exceeding its garrison in number. He erected several forts round it, of which two were only at the distance of a pistol shot, and opened from them a violent fire on the fortress. The besieged defended themselves with great gallantry, making continual sallies, during one of which Arciszewski was wounded in his arm by a musket shot. This compelled him to keep his bed, whence he continued to direct the operations of the siege. The besieged having made a successful sally, drove the Dutch with great slaughter from a redoubt which they were constructing. Arciszewski on hearing this jumped out of his bed, and mounting on horseback in his shirt, charged the enemy and drove them back into the fortress, which, having received a reinforcement, he soon afterwards obliged to capitulate. Having recovered from his wound, he took the fortress of Nazaret, and defeated in 1636 the Spanish general Don Luis de Borgia with a force inferior to that of the enemy. He thus secured the Brazilian provinces held by the Dutch from further molestation, and the company determined to reward these services by erecting in Brazil a monument to his honour.

Count Maurice of Nassau being appointed by the company governor-general of Dutch Brazil, came to take possession of his command in 1636. Arciszewski joined him at the battle of Porto Calvo in 1637, where the Spanish and Portuguese forces, commanded by Count Bagnuolo, a veteran Italian officer, were defeated. This victory was followed by the capture of the fortress of Parvacaon, and gave a decided preponderance to the Dutch over their enemies. The arrival of the Count of Nassau, under whose orders Arciszewski was placed, seems to have wounded his feelings, as he considered himself entitled by his services to the supreme command in Brazil. He had also a numerous party amongst the directors of the company, who were of the same opinion, although it was no wonder that a foreigner who had no other claims than his services was sacrificed to a relative of the stathouder. In the same year, 1637, Arciszewski repaired to Holland, where he was received with great distinction, and the company caused a gold medal to be struck in commemoration of his services. This medal represents on one side a column, adorned with trophies, and an escutcheon bearing the arms of Portugal; on its top is a laurel wreath, with the inscription "Victricem accipe Laurum(.) Hostis Hispan(us) Profligat(us)." It is the representation of the trophy which had been erected in his honour in Brazil. On the reverse the following inscription: "Heroui Generis Nobilitate, Armorum et Litterarum Scientia longe præstantissimo Christoph(oro) ab Artischau Arcis-

zewski reb(us) in Brazilia per trienni(um) prudentis(sime) fortis(sime) felicis(sime) gestis Societas Americana suæ Grati tudinis et ipsius Fortitudinis ac Fidei hoc Monu mentum esse voluit. Anno a Chr(isto) nato, CIOIOCCXXXVII (1637). This medal, which is found in many collections, has been engraved in the "Histoire Métallique des Pays Bas, par Gerard Loon," Hague, 1732, and in the cabinet of Polish medals, by Count Edward Raczyński, Breslau, 1838.

In 1639, Arciszewski arrived for the third time in Brazil with eight ships and seven companies of troops. He was also the bearer of a commission signed by the States General, the stathouder, and the directors of the company, by which he was appointed inspector of the fortresses, ordnance, and all the appurtenances of war in Brazil, with particular instructions to fulfil the duties of his office.

Arciszewski was received by the Count of Nassau and the delegates of the company with the honours due to his office, but its nature was such, that of necessity it interfered with the authority of the count, who considered that the real object of Arciszewski's mission was to watch his proceedings. This led to perpetual collisions between them, and created universal discord among the Dutch, military as well as civil: many took the part of Arciszewski, and others that of the count. At last Arciszewski wrote a letter to the chief director of the company, complaining of the vexations with which the count persecuted him, to the great injury of the company's service; and he communicated this letter to the delegates of the company in Brazil, and to the count himself. This caused a violent sensation, and the count insisted that either Arciszewski or himself should be dismissed from the service. The delegates, after a vain attempt to effect a reconciliation, dismissed Arciszewski, who immediately embarked for Holland.

Barlæus, whose work was written with the avowed object of eulogising the Count of Nassau, and was even dedicated to him, says, after having related this circumstance: "Being a narrator and not a judge, I do neither accuse nor excuse Arciszewski. He was bred to the profession of arms from his boyhood, and well practised in it by many wars. He united a knowledge of liberal sciences and of history with the arts of war, and he had much applied himself to every thing which is requisite in a military leader. I must add to these praises his sobriety: his glory, which spread over all Brazil, and the favour which he enjoyed with many." (p. 107.)

Arciszewski was well received on his return to Holland, where public opinion was divided between him and the Count of Nassau. He received funds to levy new troops, but the peace with Portugal which followed the separation of that country from Spain in 1640, rendered an increase of military force

unnecessary to Holland. Arciszewski received flattering offers from different kings, but he preferred to serve his own country, notwithstanding the great advantages which he might have obtained from any of the powers which were still engaged in the Thirty Years' War. In a letter addressed from Holland to Ladislaus, the fourth king of Poland, in answer to an invitation which Arciszewski had received to return to his native land, and the offer of a high military rank, he said that he was ready to serve his country without any regard to the rank which was to be assigned to him. We do not know either how long he remained in the Dutch service, or when he returned to Poland, but he was appointed in the last named country master of the ordnance in 1645, and the patent of his nomination, which has been preserved, states that he had been invested with the rank of an admiral in the Dutch service. The last years of Ladislaus' reign were spent in peace, but immediately on his death in 1648, Arciszewski had an opportunity of displaying his talents in the service of his own country. He was at Leopold, the capital of the present Galicia, when it was besieged by Chmielnicki with an immense number of revolted Cossacks and peasants. The town was defended by a wall, but it was of little use, because the town lying in a valley is surrounded by heights, whence it may be easily cannonaded. There were scarcely any troops in the town; the inhabitants were so completely terrified that they did not even think of defending themselves; and the enemy had moreover partisans in the town who kept up a treasonable communication with him. Arciszewski succeeded, however, by great efforts, in inspiring the inhabitants with so much resolution that they burned the suburbs and armed for defence. The traitors were discovered and executed, and several attacks of the enemy were vigorously repelled. This induced Chmielnicki to accept terms, and he retired on the payment of a sum of money. Thus Leopold, which was then perhaps the richest town in Poland, by the extensive trade which the Armenians, by whom it is inhabited, carried on with the East, was saved from apparently inevitable destruction. The same year we find him among the commissioners sent by the election's diet to pacify the Cossack rebellion. In the following year (1649) he accompanied, as master of the ordnance, the newly elected king, John Casimir, on his expedition against Chmielnicki, which, however, ended in the submission of the latter by a peaceful arrangement.

Arciszewski, who was created Castellan of Pirzemysl, bent with age and infirmities contracted by the fatigues of a long warfare in various climates, retired from public service and settled in the town of Lissa, situated in his native province. This place contained

at that time a celebrated Protestant academy, and was the residence of several eminent scholars, as, for instance, Comenius, Dr. John Jonstone, and many others. It was probably owing to this circumstance, that he fixed his abode at Lissa, as he had on a former occasion expressed a wish to devote the remainder of his life to literary occupations. He died there in 1656, and his remains, which were placed in the vault of the Protestant church of that place, were burned together with the church in a general conflagration of the town, which took place during the war with Sweden (1656—1660).

Arciszewski left the reputation of great disinterestedness, which is sufficiently proved by the fact, that having commanded for a considerable time in such a rich country as Brazil he returned to his native land poorer than when he left it. He admits in one of his letters to have once levied a contribution from the Spaniards, but he adds that he immediately distributed the money among his troops.

Arciszewski left a treatise in Latin on artillery, which was much esteemed in those times, and translated into Dutch, French, and German; and a treatise in the same language on the gout, to which he appears to have been greatly subject. (The following works may be consulted: *History of the Annual Transactions of the West Indian Company, from its beginning till the year 1636*, by John van Laet, author of many works, and a Director of the above-mentioned Company, Leiden, 1644, in Dutch; Caspar Barlaeus, *Rerum per Octennium in Brasiliâ et alibi nuper gestarum sub Mauritio Nassoviae Comiti*, Amsterdam, 1642; *Bibliotheca Antitrinitariorum*; Bock, *Historia Socinianismi Polon.* Königsberg, . . . and several Polish historians. The *Theatrum Europæum*, a kind of annual register, which was published in German at Frankfort-on-the-Maine, from the year 1617—1718, contains a woodcut with the likeness of Arciszewski, and the plan of the fortress of Parvacaon in Brazil, drawn by him.

ARCISZEWSKI, ELIAS, brother of the above, served with distinction in the army of his own country, and afterwards in Denmark. He was finally employed at the court of the king of Poland, which is evident from the apology of his (Socinian) creed, which he published, 1649, where he takes the title of "regis aulicus."

ARCISZEWSKI, ELIAS, father of the two preceding, was owner of the town of Schmiegel and pastor of the congregation of that place. He edited and wrote a preface to the celebrated treatise of Socinus, "De J. Christo Salvatore." Ruarus and Socinus speak with great respect of his learning and piety. (Bock, *Historia Socinianismi Polon.*) V. K.

ARCKENHOLTZ, JOHANN, was born

in 1695 in Swedish Finland. About 1730, he accompanied a Swedish nobleman of the name of Hildebrand in his travels through Europe, and, while at Paris, he drew up some remarks on the relative positions of France and Sweden, in which he endeavoured to show that the alliance between the two countries had been prejudicial to the smaller state, and threw out some severe reflections on the incapacity of Cardinal Fleury, at that time prime minister of France. Eight years afterwards, when holding a situation in the Swedish chancery at Stockholm, he gave the manuscript of these observations to a supposed friend to read; the friend communicated them to Count Gyllenborg, then the leader of the Hat or French party in the states, now better remembered as a poet and fabulist, Gyllenborg sent them to the French ambassador, Count Casteja, and the ambassador sent them to his court, on which, much to the surprise of the Swedish ministry, Cardinal Fleury demanded satisfaction. It was found in vain to represent that the remarks had never been published, and that they were not so bitter as many that had been, even in France itself. The cardinal still insisted on redress, and a secret committee of the states which was appointed to consider the matter, finally referred the decision to the king, Frederick of Hesse-Cassel, who in a decree on the subject, dated the 28th of August, 1738, which bears marks of his reluctance, sentenced Arckenholtz to be dismissed from his office and to make a written apology to Fleury. The cardinal returned the letter of apology unopened, and expressed his surprise at the lenity of the laws of Sweden. Arckenholtz had hitherto lived in obscurity: this persecution naturally raised a high opinion of his merits; for the next few years he travelled, and in 1746, Frederick, who, as king of Sweden, had sanctioned his punishment, appointed him, as elector of Hesse-Cassel, to the post of librarian in Cassel, in the place of Küchelbecker. He held this situation for twenty years and returned in 1766 to Stockholm with the appointment of historiographer and a pension from the states of twelve hundred dollars on condition of writing the life of his patron King Frederick. This, however, he never carried into effect, his attention being absorbed in the latter part of his life by the affairs of the invisible world, in the study of which he emulated his countryman Swedenborg. He died on the 14th of July 1777, in the eighty-second year of his age.

The principal works of Arckenholtz are—
1. The "Considerations on France and its Relations to Sweden," already mentioned. By the terms of his sentence it was to be rigidly suppressed, but a French translation of it was printed in Büsching's "Magazin für die neue Historie und Geographie" (vol. viii. p. 295.). The observations are written

with considerable liveliness; that portion of them which relates to Cardinal Fleury, the writer professes to have taken from what he heard in common conversation in France. 2. "Mémoires concernant Christine Reine de Suède," four large volumes quarto, Amsterdam, 1750, 1759, 1760. In the list of subscribers we find the names of Lord Granville, of Lord Chesterfield, and of Horace Walpole. Considered as a biography it is full of faults; as a collection of materials it is almost unrivalled for completeness. Every subsequent historian of Christina has made use of it as his chief storehouse of facts. D'Alembert, Lacombe, and Catteau-Calleville have been very severe on the compiler, while Schröckh and Grauert have spoken of him with gratitude. It appears, however, even from the admissions of Grauert that the work is destitute of method, that several portions of it are copied without acknowledgment from Chanut and Puffendorf, that Arckenholtz's quotations are frequently incorrect, and that he is often led into absurdities by his wish to justify every action of Christina's life. A portion of her writings given at the end of the second volume was translated into English under the title of "The Works of Christina, Queen of Sweden," London, 1753, 12mo. The whole memoirs were translated into German, mostly under the inspection of the author, at Cassel. Arckenholtz, who found himself assailed by Voltaire, D'Alembert, and the Danish historian and dramatist Holberg as a heavy pedant who destroyed all the interest of his subject, replied in a "Réponse à la Lettre de M. le Baron de Holberg," Cassel, 1753, 8vo.; and a "Lettre à M. G[esner] à l'occasion des Reflexions sur Christine par M. d'Alembert," Cassel, 1754, 8vo. According to Warmholtz he had the advantage in the controversy. He thought it best, however, to entrust the materials he had collected for the history of Gustavus Adolphus to the editorship of Mauvillon, who compiled from them an "Histoire de Gustave Adolphe," which was printed at Amsterdam in one volume 4to., in 1764, and translated into German, in two volumes octavo, at Breslau, 1775—1776. Arckenholtz himself published at Stockholm in French a "Recueil des Sentimens et des Propos de Gustave Adolphe," 1769, 12mo. The remainder of his writings are a sketch in French of an historical eulogium of Frederick of Hesse-Cassel, attached to Rochemont's funeral oration on that prince, Cassel, 1752; a short work on the same subject in German, also at Cassel, 1752; an "Attempt at a pragmatical History of Conventions and Treaties of a Free State with neighbouring Powers," in German, Cassel, 1753, 8vo.; some "Letters to the Authors of the Journal Encyclopédique on the Lapps and Finns," in French, Frankfort, 1756, 8vo. "Extract of a Letter from Hamburg respecting a Note

inserted in the *Journal Encyclopédique*," in French, 1756, 8vo.; and "Some Account of the Person and Life of Von Rusdorf," an envoy from the Palatine to England in the Thirty Years' War, in German, Frankfort, 1762, 8vo. (Adelung, *Supplement* to Jöcher, *Allgem. Gelehrten-Lexicon*, i. 1027.; Büsching, *Magazin für die neue Historie*, &c., viii. 295., xiii. 219., xv. 151.; Grauert, *Christina und ihr Hof. Vorrede*, x.; Warmholtz, *Bibliotheca Sueo-Gothica*, viii. 210.; Arckenholtz, *Mémoires concernant Christine*.) T. W.

ARCO, ALONZO DEL, called Sordillo de Pereda, because he was deaf and the scholar of Don Antonio de Pereda. He was born at Madrid in 1625. The pictures bearing his name are very numerous and many of them very bad, chiefly owing to the cupidity of his wife, who allowed Arco to do very little to them, compelling him to entrust their execution almost entirely to scholars and assistants. Many of his works are well coloured, but they are nearly all badly drawn; he had, however, great facility of execution. He painted many portraits; and was also much employed as a decorative painter, upon occasions of triumphal entries, funerals, canonisations, &c. There are many works by him in Madrid, at the Prado, at Alcalá de Henares, Pareja, Ballecas, A'vila, and at Toledo. He died at Madrid in great poverty in 1700; his wife was supported by the generosity of the Marquis de Santiago; his two daughters took the veil. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ARCO, GIAMBATISTA GHERARDO D', born in 1739 at Arco, in the Italian Tyrol, of the family of the Counts of Arco, studied first at Mantua, where his father was residing, and afterwards at Parma, where he became acquainted with Condillac, and lastly he went to finish his education at Verona, where he had for preceptors Torelli and Pompei. He applied himself chiefly to the study of moral and political philosophy. Having married a lady of the noble house of Canossa of Verona, he fixed his residence at Mantua, where he became a member of the new Academy of Sciences, Literature, and the Arts, which was founded in that city under the auspices of the Empress Maria Theresa. In 1771 the academy proposed a question concerning "the equilibrium which it is desirable to maintain between the population and industry of the town and the population and industry of its rural territory, in order to provide for their respective wants and their reciprocal benefit." D'Arco wrote in reply a dissertation, entitled "Dell' Armonia politico-economica trà la Città e il suo Territorio." Among other suggestions the author recommended the abolition of the fidei-commissa and of the law of primogeniture. This dissertation obtained the prize, and was greatly approved. D'Arco received congratulatory letters from Ferdinand, duke of

Parma and Frederic II. of Prussia. He afterwards wrote several other dissertations on questions of political economy proposed by various academies, in which he advocated liberal principles, and especially the principle of free trade, which, he maintained, if adopted by all countries, would prove beneficial to all of them. He extended the same principle to the corn trade, admitting, however, the expediency of temporary restrictions which may be required by peculiar circumstances. He strongly supported the right of transit or free passage of goods from one country to another through the territories of the intervening countries. The titles of D'Arco's dissertations are as follows:—1. "Del Diritto ai Transiti." 2. "Dell' Influenza del Commercio sopra i Talenti e sù i Costumi." 3. "Dell' Influenza dello Spirito di Commercio sull' Economia Interna dei Popoli e sulla Prosperità degli Stati." 4. "Dell' Annona." 5. "Dell' Influenza del Ghetto nello Stato." Ghetto is the name used in Italy to designate the particular district of a city in which the Jews were, and are still in some instances, obliged to reside together under particular and vexatious restrictions.

D'Arco wrote also the following treatises and memoirs:—1. "Del Fondamento del Diritto di punire" ("On the Grounds of the Right of Punishing, assumed by Society"). 2. "De' Fondamenti e Limiti della Paterna Autorità" ("On the Foundations and the Limits of the Paternal Authority"). 3. "Sordello," a memoir on the Mantuan troubadour mentioned by Dante." 4. "Elogio di Carlo Conte di Firmian." Count Firmian was the enlightened governor of Lombardy under the reigns of Maria Theresa and Joseph II. 5. "Elogio di Carlo Ottavio Conte di Colloredo." Count Colloredo was a great promoter of learning and the founder of the Academy of Mantua. 6. "Elogio di Francesco Zannotti." Zannotti was a distinguished philologist and natural philosopher of the eighteenth century, and was secretary and afterwards president of the Institute of Sciences of Bologna. 7. "Della Forza Comica" ("On Comic Power"). 8. "Della Patria primitiva dell' Arti del Disegno," in which D'Arco supports his opinion, paradoxical although it may seem, that the fine arts originated in Italy, and from thence passed into Greece, the reverse of which appears to be the historical fact. All D'Arco's dissertations and memoirs were collected and published at Cremona in four vols. 4to. 1785, including a dissertation by Dr. Scottoni of Mantua on the question whether, in a country with a fertile soil, manufactures ought to be encouraged in preference to the productions of agriculture.

The Emperor Joseph II. appointed D'Arco political intendant or governor of the duchy of Mantua. In this capacity he displayed firmness, integrity, and benevolence. He

caused poor orphan children to be instructed in agriculture; he supported a number of destitute artisans during the dearth of the winter of 1782, and he drained, at his own expence, the marshes near Goito, and thus restored salubrity to that district. Ill health induced him after some years to tender his resignation, which being accepted, he withdrew to a country house at Goito, near Mantua, where he died in August, 1791. He bequeathed his collection of sculptures to the museum of Mantua. (Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII.*; Pecchio, *Storia dell' Economia Pubblica in Italia.*)

A. V.

ARCO, NICCOLO' D', born on the 3d of December, 1479, was the second son of Oderic, count of Arco in the Tyrol, which was at the time of Niccolò's birth within the dominions of the Venetian republic. He spent his earliest years at the court of the Emperor Frederic III. as a page, and left it only to adopt the profession of arms, which, after one campaign in Gueldres under the Count of Furstenberg, he embraced the opportunity of abandoning afforded by the death of his elder brother; but in 1526 he took arms to defend the Cardinal Bernardo Clesio, bishop of Trent, from an insurrection of the vassals of the see. The rest of his life was spent at the emperor's court, or in baronial leisure in his fief of Arco, or in literary leisure in different Italian cities, Pavia and Bologna among others, where he lived in friendship with some of the most distinguished writers of his time, Paolo Giovio, Annibal Caro, Andrea Alciati, Molza, Fracastoro, Flaminio, and Cardinal Adriano. In 1542 he was accused by his cousin, Count Giulio d'Arco, of some heavy crime, probably of disaffection to the Emperor Charles V., and was for a time dispossessed of his fief, which he appears to have finally recovered by the intercession of Ferdinand, king of the Romans, afterwards emperor. He died in 1546, a date the correctness of which was doubted by Mazzuchelli, but has since been fully established by Betti.

The Count of Arco was master of many languages, Latin, Italian, French, German, Greek, and Spanish, and is said to have been able to speak the modern ones with the ease of a native. His compositions, with the exception of a few short pieces in Italian, are all in Latin verse. They were first published at Mantua in 1546, a few months before the author's death, by Giovanni Fruticeno, under the title of "Nicolaus Archiei Comitiss Numeri." In an introductory letter which is addressed to Scipio, one of the six sons of the count, Fruticeno apologises for publishing the poems without the consent of the author, by saying that he thought so highly of them when on a visit to the count he heard them read to console the author during a fit of the gout, that he could not

bear to think they should share the same fate as some of his other productions, which had been destroyed during the troubles caused by the accusation of Count Giulio. Some of the poems were reprinted by the brothers Volpi in their edition of the poems of Fracastoro, published at Padua in 8vo. in 1718; and nearly the whole of the edition of 1546 was included, with but a few exceptions, in an edition of the poems of Fracastoro, Fumano, and Arco by the same editors, in two volumes 4to. at Padua, in 1739. In 1762 Zaccaria Betti published the fullest edition of them that has yet appeared, under the title of "Numerorum Libri IV.," the first three books of which correspond with those of the Volpi edition of 1739, which contain three books only, and the fourth consists of some poems which had been inserted in the edition of 1546, but were omitted by the Volpi, and of others which had hitherto remained entirely in manuscript. Betti did not admit into his edition some poems of that of 1546, which he considered too free for publication, and he left some others in manuscript for the same reason.

The poems of Arco are among the best that any modern writer has produced in an ancient language. This will readily be admitted by those who have perused his "Nænia de Morte Matris," a poem which may well sustain a comparison with Cowper's lines on the receipt of his mother's picture. Between these two pieces there is a striking resemblance. Arco, after mentioning that he writes at the distance of nineteen years from his mother's death, and that at the time of the event he was only three years of age,

"Illa tempestate meæ nutricis alebar
Complexu in molli, me tertia viderat ætas
Vix bene firmantem gressum,"

alludes to the funeral,

"Vidi ego cum tristi procederet ordine pompa," &c.

Cowper follows the same line of thought :

"I heard the bell toll'd on thy burial day;
I saw the hearse that bore thee slow away," &c.

Arco relates the efforts of his nurse to quiet his grief :

"—Taceas, mellite puer, puer optime, dixit,
Mater enim spirat, mors illi sæva pepercit;
Rus abiit, dixitque mihi, Cito læta redibo."

This is surely a finer passage than that of Cowper :

"Thy maidens, grieved themselves at my concern,
Oft gave me promise of thy quick return."

But the English poet has, perhaps, the superiority in the description of maternal cares :

"Thy nightly visits to my chamber made
That thou mightst know me safe and warmly laid,
Thy morning bounties ere I left my home," &c. ;

for which we have in Arco

"Nam mihi fingebas lusus, et grata canebas
Ad cunas, blandum inuitabas voce soporem," &c

concluding with a line which shows that children's coral was known in the Tyrol in the fifteenth century,—

“Nectebasque meo ramosa coralia collo.”

Cowper was so fond of modern Latin poetry that it is not improbable he may have seen that of Arco. One piece by that poet was inserted in the collection of the “*Selecta Poemata Italorum*,” published in London in 1684, and afterwards re-published under the superintendence of Pope in 1740, but it was not the “*Nænia*,” which is also omitted in the more ample selection given by Gruter. (Mazzuchelli, *Scrittori d'Italia*; Notes by Betti to Mazzuchelli's life, reprinted as a prefix to Archii *Numerorum Libri IV.*; Cowper's *Works*, Southey's edition, x. 65—68.) T. W.

ARÇON, JEAN CLAUDE E/LE'O-NORE LEMICHAUD D', a celebrated French engineer, was born at Pontarlier in Franche-Comté in 1733. His father, a skilful lawyer and author of several pamphlets relating to the legal privileges and customs of the province, destined him for the church; but, perceiving that the youth had a decided inclination for a military life, he gave up the original intention and encouraged him to apply to the study of works relating to fortification and the art of war. At twenty-one years of age, D'Arçon was sent to the military school at Mézières, where he was early noticed for the rapidity of his progress; and after having been one year in the institution, he was admitted in the corps of military engineers. On the completion of the prescribed course of study, he was sent to Germany, where he served during the Seven Years' War, and where he had several opportunities of distinguishing himself, particularly during the defence of Cassel in 1761 and 1762, when that city was the head-quarters of the French army. In 1774 he was appointed to make a military survey of the chains of the Vosges and the Jura, which he executed to the satisfaction of the government; and he is said to have employed, in shading the plans of the ground, a method possessing several advantages over that which had been before in use.

In that age there existed a contrariety of opinion respecting the most advantageous method of disposing troops in order of battle: the great destruction caused by the fire of artillery when directed against dense masses of men had gradually led to a diminution of the number of ranks in the line; but as late as the time of Folard, the battalions were still drawn up five deep, and that writer in his “*Commentaries*” advocated a return to the ancient practice, proposing to increase the depth of the files to eight men, and occasionally to triple that number. This idea was adopted by M. De Menil Durand, who, in his “*Traité des Plésions*” (1755), endeavoured to prove that columns so formed

would be invincible, adding, that they would infallibly break the line of an enemy less densely arrayed, and thus obtain a decisive victory. The systems of these officers were sanctioned by the authority of the Maréchal de Broglie; but they were strongly opposed by M. Guibert in his “*Défense du Système de Guerre Moderne*,” on the ground of the confusion which would arise among troops in column when under the fire of the enemy, and the impossibility, in such a disposition, of adequately returning a fire of musketry. Though the arguments of M. Guibert in favour of a slender array in the formation of the line of battle, were supported by the practice of Frederick the Great, the question continued for several years to be agitated among military men, and D'Arçon took a part in the controversy on the side of the disciples of Folard. In 1774 and 1775, he published two pamphlets entitled “*Correspondance sur l'Art Militaire*,” and, at Amsterdam, in 1779, his “*Défense d'un Système de Guerre Nationale*,” in which he replies to the observations of Guibert in the work above mentioned. It deserves to be remarked that, in those days, battles were more frequently than at present decided by charges of infantry, and that the attack in columns gained for the French armies many victories during the wars of the revolution.

But the circumstance by which M. d'Arçon is chiefly distinguished is his proposal in 1782, for constructing a number of floating batteries for the attack of Gibraltar on the sea-side. The project having received the approbation of the King of Spain, D'Arçon was appointed, with the rank of general, to direct the operations in all that related to the formation and employment of the batteries; and he arrived before the fortress with the Duc de Crillon, when the latter assumed the command of the united French and Spanish land forces.

The batteries were commenced at Algiers about the 12th of May, 1782, by striking the topmasts and cutting down the poops of ten ships of war, from 600 to 1400 tons burthen: the larboard side of each was entirely covered with green timber to a thickness of six or seven feet, the pieces being fastened with iron bolts, and the whole was covered with layers of junk and raw hides. Over the deck also was built a shell-proof blindage, or roof, of strong timbers, forming two inclined planes with a ridge along the middle; and above the lower deck, the starboard side, or that which was to be turned from the fortress, was left open. Port-holes were formed for guns, the number of which, in the different batteries, varied from nine to twenty-one; and a large reservoir was formed in each, from whence, by pumps, water could be thrown over the roof and sides so as to keep the timber constantly wet. It was imagined that the thick masses of

wood forming the sides which were exposed to the fire from the fortress would prevent the vessels from being sunk, and that the pumps would secure them against being set on fire. The ten battering ships were to have been moored within half gun-shot of the walls by iron chains, and to have been supported by ten Spanish ships of the line, besides bomb-vessels and gun-boats. Large boats filled with troops protected by mantelets were to be in readiness; and the mantelets being provided with hinges were to be let down, when the boats approached the shore, in order to facilitate the landing of the men.

The combined fleets of France and Spain, consisting of forty-seven sail of the line, besides frigates, gun-boats, and the ten battering ships, came before the fortress on the 12th of September; and on the following morning the latter got under weigh in order to proceed to their stations, D'Arçon himself keeping a-head in a small boat and taking the soundings. The garrison of the fortress, which during the siege was commanded by General Elliot, in the mean time, lighted the furnaces which had been prepared for heating shot. The two greatest ships anchored about nine hundred yards from the ramparts; but from insufficiency of sail or want of skill in the commanders, the eight others remained at a greater distance. As soon as the ships were moored, the firing commenced on both sides, the garrison discharging red-hot shot, carcasses, and shells. For several hours, however, very little effect seemed to be produced on the floating batteries, the heaviest shells often rebounding from the roofs; and thirty-two-pounder shot made no visible impression on the hulls of the vessels; but, in the afternoon, a red-hot ball lodged in the side of the Talla Piedra, and could not be extinguished. An order was then precipitately given to wet the powder in the magazine, and the guns, in consequence, ceasing their fire, the ship was no longer covered with smoke, so that it became completely exposed to the artillery of the garrison. D'Arçon, who was in the ship, proposed to send out an anchor for the purpose of warping her beyond the range of the English guns, but a sufficient number of men could not be obtained to perform the duty; he then, about midnight, went to the admiral's ship to solicit assistance, but he could obtain none; and during the night, or in the following morning, all the ten ships either blew up or were burned to the water's edge. In his "*Mémoires pour servir à l'Histoire du Siège de Gibraltar*," which he published at Cadiz in the following year, General D'Arçon ascribes the disaster to the jealousy of the Spaniards; and the fact that the battering ships were not supported by the rest of the fleet affords some ground for the charge. There was, apparently, great jealousy between the French and Spanish officers, and considerable mismanagement in

the conduct of the attack, but D'Arçon was certainly mistaken in his opinion that the battering ships were proof against the effects of red-hot balls.

After residing for some time in Spain, D'Arçon returned to France where, till the year 1793, he appears to have lived in retirement at his estate, and he employed his leisure in studies relating to the military profession. In 1786 he published at Paris a pamphlet entitled "*Considérations sur l'Influence du Génie de Vauban dans la Balance des Forces de l'E'tat*;" and in 1789, at Strassburg, two small works, the first of which was designated "*Examen détaillé de l'Utilité des Places Fortes et Retranchemens*," and the other "*De la Force Militaire considérée dans ses Rapports conservateurs*." In the years 1789 and 1790, the regulations respecting the corps royale du génie being considered such as tended to diminish the efficiency of that corps, memorials suggesting the adoption of certain measures for its improvement were addressed to the National Assembly by several officers; and General D'Arçon published on the subject a pamphlet entitled "*Réponse aux Mémoires de M. de Montalembert sur la Fortification perpendiculaire*," Paris, 1790. About the same time also he proposed, in order to increase the strength of fortresses, the construction of lunettes (a species of redoubts) having in their interior casemated buildings, by the fire from which the works might be vigorously defended; and in 1792 he published a pamphlet on the method of attacking the outworks of fortresses by a sudden assault.

Having joined the revolutionary party, D'Arçon was appointed to make a military survey of Mount St. Bernard; but his fidelity being suspected, the appointment was cancelled and he remained at St. Germain; where for a time he lived in retirement. In the year 1794 the invasion of Holland being projected, D'Arçon commanded in the Netherlands a division of the French army, with which he took several places, and among others Breda after a siege of three days; but it does not appear that he was afterwards employed in the field. In the same year he wrote a pamphlet on the attack and defence of fortresses; and in 1795, his principal work, entitled "*Considérations Militaires et Politiques sur les Fortifications*," which contains a recapitulation of all that he had previously written on the subject, was published at the expense of the French government. He was admitted a member of the Institute, and also of the Conservative Senate, in 1799. He died at Auteuil, July 1. 1800, in the sixty-seventh year of his age. (Drinkwater, *Account of the Siege of Gibraltar*; D'Arçon, *Mémoires pour servir à l'Histoire du Siège de Gibraltar*; *Biographie Universelle*.) J. N.

ARCONA'TI, PADRE, born at Sarnano about 1610, was of the order of Franciscan

friars. He was esteemed a skilful musician, and wrote a large number of masses, motets, and other compositions for the service of the church, which are chiefly to be found in the monastery of S. Francesco at Bologna. He succeeded Guido Montalbani as maestro di capella of that institution in 1653, and died in 1657. (*Fetis, Biographie Universelle des Musiciens.*) E. T.

ARCOS, DON RODRIGO PONZ DE LEON, DUKE OF, was born towards the end of the sixteenth century of an old and noble Spanish family. He filled several important offices, among others that of captain-general of the kingdom of Valencia, whence he was removed by King Philip IV. to the post of viceroy and captain-general of the kingdom of Naples in 1646, as successor to Don Juan Enriquez, admiral of Castile. Enriquez had resigned because he would not oppress the Neapolitans with fresh taxes and exactions, especially the new house-tax on Naples, which, being contrary to the old privileges and usages of that city, was resisted by the people. The Duke of Arcos, in his government of Valencia, had acquired a character for stern determination. He arrived at Naples in February, 1646, and found the country in a very excited state, owing to the heavy taxes and other burthens, rendered still more galling by the vexatious manner in which they were levied, the old system of general misgovernment, the numerous banditti who infested the provinces, and the increasing poverty of the population. At the same time the court of Spain was urgent in its demands upon Naples, Sicily, and its other possessions in Italy, for remittances of money and supplies of men and provisions to enable Spain to carry on its wars against France, Portugal, and the revolted Catalonians.

The Duke of Arcos, perceiving the difficulty of imposing new taxes, thought it best to enforce the payment of the large arrears of those already existing, and he appointed a Junta or commission to perambulate the provinces for that purpose. The Junta performed their duty in a harsh manner. To the innumerable complaints which reached Naples the viceroy turned a deaf ear. One of his officials, to whom it was represented that in many places it was impossible to collect money, that the poor country people had not even a bed to lie upon, is said to have replied that "they had at least wives and daughters, by whose means they might raise the money,"—an expression which, whether true or not, went round the country, and added to the general exasperation. In the mean time Cardinal Mazarin, who governed France during the minority of Louis XIV., and who was watching every opportunity for humbling the power of Spain, prepared an expedition against its Italian possessions. A French fleet sailed from Toulon in May, 1646, with troops under

the command of Prince Thomas of Savoy, and attacked the Spanish garrisons on that strip of land called "Stato dei Presidj," on the coast of Tuscany, which was a dependency of the viceroyalty of Naples. The French took Talamone and Santo Stefano, at the foot of Mount Argentaro, and laid siege to Orbetello, the chief town of the district. The Duke of Arcos sent reinforcements, partly by sea and partly by land through the Papal territory, and a Spanish fleet having soon after appeared off the coast, the French in July raised the siege of Orbetello, and returned to France. In the following September, however, the French fleet sailed again out of Toulon, and easily took Piombino, the chief town of a principality belonging to the family of Ludovisi, under the protection of Spain. The French then laid siege to Porto Longone, a strong fortress in the island of Elba, which was part of the same principality, but was garrisoned by Spanish troops. After a brave resistance, Longone capitulated at the end of October, and the French, having thus obtained a settlement on the Italian coast, sent a squadron to cruise off the coast of Naples, and even into the Bay, to insult and threaten the capital. They reckoned probably on some demonstration in their favour from the remains of the old Angevin party among the barons, in which they were disappointed, for the general feeling was not favourable to the French. The Duke of Arcos exerted himself in repairing and provisioning the forts on the coast, and collected troops for the defence of the kingdom. The ships of war that were in the harbour were hastily manned, and sent out to encounter the French, when the Spanish admiral-ship took fire and blew up with the loss of four hundred men. The French squadron, after capturing some small craft, almost within cannon shot of the forts of Naples, sailed out of the Bay. The viceroy, being hard pressed for money to provide for the defence of the kingdom, assembled the "Piazze" or "Seggi" of the city of Naples, which were meetings of the representatives of the town, convoked in their various districts, five of the Piazze consisting of deputies of the nobility and one of the deputies of the people. These bodies, which had in some measure succeeded to the old parliaments, had the power of granting extraordinary supplies to the crown, which were called "donativi" or gifts. On this occasion the Piazze voted one million of ducats; and to raise this sum it was resolved to lay a duty on the fruit and vegetables brought into the market, the principal food of the Neapolitans. The edict announcing the new duty was published in January, 1647. The experiment had been tried forty years before, under the viceregal administration of the Count of Benavente, when it occasioned a popular outbreak, and the duty had been soon after repealed. The people began to

cry out against the new tax, and as the summer drew near, their discontent was still more apparent. The duke again assembled the Piazzes to deliberate about abolishing the obnoxious duty, and providing for the exigences of the state. While they were deliberating the insurrection broke out.

The revolution of Naples of 1647—1648, which is commonly associated with the name of Masaniello, consists of three distinct phases or periods. The first was a popular outbreak against the excise duties, which lasted a few days, during which Masaniello figured as the leader. Then came a hollow truce, followed by a second revolt against the viceregal government, which lasted some months. The last period was that in which the Neapolitan insurgents renounced their allegiance to the Spanish king, proclaimed a republic, and chose first Gennaro Annese and afterwards the Duke of Guise for their leaders.

One of the first instigators of the insurrection was a certain Giulio Genoino, who was assisted by two others, Domenico Perrone and Giuseppe Palombo. These three men employed a Carmelite monk called Frà Savino to diffuse their principles among the lowest class. Frà Savino met with a young fisherman called Tommaso Aniello, or vulgarly Masaniello, a comely youth of great natural abilities, who was very popular among those of his own calling, and who bore a grudge to the excise-officers for having roughly used and imprisoned his wife because she had been detected in smuggling some flour into the town. The friar gave Aniello twenty carlins to distribute among his friends to provide themselves with canes for a customary mock fight which used to take place about the middle of July. Before the appointed day an affray broke out in the great market-place on the 7th of July between some sellers of green figs and other fruit and the excise-officers. As the tumult rose high, the Elect of the people, Andrea Nauclerio, ran to the spot to restore order, but in vain; and one of the countrymen in a rage upset a basket of figs and began trampling on them, exclaiming that he would rather destroy his property than pay the abhorred duty. A parcel of lads, Masaniello's friends, crowded round to pick up the figs, and being driven away by the birri or policemen, they began to use their canes, and to pick up stones, with which they assailed the birri, and the Elect of the people was glad to escape and ran to the viceroy's palace. The people in the market-place took the part of the lads, and cried out that they would not pay the gabella or duty. At this moment Masaniello stood forth and cried out, "Away with the gabella! I will settle this business! Come along with me!" The mob then shouted, "No more gabella! Masaniello for ever! Long live the king!" The police were driven away, the toll-house was destroyed, and the mob, fol-

lowing Masaniello, proceeded to the viceroy's palace to demand the abolition of the duty. The Duke of Arcos seeing the vast multitude became alarmed, and after giving them some sort of half promise made his escape into the castle. Masaniello now became the ruler of Naples. He obliged the viceroy to come to terms, to abolish many duties, and to acknowledge him as captain of the people. [MASANIELLO.] On the 16th of the same month Masaniello was murdered by some of his own party, directed by the traitor Genoino, who wished to make his peace with the viceroy; but it appears that the viceroy was not privy to the assassination. The leader being thus out of the way, the Duke of Arcos rode through the streets and was saluted with acclamations by the fickle people. The terms which he had made with Masaniello remained in force, all the duties on provisions were given up, and the people continued under arms. But having once obtained redress of what appeared to be real grievances, the people went on increasing in their demands. Bread now rose in price, and this gave rise to loud complaints. The silk-weavers went in a body to the viceroy's palace, to demand that no silk should be woven outside of the town. A number of women threatened to set fire to the Monte di Pietà, because the governors of that institution had ceased to advance money on pledges during the anarchy. The students of the university demanded that the customary fees on obtaining degrees should be abolished. Even the beggars, who, by an old bequest of Queen Joanna, were in the habit of receiving certain sums of money and other assistance on certain days at the gate of the convent of S. Martino, now objected to the distance, and requested that the customary distributions should be transferred to a place within the town. As the monks would not comply, the beggars, armed with sticks, spits, and pikes, went to assault the convent, but finding the monks prepared for defence they scampered back down the hill to their own haunts. The viceroy endeavoured to humour the various deputations that waited upon him with continually increasing demands. He referred the petition of the silk-weavers to the civil court, but the weavers objected to the president Fabrizio Cinnamo, because his house having been burned by the people during Masaniello's insurrection, they considered him as likely to be biassed against the popular cause. Genoino, whom the viceroy had appointed to a judicial office as a reward of his secret services, had also become the object of the popular hatred. On the 21st of August a body of insurgents went to the court of justice at La Vicaria with the intention of seizing Cinnamo and Genoino, but finding them gone, they ran to the viceregal palace to demand their persons. Being disappointed they began hostilities, and formed

a line of posts to blockade the palace and the adjoining castle, in which the viceroy was again obliged to seek shelter. Murders were committed in the streets, and houses were plundered and burned. The unfortunate Cinnamo having fallen into the hands of the insurgents was put to a cruel death. The leaders of the people perceiving the necessity of some sort of discipline, offered the supreme command to General Don Francesco Toraldo, prince of Massa, who was obliged to accept the perilous office, as his wife was detained as a hostage by the people. He appointed Onofrio di Sio, an old officer, for his lieutenant, and these two men endeavoured to manage matters so as to bring about a reconciliation between the contending parties. The castle of Sant' Elmo being in want of ammunition, they contrived to introduce secretly into it a supply of gunpowder. They then intimated to the popular leaders how difficult it would be for them to take the castles, and afterwards to resist the whole power of Spain. The insurgents had not yet renounced allegiance to King Philip, but professed to have risen only against the viceroy. A popular parliament or assembly of delegates being convened in the church of St. Augustine, it was agreed to lay before the viceroy, through the mediation of Cardinal Filomarino, fifty-eight demands on the part of the people, which were conceded by the Duke of Arcos upon his oath, on the 7th of September, in the church of Santa Barbara, before the Cardinal, General Toraldo, the Elect Arpaja, and other officers of the people. The only demand which the viceroy refused was to give up the castle of Sant' Elmo to the people.

Peace being again restored, the viceroy ordered all foreigners to leave the country, and shipped off for Sardinia Giulio Genoino and two of his nephews, who could not have remained in safety at Naples. This man, the chief promoter of the insurrection, was well received at Cagliari by the Spanish viceroy of Sardinia; but after a time, as he wished to proceed to Spain, he was sent to Mahon, where he died.

The news of the second insurrection having reached Madrid, a fleet was hastily sent from the ports of Spain under Don Juan of Austria, the illegitimate son of Philip IV., who received full authority to settle the affairs of Naples, as generalissimo and plenipotentiary of the king. The fleet anchored in the Bay of Naples at the beginning of October, being saluted by all the forts, including that of the Carmine, which remained in the hands of the people. General Toraldo, having gone on board to compliment Don Juan in the name of the city, the generalissimo replied that he should not land nor hold any communication with the popular delegates, unless the people first laid down their arms. The Prince of Massa exerted himself to persuade the people to

consent to this condition, but he could only get their consent to restore the ordnance belonging to the king. To this both the viceroy and Don Juan refused to listen, and they prepared for coercive measures. The Duke of Arcos contrived to entice a number of the popular leaders into the Castle Nuovo, under pretence of a conference, and then arrested them and gave them up to trial before a Junta appointed for the purpose, by which they were condemned and immediately hanged, except Arpaja the Elect of the people, who had been substituted for Nauclerio, and who was transported to Oran on the Barbary coast. On the 4th of October, three thousand Spanish soldiers landed from the fleet, and the garrisons marching out of the Castles at the same time, they drove the insurgents before them and recovered possession of a great part of the town. But the people made a stubborn resistance in the intricate narrow streets and massive buildings of the old city, whither the Spanish soldiers could not penetrate. The higher class of citizens were by this time sick of the insurrection, and the provincial nobility armed their tenants to scour the country and prevent the insurgents receiving provisions. The people suspecting the Prince of Massa of betraying them, which his lieutenant certainly had done, cut off his head, and sent his heart to his wife. The last words of the unfortunate nobleman were, "I die for my king." Gennaro Anese, a gunsmith, who had assumed the command of the Fort del Carmine, was saluted by acclamation captain-general of the people. Soon after, the royal insignia were pulled down, and the republic was proclaimed. On the 17th of October, a manifesto was issued in the name of the Neapolitan people, exposing the bad faith of the Spaniards, their infraction of the conditions sworn to by the viceroy, and their cruelty, and inviting the pope, the emperor, and all kings and republics, to aid the Neapolitans. This manifesto is inserted in Lünig's collection. A certain Luigi del Ferro, who had been liberated from prison by the people, showed a letter from the Marquis of Fontenay, the French ambassador at Rome, which promised support of arms, men, and money. In the following November, the Duke of Guise repaired from Rome to Naples, and put himself at the head of the insurgents. [ANNESE, GENNARO.]

Don Juan of Austria, seeing that the insurrection became more serious and had spread to the provinces, thought that the removal of the Duke of Arcos might be of some use. The duke, having assembled the council of state, professed himself willing to retire and leave Don Juan at the head of the government until further orders from Spain. This being approved of by the majority of the council, the duke left Naples on the 26th of January, 1648, after two

years of a most unfortunate administration. He used to say that he had paid the penalty of the faults of his predecessors. He returned to Spain in disgrace, and his name does not appear in history afterwards.

The insurrection lasted till the following April (1648), when the Count d'Oñate, who had been sent from Spain as viceroy, succeeded in taking prisoner the Duke of Guise, and, being assisted by Annese himself, subdued the insurgents and restored the kingly authority over Naples. (Parrino, *Teatro Eroico e Politico dei Vicerè di Napoli*; Giannone, *Storia Civile del Regno di Napoli*; Botta, *Storia d'Italia*; Orloff, *Mémoires Historiques sur le Royaume de Naples*.) A.V.

ARCQ, PHILIPPE AUGUSTE DE SAINTE-FOL, CHEVALIER D', was an illegitimate son of the Count of Toulouse, who was an illegitimate son of Louis XIV. He supported the character both of a man of letters and of a man of pleasure, and died in 1779, at Tulle, in exile, but none of his biographers inform us on what account he was exiled. The Abbé Sabatier de Castres speaks of his writings in the highest terms, and Grimm with the greatest contempt; the judgment of the latter, who calls him a cold and clumsy writer, appears to be that of posterity. Sabatier, however, gives him one praise, which was at all events uncommon for one of his contemporaries—that of having not only respected religion in his writings, but defended it with zeal against those who attacked it. The works of D'Arcq are:—1. "Lettres d'Osman," 3 vols. 1753, 12mo., the supposed letters of a Turk in Paris, a poor imitation of Montesquieu's "Persian Letters." 2. "Le Roman du Jour," 2 vols. 1754, 12mo. 3. "Le Palais du Silence," 1754, 12mo. 4. "Mes Loisirs ou Pensées Diverses," 1755, 12mo., a collection of vague philosophical remarks thrown into alphabetical order. 5. "La Noblesse Militaire," 1756, 12mo. This book, which is anonymous, is a reply to one by the Abbé Coyer, entitled "La Noblesse Commercante," in which the abbé endeavoured to show the advantages that would result if the French nobility engaged in commerce. 6. "Histoire Générale des Guerres," 2 vols. 4to., vol. i. 1756, vol. ii. 1758, the commencement of a great undertaking, a general history of wars, for which the learning and the talents of the writer were altogether inadequate; it was therefore relinquished, when carried no farther than the history of Great Armenia, of Paphlagonia, &c. 7. "Histoire du Commerce et de la Navigation des Anciens et des Modernes," 2 vols. 1758, 12mo. This work was also stopped short by the author's want of support or discovery of his own incompetence. The two volumes published contain his account of the commerce of the ancients only, in which, from want of materials, he speaks less of commerce than of

politics in general, and his observations are as usual vague and valueless. The whole of D'Arcq's works were published at Paris, though the "Palais du Silence" bears in its title-page the date of Amsterdam, and the "Roman du Jour" that of London. (Sabatier de Castres, *Les Trois Siècles de la Littérature Française*, edit. of 1774, i. 51.; Grimm and Diderot, *Correspondance Littéraire*, edit. of 1829, i. 9. 456., ii. 25. 93.; D'Arcq, *Mes Loisirs*.) T. W.

ARCTINUS (Ἀρκτίνος) of Miletus, one of the earliest epic poets of Greece, and one of those who contributed to what is usually called the epic cycle. From the little which we know about him, it is probable that as a poet he was not inferior to Homer. According to Artemon of Clazomenæ, a contemporary of Pericles, Arctinus was a pupil of Homer, and was, accordingly, one generation younger. Suidas states that his father's name was Teles, and that he was a descendant of Nautes. Hieronymus places him in the first Olympiad (about B.C. 776), and others in the fourth Olympiad (about B.C. 760), though some authorities of little weight place him as late as the eighteenth Olympiad (B.C. 708), and others have erroneously inferred, from a passage of Dionysius of Halicarnassus, that he lived before Homer. He is the earliest Greek poet whose name is a genuine proper name, and not a mere generic one, like those of all his real or fictitious predecessors. Concerning his life nothing is known, but he is mentioned as the author of two or three epic poems, all of which belonged to the epic cycle. They are now lost, with the exception of short summaries of their contents in the "Chrestomathia" of Proclus, and a few fragments. These poems are—1. "The Æthiopis" (Ἰθιοπία), which, in the epic cycle, followed immediately after the "Iliad," of which it was a continuation. It consisted of five books; it opened with the arrival of the Amazons, under their queen, Penthesilea, to the assistance of the Trojans, and carried the story down to the dispute about the armour of Achilles. The poem had its name from the circumstance that the second book contained an account of Memnon and his Æthiopians, and of his defeat by Achilles. In the remaining four books the Æthiopians probably did not appear, so that the name of the whole poem was, strictly speaking, applicable to a part only. In some MSS. of the "Iliad," the last line is somewhat altered, and another is added to it,—

ὦς οἶν' Ἀμαζίσπον τῶνον ἔκτορος, ἥλθε δ' Ἀμαζῶν
"Ἀρτος θυγατὴρ μεγαλήτορος ἀνδρὸς ἑσέοιο,

and these lines may have formed the beginning of the "Æthiopis," and intimated to the reader where he had to look for a continuation of the story. In the epic cycle the "Æthiopis" was followed by the "Little Iliad" (Ἰλιάς μικρά) of Lesches,

and after it came the second epic of Arctinus, called, 2. "The Destruction of Troy" (Ἰλίου Πέρος), which consisted of two books, and began with the deliberation as to what was to be done with the wooden horse. It ended with the departure of the Greeks from Troy, under the anger of Athena, for the outrage which Ajax had committed on Cassandra, who had taken refuge in the temple of the goddess. A scholiast on the "Iliad" (xv. 515.) has preserved eight lines of this poem. Aristotle and Pausanias speak of the "Little Iliad" of Lesches as having also contained an account of the destruction of Troy, but this differed widely from the work of Arctinus. Proclus, in his abstract of the "Little Iliad" of Lesches has passed over that part containing the destruction of Troy, probably because he did not wish to repeat the same story. Respecting a third epic poem, the "Titanomachia" (Τιτανομαχία), the ancients themselves were uncertain whether to attribute it to Arctinus or Eumelus of Corinth (Athenæus, vii. 277., i. 22.); but it is more commonly ascribed to Eumelus. [EUMELUS.] The fragments of Arctinus are collected in Düntzer, *Die Fragmente der Epischen Poesie der Griechen*, 2. 16, &c. 21, &c.; *Nachtrag*, 16.; and in Dübner, *Homeri Carminum et Cycli Epici Reliquiæ*, Paris, 1837. (C. W. Müller, *De Cyclo Græcorum Epico*, 1829; Welcker *Der Epische Cyclos*, 211, &c.; K. O. Müller, *History of the Literature of Ancient Greece*, i. 65, &c.)

ARCUDI, ALESSANDRO TOMMA'SO, the descendant of a family which had originally been settled in Corfu, was born in 1655 at Galatina in the province of Lecce in the kingdom of Naples. In 1672 he entered the order of St. Dominic, for which it appears that his lively and fiery temperament but ill qualified him. "The quarrels in which he plunged," says Afflitto, "and his sharp, satirical writings, placed his superiors under the necessity of confining him in the little convent of Andrano, an obscure village, at which he died in 1718 at sixty-three years of age." Afflitto gives a list of his writings, the most important of which appear to be—1. "Anatomia degl' Ipocriti" or "The Anatomy of Hypocrites," Venice, 1699, 4to., a tedious attack on the vice referred to, written in a very incorrect style and stuffed with commonplace quotations, the title-page of which bears the pseudonyme of "Candido Malasorte Ussaro," but towards the end of the volume the name of the author is revealed by some complimentary sonnets; 2. "Galatina Letterata," Genoa, 1709, 8vo., a very incorrect account of the literary men who had been born at or connected with Galatina, which was severely censured by different writers and unsuccessfully defended by its author, under the feigned name of Francesco Saverio Volante in "Le Due Galatine difese, il Libro e la Patria." 3. "Il Athanasio Magno," Lecce, 1714, 4to., a life of St.

Athanasius, to whom the author modestly compares himself as a great man labouring under persecution. Arcudi left some writings in verse which show, according to Afflitto, that he wrote poetry still worse than prose. (Afflitto, *Scrittori del Regno di Napoli*, i. 422—426.; Arcudi, *Anatomia degl' Ipocriti*.) T. W.

ARCUDIUS or ARKODIOS (Ἀρκόδιος), PETER, was born in Corfu probably about 1570, but was taken at the age of ten to Rome, and received his education in the Greek college there. After having been ordained as priest and received the degree of doctor in philosophy and theology, he was sent in 1591 by Pope Gregory XIV. to Poland, with the view, it is said, of effecting a reconciliation of the Russians with the Roman church. The Russians alluded to were probably those of the Russian provinces under the dominion of Poland, not the Muscovites, to whom the term has of late years been generally applied. In the dedication of one of his works to King Sigismund III. of Poland, Arcudius returns him thanks for having received him with kindness, and assigned him funds for his maintenance. "Supported," he adds, "by your regal authority, I have gone over Poland, Lithuania, Russia, and even Muscovy, and spent twenty years in propagating with great labour the orthodox religion, partly in bringing back and partly in keeping the Russians to obedience to the holy see." He proceeds to eulogise the determination of Sigismund, in refusing, in opposition to all his nobility, to sanction concessions to the religion of the schismatic Cossacks, perhaps the very act that more than any other has contributed to effect the fall of Poland and the rise of the Russian empire. The twenty years that Arcudius spent in the Slavonic kingdoms, from 1591 to 1611, are some of the most interesting in their history, comprising the invasion of Russia by Poland in behalf of the false Demetrius, and the check given to the Protestant religion in Poland by the zeal of Sigismund. On his return to Italy, Arcudius attached himself to Cardinal Scipio Borghese, the nephew of Pope Paul V., but either dissatisfied with his patron, as some assert, or with patronage altogether, which is said by others, he spent the latter years of his life in learned ease, in the Greek college at Rome. About three years before his death, he was thrown down while walking in the street by a horse laden with wine, and received so much injury, that he was afterwards unable to make use of his legs. After this he used to have himself carried every day to the library of the college, which he never left till after sunset. The date of his death is fixed by Nicéron to some period between 1633 and 1637, probably not long before the latter.

The works of Arcudius are in Greek and Latin. They are:—1. "Libri VII. de Con-

cordia Ecclesiæ Occidentalis et Orientalis in Septem Sacramentorum Administratione," the first edition of which was printed at Rome, at what date is not known, but others appeared at Paris in 1619, 1626, and 1672. That of 1626 is a large folio of more than six hundred pages, closely printed in double columns. This is the book which is dedicated to King Sigismund of Poland. The tone adopted in it towards the Protestants is extremely violent: their opinions respecting the sacraments are stigmatised in the dedication as the opinions "hominis impudenter insanientis." The position assumed by the author that the eastern and western churches coincide in their view of the sacraments is supported by an imposing array of learning; but the work is said to be defective both in style and arrangement as well as in moderation. 2. "Utrum detur Purgatorium et an illud sit per Ignem," Rome, 1622, 4to, a discussion of the question whether purgatory exists, and whether its purgations are effected by fire, which was also the subject of his last composition; 3. *Περὶ τοῦ καθαρτηρίου Πυρὸς κατὰ Βαρλαάμ*, Rome, 1637, 4to., Greek and Latin, under the editorship of Pantaleon Ligaridios, a Chian or Sciotie, who then taught the Greek language at the Greek college of Rome. An elegy on the author by the editor is the authority for the statement that Arcudius died before 1637. In addition to these original works, Arcudius collected, translated, and edited under the title of "Opuscula Aurea Theologica quorundam clarissimorum Virorum posteriorum Græcorum," Rome, 1639, 4to., several short treatises by Veccus, Palama, Bessarion, Demetrius Cydonius, and Planudes; and he also translated some of the Greek liturgical books. The most conspicuous of these is the "Menologium," or Calendar of Saints, drawn up by order of the Emperor Basil, a translation of six months of which by Arcudius was published at Rome in folio in 1659, and reprinted in Ughelli's "Italia Sacra" in 1664. This translation forms the basis, as far as it goes, of that given by Joseph Simon Assemani in the "Menologium Græcorum," published in three volumes folio at Urbino, in 1727, but it is stated in the preface that the errors of Arcudius's translation or rather paraphrase were so numerous and so glaring, that but for the authority of Ughelli, it would have been considered absurd to attribute the authorship of such a work to such a scholar. Several Catholic critics, among others Allatius and Renaudot, have censured the zeal of Arcudius against the Greek and Protestant churches as carried to an absurd and pernicious extent. (Leo Allatius, *Apes Urbanae*, Rome, 1633, p. 216., edition of Fabricius, Hamburg, 1711, p. 306.; Fabricius, *Bibliotheca Græca*, edition of Harles, xi. 448.;

Niceron, *Mémoires des Hommes Illustres*, xi. 56—61.; *Menologium Græcorum*, Urbino, 1727, preface; some of the works of Arcudius.)

T. W.

ARCULF. [ADOMNAN.]

ARCUSSIA DE CAPRE, CHARLES D', seigneur of Esparron, Pallières, and Le Revest in Provence, was descended from Eliseo Arcussia, count of Capri in the kingdom of Naples, who was general of the galleys to the Emperor Frederic Barbarossa. One of the ancestors of Charles named Francesco espoused the party of Queen Joanna of Naples, and died in her cause in a naval battle in Provence, as a recompense for which the queen bestowed estates in that country on his unborn child, who proved to be a son, and became the founder of the French branch of the family.

Charles appears to have been born about 1548. He visited the principal courts of Italy and that of France; but after his marriage with Marguerite Forbine de Jauson, which took place in 1573 according to Artefeuil, in 1572 according to Weiss, he retired to his estate at Esparron, where he divided his time between study and falconry, to both of which he was much attached. In 1596 he was elected first consul of Aix and Procurator of the Country (Procurateur du pays), an office which placed him at the head of the administration of the province, and it was at his house that the deputies of the states of Provence assembled in 1597, to draw up a protest against the intention of the Duke of Guise to transfer the assembly of the states to Marseille. The business connected with this affair occasioned D'Arcussia to remain some time at Aix, and he spent his leisure in drawing up a treatise on falconry, which was first published in that city in 1598 in 8vo., and afterwards ran through numerous editions. Weiss, in the "Biographie Universelle," after stating that Bouche, the historian of Provence, places the death of D'Arcussia in 1579, which is evidently a mistake, adds his own conjecture that he died in 1617; but the prefatory epistle to D'Arcussia's "Lettres de Philoierax à Philofalco," published in 1626 shows that he was then living; and there is an advertisement to the reader by himself prefixed to the "Discours de Chasse," published in 1627. From the epistle before the letters, we learn that he had had twenty-two children, fifteen of whom were sons, and four of whom had died knights of St. John of Jerusalem.

D'Arcussia's work on falconry was at first a small book, but was gradually enlarged to a thick quarto; which, as it is rare and appears never to have been accurately examined hitherto, it may be well to describe with some minuteness from a copy in the British Museum. In the title-page it is called "La Fauconnerie de Charles d'Arcussia de Capre, Seigneur d'Esparron, de Pallières et

du Revest en Provence, divisée en Dix Parties," and stated to be published at Paris by Jean Houze in 1627. The ten parts are enumerated on the back of the title-page. According to this list, the first is on the knowledge and nature of birds, &c.; the second, of their diseases with the remedies; the third, of the ways of using them; the fourth, of their anatomy; the fifth, of hawks and hawking. This fifth part extends to page 328., and is followed by a poem on falconry, and a general index, from which it clearly appears that these five parts in some previous edition (probably, from the date of the dedication, in one published in 1621) formed the whole of the work, and that what follows was subsequently added and connected with the earlier portion by a new title-page, with the list at the back of it. According to that list, the sixth part contains "The King's Falconry as it was in 1615;" and the seventh, "The Conference of the Falconers." Both of these are, in fact, included in one tract, entitled "La Fauconnerie du Roy avec la Conférence des Fauconniers," bearing date Paris, 1626, printed in a totally different type from the first five parts, and separately paged. In the dedication, which is dated by D'Arcussia from Esparron on the 25th of May, 1625, he mentions that he wrote the treatise by the express command of the king, Louis XIII. The "Conference of Falconers" consists of sixteen dialogues, on subjects of sport, the general tone of which strongly reminds the reader of the "Complete Angler" of Izaak Walton, who may have taken the hint of the form of his work from D'Arcussia. The eighth part, according to the list, is a dialogue on the chase, and the ninth, "The last Resolutions of the Falconers, with a Recital of the History of Queen Joanna, falsely accused by the Invaders of the Neapolitan State." Both of these are also in one tract, the "Discours de Chasse," Paris, 1627, separately paged, which chiefly consists of twelve additional dialogues of falconers, in the manner of the former. The tenth and last part is the "Letters of Philoierax to Philofalco:" this, which in the running title is called the sixth instead of the tenth part, is printed in the same type as the first five, and paged in continuation of them. It is prefaced by an epistle signed by "J. D. P. Docteur en Théologie," who, if the Gascons have the same propensity to commit bulls as the Irish, must certainly have been a Gascon. He states that he procured the letters surreptitiously from their writer the Seigneur d'Esparron, and that as he knows that the author would not like them to appear under his name, he has entitled them the "Letters of Philoierax." He takes the opportunity of giving at the same time a genealogical history of D'Arcussia's family, and some biographical particulars relating to D'Arcussia himself.

This seems to be the most complete shape in which the work has appeared. From the fourth edition, published in 1605 at Paris, also by Jean Houze, a copy of which formerly belonging to Isaac Casaubon is in the British Museum, it appears that it then extended to four parts only; and a treatise on hawking, "De l'Autourserie," by P. de Gommer, published also at Paris by Houze, in the same year, is appended, instead of the fifth. Weiss must therefore be wrong in stating that the edition of Aix in 1598, and that of Paris in 1604, contain five books. He mentions one of Rouen in 1647 as being the most complete; but Brunet, who says nothing of that edition, speaks of one of Rouen, dated 1643 and 1644, as merely a copy of that of 1627. Brunet mentions also that an edition of Paris in 1608 generally contains the "Autourserie" of Gommer, which seems to show that Weiss is also incorrect in speaking of that edition as containing five books by D'Arcussia.

The "Fauconnerie," like the "Complete Angler," is interesting even to those who feel nothing but indifference for its subject, from the liveliness with which it is written, and the numerous anecdotes with which it is interspersed. As a book of ornithology it is by no means destitute of merit, as the author was a good observer, as well as learned in what had been written before him, learned in fact to a degree which is sometimes an incumbrance, as he quotes, not only orators, poets, and philosophers, but rabbis and fathers of the church, both in and out of season. An analysis of his work is given at some length by Lallemand in his "Bibliothèque Historique et Critique des Auteurs qui ont traité de la Chasse." (Lallemand, *Bibliothèque, &c.*, prefixed to *Le Verrier de la Couterie, L'Ecole de la Chasse*, i. cxvii.—ccxv.; article by Weiss in *Biographie Universelle*, edit. of 1843, ii. 166; Brunet, *Manuel du Libraire*, edit. of 1842, i. 145.; Papon, *Histoire Générale de Provence*, iv. 412.; Artefeuil, *Histoire de la Noblesse de Provence*, i. 51.) T.W.

ARCY, PATRICK D', born in Galway, September 27, 1725, of a good family. His parents were of Jacobite and Roman Catholic principles, and sent him to Paris, in 1739, to an uncle. He was placed, as it happened, in the house in which lived M. Clairaut, father of the celebrated mathematician of that name, whose pupil he became, and the two boys were companions. The progress of young D'Arcy in mathematics, at the age of seventeen, was extraordinary; it is represented as little short of that of Clairaut [CLAIRAUT], which is unique. He left his studies for the army, and after serving two campaigns, was ordered to join some troops destined for the assistance of Prince Charles Edward, in 1746. Count Fitzjames was their commander, and D'Arcy was his aid-de-camp. The whole force was captured at sea

by Admiral Knowles, and D'Arcy, though amenable to English law, had the good fortune to be treated as a French officer. In 1747* he was released, and in 1749 became a member of the academy of sciences, to which he had presented two able memoirs on mechanics. In 1750 he wrote in favour of a principle which he called the *conservation of action*, against the principle of least action of Maupertuis. He then devoted himself for a time to electricity, and, in conjunction with M. Roi, constructed an electrometer. In 1750 he began to write on artillery, and collected his results in a work which he published in 1760. He made many experiments on the force of powder, using the ballistic pendulum in which the gun and not the object fired at is the pendulum, as well as the common one. He was dissatisfied with the common law of resistance, but his experiments did not give him confidence in any other, and, not leading to any result, they were lost. On examining Hutton's Dictionary, as the work of an authority in matters of gunnery, we find it stated that D'Arcy's experiments and results are improvements on those of Robins, but in so vague a manner, that we are satisfied Hutton was copying Condorcet: we conclude that these experiments had not been examined in England.

The breaking out of war called him again to his profession, and after being present, as colonel, at the battle of Rosbach, in 1757, he was employed in the preparations which were then made for an invasion of Britain. After the peace, in 1765, he made many experiments on the duration of vision, and gave a memoir on the subject. He also gave several other memoirs. He had by this time risen high in the army. In 1777 he married a niece who had been educated under his eye. He died October 18, 1779, of cholera.

He was once in London (no doubt, though Condorcet does not say it, as a prisoner on the occasion above-mentioned), and was well received, and treated as a man who did honour to his country, but his position prevented his being elected at the Royal Society, though the general feeling protected him against the law. The position of an Irish catholic in that day, before the penal laws were repealed, seems to have been, if we may trust M. Condorcet, (from whose *éloge* the preceding is taken almost verbatim,) considered a perfect excuse to public opinion in England, for bearing arms against the English government. Condorcet adds, that D'Arcy was thoroughly British in all his sentiments, and looked upon every success of the British arms with pride. But he refused the most tempting offers from a relation in Ireland, to induce him to settle under a government which he considered as headed by a usurper, as well as unjust to

those of his way of thinking in religious matters. (Condorcet's *E'loge*; it is stated in the *Biogr. Univ.* that Condorcet was the object of most violent and unjust hatred on the part of D'Arcy; this *éloge* is written with a degree of panegyric, accompanied by close statement of the grounds of it, which, under such circumstances, is exceedingly remarkable, whether we regard it as the reality or the affectation of generosity.) A. De M.

ARDABURIUS (*Ἀρδαβούριος*), the name of two successive generals of the eastern empire during the fifth century. They stood to each other in the relation of grandfather and grandson, the one being the father, the other the son of Aspar. [ASPAR.] The elder Ardaburius, who is said to have been of Teutonic birth, is for the first time mentioned as commander of the imperial forces in the war with Persia, A. D. 422. He entered the enemy's territory through Armenia, and while in the course of ravaging the neighbouring districts, encountered the Persian commander, Narseus. Narseus shut himself up in Nisibis in Mesopotamia, and challenging Ardaburius to name a day and place for a battle, the latter answered that the Roman commanders were not wont to fight whenever their enemies requested them, but to trust in Providence for a favourable juncture. The Romans afterwards besieged the Persians in Nisibis, erecting wooden towers against the walls. The siege was raised by the approach of the Persian king at the head of a large body of his own subjects and of Saracen allies, and the imperial troops retreated, burning their wooden towers. Sostrates and the other annalists relate many marvels in connection with this event, and among others that the troops of the Persian monarch, to the number of upwards of a hundred thousand, being seized with a panic, threw themselves into the Euphrates. In A. D. 425 Ardaburius was sent by Theodosius the Younger to Italy, with his son Aspar, to assist in suppressing John, the usurper of the western empire. Ardaburius commanded the infantry, Aspar the cavalry. Procopius says that the Ardaburius who went on this expedition was the son of Aspar; and the circumstance that the name of the latter is that which is principally connected with the expedition, would seem to justify the statement; but Aspar, who was killed in the year 471, was not likely to have a son commanding an army in 425. The fleet which conveyed Ardaburius was dispersed by a storm, and he was carried a prisoner to Ravenna; while Aspar, who had seized Aquileia, was waiting for his co-operation. Ardaburius, in his captivity, however, succeeded in gaining over a body of the troops, and procured the gates of Ravenna to be opened to Aspar, who approached by paths supposed to be impassable through the morasses of the Po.

It is probably Ardaburius the Younger

* Probably sooner; March 28, 1746, a vessel was ordered to carry back Count Fitzjames and others, on parole.

who is stated by Evagrius (lib. i. c. 13.) to have, by direction of the Emperor Leo, attended the body of S. Simeon Stylites to Antioch. He was engaged in the conspiracies of his father against that emperor, and was put to death with him in 471. (Socrates, *Hist. Eccles.* p. 182—183, Frankfurt, 1588; Philostorgius, apud Photium, lib. xii. tit. 11, 12.; Procopius, *Hist. Vandalica*, apud Grotius, *Hist. Gothorum*, Amsterdam, 1655, p. 10. 21.; Theophanes, *Chronographia apud Corpus Script. Hist. Byz.* 131—133, 179—182.; Gibbon, *Decline and Fall*, c. 32, 33.) J. H. B. ARDELL, JAMES MAC. [MAC ARDELL, JAMES.]

ARDEMA'NIO, GIULIO CESARE, was maestro di capella and organist of the churches of S. Maria della Scala and Santa Fedele at Milan, as well as court musician. He died there in the year 1650. Of his compositions, there were printed at Milan in 1616 and 1628, a collection of motets and other pieces for the service of the church. (Piconelli, *Ateneo dei Letterati Milanesi.*) E. T.

ARDEMANS, DON TEODORO, a painter and architect, born at Madrid in 1664. His father was a soldier in the noble body guard, in which Ardemans served also for a short time, but his love for the arts led him to place himself with Claudio Coello to learn painting. He commenced at the same time to study mathematics and architecture. In 1688 or 1689, when only in his twenty-fifth year, he contended at Granada against Bocanegra, then painter to the king of Spain, for the place of chief master (maestro mayor) to the cathedral of Granada. They were ordered to paint each other's portraits, and Ardemans, who was the first to begin, in less than one hour painted a very masterly likeness of Bocanegra, which so discouraged the latter that he deferred his trial to another day, but not appearing upon the day fixed, Ardemans obtained the appointment. This defeat is said to have caused the death of Bocanegra.

Ardemans remained a few years in Granada practising both painting and civil and hydraulic architecture. In 1694 he was appointed maestro mayor of the cathedral of Toledo; and in 1700 he received a similar appointment at Madrid; and again, in 1702, from Philip V., over the alcázar of Madrid and other palaces in the neighbourhood, with the salary of four hundred ducats per annum. In 1704, after the death of Ruiz, the king appointed Ardemans his cabinet painter. He died at Madrid in 1726.

His pictures are scarce, says Bermudez, because he applied himself chiefly to architecture; but this writer praises a fresco by Ardemans, both for its architecture and other parts, which he painted on the ceiling of the sacristy of the chapel of the third order of Franciscans at Madrid.

Ardemans designed the decorations at the

celebration of the funerals of the Dauphin of France in 1711, and of the Queen Maria Louisa of Savoy in 1715, at the convent of the Incarnation at Madrid. He designed also in 1719 the principal part of the palace and gardens, the collegiate church, and the great altar of San Ildefonso; and in 1722 the church of San Millan at Madrid.

Ardemans is known also as an architectural and scientific writer. In 1719 he published at Madrid a work entitled "Declaracion y Extension sobre las Ordenanzas de Madrid, que escribió Juan de Torija y de las che se practicaban en Toledo y Sevilla, con algunas Advertencias á los Alarifes;" and in 1724 a book entitled "Fluencias de la Tierra y Curso subterráneo de las Aguas." In 1723 he wrote an eulogium upon Antonio Palomino, which was inserted at the beginning of the second volume of Palomino's work on the arts. (Cean Bermudez, *Diccionario Historico, &c.*)

R. N. W.

ARDEN, EDWARD, descended from a very ancient and honourable family seated at Parkhall in Warwickshire, was born in 1531. He succeeded his grandfather Thomas Arden in the family estate in 1563. Thomas Arden, his grandfather, was squire for the body to Henry VII.; and he was the son of Walter Arden, who married Eleanor, daughter of John Hampden, of Buckinghamshire. The younger brother of Walter Arden was the great-grandfather of Mary Arden, the mother of William Shakspeare; and thus there was a family connection between the great poet of the days of Elizabeth and the staunch opposer of the claims of Charles I. to tax the people without consent of parliament. Edward Arden married Mary, the daughter of Sir George Throckmorton. At the Reformation he held to the old forms of religion, but this did not prevent him filling the office of sheriff of Warwickshire in the year 1568. The Earl of Leicester was Arden's neighbour. He was an enemy of the Throckmortons (Sir John and Sir Nicholas), and Arden, who appears to have been a man of high spirit, not only partook of the general dislike of his wife's family to that nobleman, but openly quarrelled with Leicester, called him an upstart, and, as it would appear, publicly reflected upon his connection with the Countess of Essex. One of Edward Arden's daughters was married to John Somerville, a young gentleman of family and fortune in Warwickshire, a Roman Catholic, of violent temper. In Whitsuntide, 1583, Somerville and his wife were at Mr. Arden's, and Hugh Hall, Arden's priest, appears to have persuaded Somerville to attempt the death of Queen Elizabeth, as an incorrigible heretic, as one who was daily growing worse, and whom it would be a service to the cause of true religion to destroy. Somerville appears to have brooded upon this after his return home till he became so melancholy that his wife wrote to Hall to

come and converse with him. Hall did not come, but he wrote to Somerville a long letter to incite him to prosecute his plan for the destruction of Elizabeth; and this letter seems to have produced the effect intended, for Somerville immediately set out for London; but when he got to Warwick he attacked some Protestants with his sword, and was seized. Somerville's wife, after his departure, had found Hall's letter, and took it to her father Arden, who threw it into the fire. On the 30th of October, 1583, Somerville was committed to the Tower on a charge of high treason, and having on his apprehension said something of his father-in-law and mother-in-law, orders were sent into Warwickshire for their apprehension. On the 4th of November, Hall was committed to the Tower, and on the 7th Arden. On the 16th Mary, Arden's wife, Margaret, Somerville's wife, and Elizabeth, Somerville's sister, were committed. On the 23d Arden was tortured in the Tower, and on the following day Hugh Hall also. On the 16th of December Edward Arden, Mary his wife, John Somerville, and Hugh Hall, were tried for high treason in Guildhall; they were all found guilty on the confession extorted from Hall, and were all sentenced to death. On the 19th December Arden and Somerville were removed from the Tower to Newgate. Here Somerville was strangled, by his own hands, as it was given out, but by others who were afraid of what he might say, as was suspected. On the 20th December, 1583, Arden was executed in Smithfield. He asserted that Somerville was murdered, that he himself was innocent, and that he was to be executed, not for conspiring against the queen, but for his firmness in maintaining and asserting his religion as a Roman Catholic. He excited general commiseration. His head was set on London Bridge, his quarters on the city gates. Somerville's head was also set on London Bridge, but his body was interred in Moorfields. Mrs. Arden was pardoned, but the queen gave away her husband's estate to Edward Darcy. Hall, the priest, was also pardoned, and it was said that Leicester tried to induce Chancellor Hatton to banish him, but without success.

Hollinshed, Stow, and others speak of Arden as a traitor justly convicted, but Camden says, "The woful end of this gentleman, who was drawn in by the cunning of the priest, and cast by his evidence, was generally imputed to Leicester's malice. Certain it is that he had incurred Leicester's heavy displeasure, and not without cause, for he had rashly opposed him in all he could, reproached him as an adulterer, and defamed him as a new upstart." The account which Dugdale gives of him is as follows:—"Which Edward, though a gentleman not inferior to the rest of his ancestors in these virtues wherewith they were adorned, had the hard hap to come to

an untimely death in 27 Eliz., the charge laid against him being no less than high treason against the queen, as privy to some foul intentions that Master Somerville, his son-in-law (a Roman Catholic), had towards her person: For which he was prosecuted with so great rigour and violence, by the Earl of Leicester's means, whom he had irritated in some particulars (as I have credibly heard), partly in disdaining to wear his livery, which many in this country, of his rank, thought, in these days, no small honour to them; but chiefly for galling him by certain harsh expressions, touching his private accesses to the Countess of Essex before she was his wife; that through the testimony of one Hall, a priest, he was found guilty of the fact, and lost his life in Smithfield." (Camden, *History of Elizabeth, Queen of England*; *Biographia Britannica*; Dugdale, *Antiquities of Warwickshire*.)

ROBERT ARDEN, the son of Edward, was a lawyer, and is said to have succeeded in recovering from Darcy by lawsuits the greater part of his father's estates. C. K.

ARDEN, JOHN. [ARDEN, JOHN.]

ARDEN, RICHARD PEPPER, LORD ALVANLEY, was the second son of John Arden, Esquire, a gentleman of good family and estate in Cheshire. He was born in the year 1745 at the parish of Bredbury in Stockport. He received his early education at the grammar school in Manchester, and in 1763 was admitted a gentleman-commoner of Trinity College, Cambridge. Although he did not attain the highest academical honours, he maintained a respectable character at the university, having been seventh wrangler, and subsequently a fellow of his college. He was admitted a member of the Society of the Middle Temple in the year 1762, and was called to the bar in 1769. After having spent two years as a pupil to an equity draftsman, he commenced practice in the Court of Chancery and joined the northern circuit. Soon after he was called to the bar, his family connections procured for him the honorary appointment of recorder of Macclesfield. His forensic business was never large; and he was certainly not sufficiently distinguished by his professional reputation or by his practice in the courts to be noticed as a probable candidate for the high judicial offices which it was subsequently his fortune to fill. At the commencement of his professional life, however, he became the associate and friend of Mr. Pitt; and his intimacy with that statesman in the first instance, and, at a later period, the services which he rendered to his party in parliament, were undoubtedly the efficient causes of his success. In 1776 he was appointed a judge on the South Wales circuit in conjunction with Mr. Justice Barrington; and in 1780 he became king's counsel and a bencher of the Middle Temple. When Mr. Fox and Mr. Burke,

with other members of the Whig party, seceded from the administration in 1782, upon the death of the Marquis of Rockingham, Mr. Arden was appointed solicitor-general, and in the latter part of the same year he first came into parliament, as member for Newtown in the Isle of Wight. In April, 1783, when the coalition between Lord North and Mr. Fox was formed, he resigned his office of solicitor-general, and became one of the most constant and strenuous supporters of Mr. Pitt in his opposition to that ministry. Upon the rejection of Mr. Fox's India Bill, the coalition ministry was broken up, and Mr. Pitt being again placed at the head of the government, Mr. Arden was re-appointed solicitor-general. This occurred in December, 1783; and in March of the following year he became attorney-general, and chief justice of Chester upon the removal of Mr. Kenyon to the Rolls. At the new parliament which was called in May, 1784, he sat for the borough of Aldborough in Yorkshire. He retained the office of attorney-general for four years, and when Lord Kenyon was appointed lord chief justice of the King's Bench, in the summer of 1788, Mr. Arden, by reason of the customary privilege of an attorney-general, was entitled to the vacant office of master of the rolls. His pretensions to this promotion were, however, vehemently opposed by Lord Thurlow, who, though he was at an earlier period the friend and patron of Mr. Arden, and was personally indebted to him for zealous aid in defending in parliament the gift of a tellership of the exchequer to Lord Thurlow by the king, was now at variance with the premier, and disposed to thwart every measure as well as every appointment which originated with Mr. Pitt. Notwithstanding this opposition Mr. Arden received the appointment of master of the rolls, though it became necessary to appeal to the king upon the subject, whose decision compelled Lord Thurlow to submit. The lord chancellor, however, never overcame the ill-humour occasioned by this transaction, and during the few years that he retained the great seal, treated the master of the rolls with marked dislike, and on several public occasions spoke of him with his characteristic rudeness. On receiving this promotion Mr. Arden was knighted, and was again returned to parliament for Aldborough. In the new House of Commons, which assembled in November, 1790, he sat as one of the members for Hastings.

Shortly after the close of Easter term, 1801, Lord Eldon having relinquished the office of lord chief justice of the Court of Common Pleas, Sir Richard Pepper Arden was appointed to succeed him, and was created a peer by the title of Baron Alvanley of Alvanley in the county palatine of Chester. He presided in the Court of Common Pleas less than three years. He was suddenly

seized with an inflammation of the bowels, and died on the 19th of March, 1804, after an illness of a few days.

Lord Alvanley married in 1784 a daughter of Richard Wilbraham Bootle, Esq., and sister of Lord Skelmersdale. By this lady he had two sons and three daughters, who all survived him.

Lord Alvanley was popular and amiable in his manners, and much beloved in society. As a member of parliament he was assiduously devoted to his early friend, Mr. Pitt, and to his party; he was a frequent speaker, and appears to have always enjoyed the attention of the house; but his reported speeches, though discreet and sensible, and occasionally humorous, display no eloquence nor any remarkable talent. As attorney-general he conducted the duties of his office with propriety and moderation; and although he was a warm partisan, and held the office during a period of much party excitement, he is entitled to the praise of having in no instance used his official authority for party purposes; the only informations filed by him being those which prosecuted Lord George Gordon, in 1787, for libels upon the administration of the law and upon the queen of France. His judicial decisions, both in the Rolls Court and in the Court of Common Pleas, are respected by the profession at the present day; but with his contemporaries, his frequent jocoseness on the bench, and his habitual disregard of judicial dignity in his personal demeanour, materially injured his reputation as a judge. (*Law Magazine*, xix. 20.; Dodsley, *Annual Register*, 1804.)

D. J. ARDENE, ESPRIT-JEAN DE ROME D', a French poet and miscellaneous writer, was born at Marseille on the 3d of March, 1684. He studied at Nancy, and afterwards lived with his parents in a retired spot near Lyon, where he is said to have so far affected a pastoral simplicity as to engrave his earliest literary attempts on the bark of trees. Soon after the year 1711, when he was married, he visited Paris, and attached himself to the brilliant literary circle of Racine, Fontenelle, Dauchet, Dubos, &c. He died on the 27th of March, 1748. He is described as having been reserved and diffident to strangers, but full of lively wit in company where he was at ease. His works are—"Le Nouvelliste," a comedy in three acts, in verse. "Recueil de Fables Nouvelles," in verse, 12mo. 1747. His "Œuvres Posthumes," consisting of fables, odes, and miscellaneous essays, were published at Marseille in 1767, 4 vols. 12mo. (*Nouveau Dictionnaire Historique*, voce "Rome"; Quérard, *La France Littéraire*; *Biog. Universelle*.)

J. H. B. ARDENE, JEAN PAUL DE ROME D', was born at Marseille in 1689. He was distinguished in early life for his poetical powers, and obtained several prizes for his poetry from the academy of the province in

which he lived. He was educated for the church, and became a preacher of the Oratory, and was appointed superior of the college of his congregation. His health, however, was delicate, and feeling unable to discharge his public duties, he retired to his château d'Ardene, near Sisteron, where he spent a quiet life, dividing his attention between the study of plants, and a benevolent devotion to the interests of the poor around him. He had a garden where he cultivated with much care a large collection of curious and interesting plants. He died on the 5th of December, 1769. He published several works on plants which display more devotion to their culture and uses than to their botanical characters. His first work, published at Paris in 1746, was on the genus *Ranunculus*, and entitled "*Traité des Renoncules avec des Observations Physiques et des Remarques pour l'Agriculture et le Jardinage*," 8vo. In this work there is little with regard to the botanical characters of the plants spoken of, but there is much valuable information on their culture. In 1761 he published at Avignon, a work of similar character to the last, on the hyacinth and plants related to them, entitled "*Traité sur la Connoissance et la Culture des Jacintes*," 12mo. He also treated the tulips and carnations in the same manner, in the following works; "*Traité des Tulipes*," Avignon, 1760, 12mo., "*Traité des Œillets*," Avignon, 1767, 12mo. In 1759, he published a work in two volumes duodecimo for the use of clergymen and medical men, with the title, "*Lettres intéressantes pour les Médecins de Profession, utiles aux Ecclésiastiques*," Avignon. His last work has the title "*Année Champêtre*," and was published at Paris in three volumes, 12mo., in 1769. This work is regarded as one of the best of the kind that has been published. It is principally devoted to horticultural subjects. The management of the kitchen garden, the planting, pruning, and manuring of fruit trees, the production of varieties of fruit by artificial fecundation, the introduction of new plants for ornament or use into the garden, and the use and relative value of various kinds of manures, are some of the principal topics discussed. The subject of this notice was the brother of Esprit Jean Rome d'Ardene, and published an edition of his works after his death. (Haller, *Bibliotheca Botanica; Biographie Universelle*.) E. L.

ARDENNE, REMACLE D', or REMACUS ARDUENNA, who also adopted the Latin surname Florenas, from Florennes, a small town in the principality of Liège, where he was born about the year 1480. He went early to Paris; and in the year 1512 proceeded to London, where he is supposed to have employed himself in teaching. The assertion that he taught in St. Paul's school, founded in that year by Dean Colet, does not appear to be supported by any evidence. He returned to

Paris at the end of 1512, or beginning of the following year, and having become known to Margaret, duchess of Burgundy, governor of the Low Countries, was, about the year 1517, sent for by her to Mechlin and made secretary to her privy council. He filled this post until his death, which took place on the 13th of May, 1524. He is interred in a chapel of the parish of St. Pierre at Mechlin. Brunet calls him secretary to Charles V. He wrote:—1. "*Epigrammaton Libri Tres*," Paris, 1507, 4to. This edition has been assigned to the Cologne press, but the majority of opinions appears to be in favour of Paris. 2. "*Remacli Arduenne Florenatis Palamedes*," printed by Gilles de Gourmont, Paris, 1512, 4to. The dedication is addressed to Petrus Gryphus, and dated from London, January, 1512. Brunet mentions an edition under the title "*Palamedes Pallicta Comedia*" as printed by Pinson, at London, in fol., in 1512, but it does not appear in any list of Pinson's productions: Pallicta is apparently a misprint for Palliata; and it is most probable that Pinson's is the first edition of the work. The "*Palamedes*" is a dramatic composition in five acts, preceded by an argument and a prologue. This is followed by a second part, comprising the mysteries of the life of our Saviour, in verse, and an elegy on the Assumption of the Virgin Mary; the whole concluding with a panegyric on the Duchess of Burgundy. 3. "*Remacli Arduenne Florenatis Amorum Libri*," printed by Jean Petit and J. B. Ascensius, Paris, 1513, 4to. This and the epigrams were likewise printed by Gilles de Gourmont in 4to. without date. Rémacle is classed among the best poets of his time and country, with the qualification, however, that the best did not surpass mediocrity. (Paquet, *Mémoires pour servir à l'Histoire Littéraire des Pays Bas*, ii. 459—461.; Peerlkamp, *Vita Belgarum qui Latina Carmina composuerunt*, p. 27, 28., Brussels, 1822.; Brunet, *Manuel du Libraire*, art. "*Palamedes*.")

J. W. J.

ARDENTE, ALESSANDRO, an Italian historical and portrait painter of Faenza, of the sixteenth century. He is sometimes called a native of Pisa, and sometimes of Lucca; but on a picture of Saint Antonio Abate, in the church of San Paolino at Lucca, there is the inscription, "*Alexander Ardentius Faventinus, 1565*," which states clearly that he was of Faenza, though he may have lived some time at Lucca. He resided chiefly at Turin, where he was court-painter to Carlo Immanuele, duke of Savoy; and after his death, in 1595, the duke pensioned his widow and family. Ardente was an excellent portrait-painter; he drew and composed in the style of the Roman school. At the Monte della Pietà at Turin, there is an excellent "*Conversion of St. Paul*" by him; there is also an "*Epiphany*" at Moncalieri, near Turin; and there are several of his

works in and about Lucca. Lanzi mentions a "Baptism of Christ" in San Giovanni of that place, which is remarkable for the originality of its treatment. (Lanzi, *Storia Pittorica*, &c.) R. N. W.

ARDERN, JOHN, or ARDEN, JOHANNES DE ARDERNE, was a surgeon of great reputation in the fourteenth century. He says that he lived and practised at Newark from the breaking out of a plague in 1349 to 1370, when he removed to London; and his patients appear to have been both numerous and of high rank. He has left a work on medicine and surgery, of which there are several more or less complete manuscript copies, variously illustrated with painted figures of patients, in the library of the British Museum, and elsewhere. A translation of the most remarkable part of this work was published by John Read, a surgeon, in 1588. It bears the title "A Treatise of the Fistula, and of Impostumes causing Fistulae, and of the Office pertaining to the Chirurgeon, with certaine other things. By M. John Arden;" and was published, together with the same John Read's translation of Arceus's "Treatise on Wounds." In the library of the British Museum there is also a manuscript translation of all Ardern's writings, which was made about 1580. On one of its first pages is written, "Here beginneth the translacon of Arden his Latin practises and counsailes concerning the helping of all diseases. Translated by me, E. H."

Ardern was the first English surgeon who deserves to be particularly mentioned in the history of the art. He appears from his writings to have been a man of observation and experience, and some dexterity in operating; and he relates his cases briefly and honestly. He had, indeed, the usual confidence in a multitude of inert medicines, and in methods of treatment, which could act upon the imagination alone; but he introduced from the ancient writers and invented many improvements in English surgery, and it was long before a better English work upon the subject was composed. Among the improvements which he invented, Dr. Freind, who seems to have carefully examined all his works, enumerates the employment of enemata, in the administration of which Ardern used with great success an instrument of his own invention. For the treatment of fistula, of which his immediate predecessors knew nothing, Ardern relates the operations by incision and by ligature employed by Paulus Ægineta and Celsus, and describes some new instruments which he himself employed. He adopted either or both of the operations according to the nature of the case, and his success appears to have been very great; a fact, however, which is the less remarkable when it is considered that in those times fistula must, from the want of skilful surgery, have been a much more frequent

disease in persons of healthy constitution than it is now.

Ardern is often mentioned as one of those who has described the venereal disease before its supposed origin at the end of the fifteenth century. But the description which he gives of the diseases of those parts which are affected in primary syphilis, is far too obscure for any safe deduction regarding the history of that affection. He expresses no suspicion of their originating in the ordinary mode of syphilitic infection, neither is there any evidence that they did so; indeed, those which most nearly resemble syphilitic affections he refers to the irritation of calculi, or merely to depraved humours. (Freind, *History of Physick*, p. 325.; Ardern, *MSS. in the Library of the British Museum*.) J. P.

ARDERNE, JAMES, D.D., an English ecclesiastic of the seventeenth century. He was descended of an old family in Cheshire, where he was born. He was matriculated at Cambridge in 1653, and entered Christ's College; but he became, in 1673, a fellow-commoner of Brazen-nose College, Oxford, "partly," says Wood, "for the conversation of the divines and others in this university." He was minister of St. Botolph's, Aldgate, in London, and chaplain in ordinary to Charles II., who bestowed on him the deanery of Chester, in which he was installed in July, 1682. He died on the 18th of September, 1691, bequeathing his books and the greater part of his property to maintain a public library in the cathedral of Chester, for the use of the city and clergy. He wrote "Directions concerning Matter and Style of Sermons," 1671, 12mo.; "Conjectura circa 'Επιτομήν D. Clementis Romani. Cui subjiciuntur Castigationes in Epiphanius et Petavium de Eucharistiâ, de Cœlibatu Clericorum, et de Orationibus pro Vitâ functis," London, 1683, 4to.; and a few sermons applicable to temporary and local matters. (Wood, *Fasti Oxonienses*, ed. Bliss, part ii. 338.) J. H. B.

ARDESHIR. [ARDSHIR; ARTAXERXES.]

ARDICES, an ancient designer or draughtsman of Corinth, who, with Telephanes of Sicyon, according to Pliny, was the first among the Greeks to practise outline drawing, or, as Pliny terms it, linear painting (*pictura linearis*). These drawings are what were termed by the Greeks monograms, and what we term outlines; such as we find upon the ancient Greek vases, or such as the outline drawings of Flaxman. Ardices, if he lived at all, lived before the Trojan War, for at that time the Grecian women were skilful embroiderers of the human figure, and outline drawing must have been common (Homer, *Il.* iii. 126.). Böttiger has remarked that this name is not Greek. (Pliny, *Hist. Nat.* xxxv. 5.; Böttiger, *Ideen zur Archäologie der Malerei*.)

R. N. W.

ARDITI, ANDREA, an Italian sculptor of Florence of the early part of the fourteenth century, and the author of the silver head of San Zanobi, in which a part of the head of that saint was deposited when his body was discovered, in the year 1330, in the vaults of Santa Reparata. This head is of the natural size, and is still carried in procession. Vasari, in his account of Agostino Agnolo of Siena, speaks of it as a work of great celebrity in its time, but he attributes it to Maestro Cione, the father of Orcagna; an error which has been pointed out by Cicognara. The work itself bears the following inscription in enamel:—"Andreas Arditi de Florentia me fecit." (Vasari, *Vite de' Pittori*, &c.; Cicognara, *Storia della Scultura*.)

R. N. W.

ARDIZON, JAMES, latinised **JACO'BUS DE ARDIZONE**, a civilian, and writer on feudal law, of the fourteenth century. He is known as the author of "Summa Feudorum." There are several old editions of this work, and it has been printed in the "Tractatus Tractatum," tom. x. part 1. p. 225—263. In the title the author calls himself Veronensis; and in the first chapter, in which he makes some remarks on the extent of his own labours, mixed up with appropriate passages from the Corpus Juris, he calls himself "De Broilo." "A quo," he continues, "originem sumpsi." He tells us that he studied law with great diligence at Bologna, first under Azon, a professor of that science, and at his death under Ugolinus, an ecclesiastic. His work belongs to that class of juridical treatises which are now seldom used, as they only contain the matter of the "Consuetudines Feudorum," in new words, and seldom give any documentary or practical information on the working of the feudal system. (*Work referred to above*.)

J. H. B.

ARDIZZO'NI, FABRIZIO, practised as a physician at Genoa, during the middle of the seventeenth century, and published two works. The first, on the Plague, was published at Genoa in 1667, with the title "Ricordi intorno al Preservarsi e Curarsi della Pesta," 4to. The second work was on the composition and effects of the mineral waters of Corsena, entitled "Ravivamento; ossia, Discorso dimostrativo sopra l'Essenza, Cause ed Effetti dell' Acque Minerali singolarmente del Monte di Corsena, Stato della Repubblica di Lucca," Genoa, 1680, 4to. This work treats on the subject of bathing generally, and on the effects of thermal springs on health, but the knowledge of analytical chemistry was too little advanced to render the remarks on the composition of mineral waters of much value. (Mazzuchelli, *Scrittori d'Italia*.) E. L.

ARDOIN. [**ARDUIN.**]

ARDOINO, SANTES, called in Latin **ARDOYNUS** and **ARDOYNIS**, was born at Pesaro in Italy, and practised medicine at Venice during the middle of the fifteenth cen-

tury. He published a work on poisons at Venice in 1492, entitled, "Opus de Venenis in quo naturalis primum Historia Venenorum omnium, &c." folio. Several editions of this work were subsequently published at Basle and other places. The best is that by Ferdinand Ponzetti, who has added a treatise of his own on the same subject. Two other works are attributed to Ardoino, one "De Odoratione," and another "De Prolificatione." Mazzuchelli suspects that neither of these works were ever printed. Tommasini also mentions a book "Contra Sterilitatem," published in 1412, but this seems to be the same as the work "De Prolificatione." (Mazzuchelli, *Scrittori d'Italia*; *Biographie Médicale*.) E. L.

ARDO'NO, R. BENJAMIN (ר' בנימין מארדנו), a German Rabbi, the author of a work called "Mitzvot Nashim" ("The Precepts of Women"). It is in the Judæo-Germanic dialect, and treats of three special observances, ordained for the Hebrew women at the time of their monthly impurity. This book has been frequently printed, and is of great authority among the Jews. It was printed at Venice, A. M. 5312 (A. D. 1552), which edition is in R. Oppenheimer's library, now in the Bodleian at Oxford; also at Salonichi, A. M. 5362 (A. D. 1602), and at Basle the same year by Joseph ben Eliezer; these editions are in 4to. It was printed at Dessau, A. M. 5452 (A. D. 1692). It was translated into Italian by R. Jacob ben Elchanan Alpron, and printed at Venice by Giov. Lamberti, A. M. 5412 (A. D. 1652) in 4to. with a dedication by R. Isaac the Levite, to Luba, the wife of R. Moses de Spilemberg. Julius Morosini in his work called *Via della Fede*, gives an account of this work, but calls the author Adorno. (Wolfius, *Biblioth. Hebr.* i. 245., iii. 149., iv. 797.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 672.; Buxtorfius, *Synagoga Judaica*, p. 656.) C. P. H.

ARDOYNIS or **ARDOYNUS**. [**ARDOINO, SANTES.**]

ARDSHÎR BÂBEGAN, or the son of Bâbeg, a celebrated king of Persia, who reigned about the middle of the third century of the Christian æra, was the founder of the dynasty commonly called the Sassanidæ, being on the mother's side a descendant of Sassan, of the ancient dynasty. His father Bâbeg, according to the Persian historians, was a descendant of the ancient kings of the Kaianian dynasty, and about A. D. 206 he held an inferior office under Peri, the governor of Darâbjird or Darâbgird. At this period Ardsîr, though quite a youth, had so distinguished himself for talent and courage, that he attracted the governor's attention. Peri sent for him, and appointed him to an honourable situation near his own person, and so satisfied he was with Ardsîr's abilities and fidelity, that whenever any cause prevented his attending to the duties of

government, he committed the charge to his young favourite, who gained so much credit by his conduct on these occasions, that when Peri died he was recommended as his successor.

At the same time Ardaván (Artabanus), the weak monarch of Persia at that period, and the last of his race, probably jealous of Ardashír's rising fame, bestowed the governorship of Darábgird on another. This step in all probability gave the first impulse to Ardashír's ambition; and ultimately cost Ardaván both his crown and his life. According to the Chronicle of Tabarí Ardashír thus made good his claim to the Persian throne:—"The Grecian Alexander treacherously slew my ancestor Dára (Darius), and bestowed his kingdom on those who had been his slaves. The blood of Dára flows in my veins, and I will yet gain possession of his kingdom. I will exterminate from the land the minions of the Greek invader, and rescue the regions of Irak from the Arabs." Ardashír having thus assured himself that he was the lawful heir to the throne of Persia, proceeded to put his designs in execution. His first step was to seize and put to death the governor appointed by Ardaván in the town of Darábgird, in the province of Fars, of which he thereby became master. His father Bábeg, however, was partial to Ardashír's eldest brother Sháhpúr, and proclaimed him ruler of that province. Soon after Bábeg died, and Sháhpúr advancing with an army against his brother, was deserted by his troops on the field of battle, and thenceforth gave up the contest. After having settled Fars, Ardashír advanced against Kermán, which he subdued. He afterwards made himself master of Irák and Isfahán before Ardaván, the reigning prince, took the field against him. Ardaván remained in the mountainous regions about Hamadán and Kermán Shah till he was compelled by the success of Ardashír, either to oppose his further progress or to abandon the throne. He resolved to put all to the hazard of a single battle. The armies met in the plain of Hürmaz, where a desperate battle was fought, in which Ardaván lost his life. The victorious Ardashír was hailed on the field with the proud title of Sháhan Shah, or King of Kings, a title ever since assumed by the sovereigns of Persia. Ardashír immediately took advantage of the impression produced by this great victory, not only in subduing the remainder of the Persian empire, but in extending its limits so as to equal, if not surpass, what it had been previous to the invasion of Alexander. According to the "Tarikhi Tabarí," the oldest and best history of that period, the first thirty years of Ardashír's reign were passed in war and conquest. He first conquered the dismembered provinces on the west, extending from Georgia along the Euphrates as far as the Persian Gulf. On the

north-east he successively defeated and reduced under his power a number of petty princes that had sprung up after the death of Alexander, such as those of Kh'arizm, Herát (Aria), and Bokhára (Bactria). Lastly, he extended his victorious arms over the lawless tribes who dwelt to the east and south-east as far as the banks of the Indus. But the fame of Ardashír rests not on his conquests, but on the more rare qualities by which he retained them. To every province of his vast empire he appointed as rulers men of acknowledged abilities and integrity, who furnished him with daily reports of what passed within their particular departments; and his knowledge on these points extended even to the private actions of his subjects, who, aware of his extraordinary information, regarded him with that mixed love and awe which it was the object of his rule to inspire. The last fourteen years of Ardashír's long reign were passed in profound peace; his fame had extended far and wide; and the greatest monarchs of the east and west courted his friendship, by sending to his court the most magnificent presents and splendid embassies. It is difficult to ascertain the precise period of Ardashír's death, as the oriental historians have no precise æra to which we can refer, previous to the time of Mohammed. They merely mention the number of years each king reigned, and not unfrequently a portion of one reign may be included in that of the preceding. In the reign of Ardashír, however, we begin for the first time to receive some faint collateral light from the historians of the west, to whom Ardashír became known as Artaxerxes, or as Agathias more correctly has it "Artaxares" (*Ἀρταξέρης*). Herodian states that in the fourteenth year of the reign of Alexander Severus, about A. D. 236, intelligence was brought from the east, that "Artaxerxes, king of the Persians, had defeated the Parthians and slain Artabanus, who was before called the Great King, and enjoyed the double tiara." We may here observe in passing that Ardashír is acknowledged king of the Persians, and it is very probable that he had for several years previous reigned over the kingdom of Fars or Persia Proper. Again we may safely infer that Herodian's information is inaccurate. He ought to have said that Artaxerxes, and not Artabanus, was first styled the Great King, and in possession of the double crown, which would be in accordance with all the eastern historians. It is a curious fact that the eastern historians make no allusion whatever to the war of Ardashír with the Romans. Gibbon seems to discredit a flaming oration, still extant, (Herodian, book VI.) delivered by Alexander Severus to his soldiers, but in reality, like some of Napoleon's bulletins, intended to impose upon the Roman senate, setting forth an immense victory which he had gained

over the Persian monarch; and from the total silence of oriental historians on that subject, we are inclined to agree with him, particularly as the Romans had ultimately the worst of it. Gibbon states, "we are inclined to suspect that all this blaze of imaginary glory was designed to conceal some real disgrace." We would further suggest, that there was neither glory nor disgrace in the case—that the hosts of Rome never came in contact with those of Ardschir, or at best, that they merely encountered some of Ardschir's governors on the western frontiers of the empire, and were driven back so easily that the circumstance deserved not a place in the annals of Persia. According to Sir John Malcolm, Ardschir died, or resigned his crown to his son Shâhpûr, about A. D. 260. It is strange, however, that Sir John, whose narrative is founded on oriental authorities, should have made the reign of this monarch only fourteen years. All the oriental historians whom we have seen, and they are very numerous, agree in making his reign extend over a space of from forty to forty-four years. Perhaps the best authority is the Chronicle of Tabarî, where it is stated that "Ardschir reigned forty-four years, thirty of which were spent in war and conquest, and the remaining fourteen in promoting the arts of peace and the diffusion of justice."

The Persian historians consider Ardschir as one of the wisest and most valiant princes that ever reigned over that country. In fact his life affords the best evidence of his extraordinary abilities. He raised himself from a low situation to be the sovereign of a great nation. His countrymen deem him the restorer of that splendid empire created of yore by Cyrus and lost by the last Darius. This empire he found at the outset of his career shattered into many fragments; in the course of thirty years he succeeded in re-establishing it into one compact whole, bounded by the Euphrates, the Indian Ocean, the Indus, and the Oxus. Many of his maxims are still preserved by Persian writers, and they display both goodness and wisdom. He was wont to observe "that when a king is just, his subjects must love him and continue obedient," and by acting on this maxim he was enabled to secure his numerous conquests. He used also to say that "kings should never use the sword where the cane would answer,"—a fine lesson to despotic monarchs, whom it was meant to teach that they should never take away life when the offence would admit of a less punishment. He was wont to say that there were four qualities essential for the sovereign of a great empire, which, we may observe, he himself possessed in a high degree—true and innate magnanimity of soul; real goodness of disposition; firmness sufficient to repress all who went out of their proper sphere; and fixed principles of con-

duct, which prevented those who served him from ever entertaining apprehensions respecting their property, their honour, or their lives. Such is the character given of this monarch by the historians of his own country. It may be entertaining to contrast with this the account given of him and his son by Agathias, the self-conceited Byzantine historian. He says, book iv. cap. 23.: "Verily the first two sovereigns who ruled over Persia after the overthrow of the Parthians (I mean Artaxâres and Sapôres) were most atrocious villains and abounding in iniquity. One of them slew his own master, and forcibly and tyrannically seized the crown; the other was the author of the most unheard-of atrocities." It is needless to say which is the better authority, the Persian historians or the bigoted Greek who viewed every nation but his own as barbarous. The poet Firdausi has given us the testament of Ardschir in the form of a dying charge to his son. The conclusion of it is worthy of the wisest monarch that ever lived. He says, "Remember, my son, it is the prosperity or adversity of the ruler that forms the happiness or misery of his subjects; and the fate of the nation depends on the conduct of the individual who fills the throne. The world is exposed to constant vicissitudes; learn therefore to meet the frowns of fortune with courage and fortitude, and to receive her smiles with moderation and wisdom. To sum up all, may your administration be such as to bring at a future day the blessings of those whom God has consigned to our paternal care, on your memory and mine." (Sir John Malcolm, *History of Persia; Tarikhi Tabarî, Pers. MS.*; Gibbon, *Decline and Fall of the Roman Empire*; Herodian, lib. vi. c. 6., Oxford, 1678; Agathias, ed. Bonn, 1828.) D. F.

ARDSHIR-DARA'ZDUST. [ARTAXERXES LONGIMANUS.]

ARDUENNA, REMACLUS. [ARDENNE, REMACLE.]

ARDUIN, or ARDOIN, king of Italy, called also ARDWIG, was, according to some, a descendant of King Berengarius II., but according to other and more probable accounts was the descendant of a Norman adventurer called Roger, who, in the early part of the tenth century, had acquired by marriage the county of Oirado in Piedmont. Roger left two sons; one, Arduin, surnamed Glabrio, became Count of Susa, which country had been devastated by the Saracens, and which he restored and re-peopled. This Arduin, who is mentioned in the "Chronicle of Novalesa," died about 975. Roger's other son, Oddo, or Dodo, became Marquis of Eporedia, now Ivrea, and was the father of Arduin, king of Italy. When the Emperor Otho III., the last of the imperial line of Saxony, died near Rome, in January, 1002, leaving no issue, Henry, duke of Bavaria,

who was of a collateral branch of the same house, aspired to the crown of Germany, and having obtained the votes of a part of the electors, was hastily crowned at Mainz; but the Archbishop of Cologne and the states of Suabia and Lorraine having protested against his election, Henry, after a short contest, contrived to conciliate his opponents by submitting to undergo a second election, when he was crowned at Aix-la-Chapelle by the title of Henry II., king of Germany. Many of the Italian feudatories, seeing the line of Saxony extinct, assembled at Pavia, and resolved to elect one of their own countrymen as king of Italy, and thus to separate the Italian crown from that of Germany, as it was before the coronation of Otho I. Their choice fell upon Arduin, who was crowned in the church of St. Michael by the Bishop of Pavia, the 15th of February, 1002. Arduin was known as a man of courage and abilities, but his temper was violent; and he is reported to have killed in some quarrel, a few years before his election, Peter, bishop of Vercelli, for which deed Pope Sylvester II. denounced him as an outlaw, and gave his property to the church of Vercelli. However, the affair seems to have been hushed up, as we find Arduin possessed of the marquise of Ivrea, when his brother feudatories selected him for their king.

Arnulfus, archbishop of Milan, was absent at the time of Arduin's election, having been sent the year before by Otho III. on a mission to Constantinople to bring over his intended bride, Helena, a Byzantine princess. On his return to Italy, Arnulfus strongly disapproved of Arduin's election, especially as it had been effected without his participation, it being an ancient prerogative of the metropolitan of Milan to preside in the diet for the election of a new king, and to crown the king elect. Arnulfus then entered into correspondence with Henry of Germany, and neither he nor the city of Milan, of which the archbishop was lord, would acknowledge Arduin. Other Italian prelates and lords followed the example of Arnulfus, although several of them professed all the while allegiance to Arduin. It is said that Arduin contributed to raise this feeling against him by his haughtiness and violence, and that on one occasion he laid violent hands upon the Bishop of Brescia, and threw him on the ground. It ought to be observed, however, in explanation of these repeated quarrels of Arduin with bishops, that many of the bishops of those times were militant prelates and feudal lords, and likely to make as much use of the sword as of the crosier.

Henry being now secure of his German throne, turned his attention to Italy, and sent Otho, duke of Carinthia, with troops to attack Arduin, who marched to meet him at the defile of Chiusa, in the valley of the Adige above Verona, where Otho was defeated.

But in 1004 Henry came himself with a large force, and finding the defile of the Adige too well guarded, he struck across the mountains, descended by the valley of the Brenta, and advanced towards Verona. Theudaldus, count of Mantua and Ferrara, and his son Boniface, the father of the famous Countess Matilda, declared themselves for Henry; their example was followed by others, and Henry made his entrance into Verona soon after the Easter festivals. The Archbishop of Ravenna, as well as the Archbishop of Milan, acknowledged Henry; and Arduin, forsaken by most of his followers, withdrew into the strong country of Piedmont, where he had friends and family connections. Henry proceeded without opposition through Brescia and Bergamo to Pavia, where he was solemnly crowned by the Archbishop of Milan, on the 14th of May, by the title of Henry I., king of Italy, his predecessor, Henry I. of Germany, not having worn the Italian crown. In the afternoon of the day of the coronation an affray, originating in drunkenness, took place between the German soldiers and the people of Pavia; and it is hinted by the chroniclers that some of Arduin's partisans took an active part in the tumult. The Bishop of Cologne endeavoured in vain to restore order, and was obliged to fly for his own safety. The fighting lasted the whole night: at last the Germans, in order to dislodge their antagonists from the windows and roofs of the buildings, from whence they kept up a continual discharge of all kinds of missiles, set fire to some houses; the fire spread rapidly, and a great part of Pavia was burned. Henry took refuge in the convent of St. Peter, styled "*in cælo aureo*," from whence, when the tumult had subsided, he set out on his return to Germany. Arduin then came out of the highlands, and returned to Pavia, where he was received with open arms. He continued, for years, to be acknowledged as king of Italy by a part of the country; but Milan, Ravenna, Piacenza, Cremona, and all Eastern Lombardy, acknowledged Henry. There is an act of donation to the see of Pavia, made by Count Otho, son of Arduin, and dated the seventh year of the reign "of his most serene, most pious, and most dread father and lord." It was during this long contest about the crown of Italy that several commercial towns, such as Pisa, Lucca, and Genoa, began to govern themselves as independent municipalities, professing, however, a nominal allegiance to one or the other of the two rival kings. About the year 1011 or 1012, Arduin appears, by the account of the chronicler Arnulfus, to have waged an active war against those towns of Lombardy which were for Henry. Arduin took Vercelli, demolished some minor places, and besieged Novara and Como, but was not able to attempt anything against Milan. It was then that the seeds were sown of the rivalry between Milan and Pavia,

each of those cities claiming the rank of capital of Lombardy, which rivalry broke out afterwards in frequent wars. Arduin, however, does not seem to have had his permanent residence at Pavia, for we find him residing at one time in the episcopal palace of Bobbio, in the Ligurian Apennines.

Pope Benedict VIII., who succeeded Sergius IV. A. D. 1012, being opposed by the antipope, Gregory, who had a strong party in Rome, was obliged to leave that city, and he went to Germany to seek the support of Henry, who, on his part, wished to be crowned emperor at Rome. In the autumn of the following year, 1013, Henry and his wife Cunegund repaired to Italy, accompanied by a large force, and celebrated the Christmas festivals at Pavia, which town opened its gates to them, Arduin having retired into his hereditary territories, where he defended himself bravely in the castle of Sparrone, on the river Orco, near Ivrea, against the forces of Henry. Henry himself went on to Rome, whither Pope Benedict had preceded him, and where he was crowned emperor in February, 1014, by the title of Henry I. The emperor and his consort returned to Germany after the Easter festivals, and this was the signal for Arduin to take the field again. The chronicler Dithmarus of Merseburg says that Arduin had sent envoys to Henry offering to renounce the crown of Italy if Henry would guarantee to him certain territories for himself and his heirs, which Henry refused to do. Arduin took Vercelli again, and the bishop of that town was obliged to run away. Arduin was supported by some of the great feudatories, several of whom were outlawed as rebels by Henry. The war seems to have been one of devastation, and to have affected also the people of Pavia, as the bishop and clergy of that city appealed to the emperor for his protection. In the year 1015, Arnulfus, archbishop of Milan, at the head of a strong force of the partisans of the emperor, besieged Arduin in the town of Asti, according to some, but according to other accounts which appear more probable, he drove him away from the town of Vercelli. Arduin, finding himself forsaken by most of his followers, and being worn out by bodily infirmities, retired into the monastery of St. Benigno, called of Fructuaria, lately erected, partly by his own donations, in a forest between the rivers Orco and Malone, in the diocese of Ivrea, where having placed the royal insignia on the altar, and assumed the garb of a monk, he lingered for a few months, and died in the following October, 1015. Henry was then universally acknowledged king of Italy.

The troubled reign of Arduin, which lasted about thirteen years, is remarkable as being the last attempt made by the Italians to have a native king. The inveterate dissensions and jealousies between the various provinces,

towns, lords, and prelates, and that personal ambition and consequent insubordination which have been designated as characteristic of the Italians of the middle ages, prevented the consolidation of the kingly power in the person of Arduin, who, on his part, had not all the qualities requisite for such an arduous office. It ought to be observed that the records of this period are scanty and obscure. (Sigonius, *De Regno Italiae*; Bossi, *Storia d'Italia*; Cibrario, *Storia della Monarchia di Savoia*; Verri, *Storia di Milano*; Muratori, *Annali d'Italia*.) A. V.

AR DUINI, PIETRO, was born at Verona. In 1759 he published a work entitled "*Animadversionum Botanicarum Specimen*," Padua, 4to. This was the first part, a second part having been published at Venice five years after. This work was a description of the new and rare plants growing in the botanic garden of Padua, as well as of many of the wild plants growing in the neighbourhood of Padua. The first part was illustrated with twelve copper plates of the new plants, and the second with twenty. The plates were good, and many plants are here described for the first time, as *Salvia serotina*, *Salvia syriaca*, *Sagina apetala*, *Alyssum orientale*, *Salix purpurea*, &c. Subsequent to the publication of this work, he was made professor of agriculture and rural economy at Padua. In 1766 he published a work on the culture and use of different plants which are employed in domestic and rural economy, under the title, "*Memoria di Osservazione e d'Esperienze sopra la Coltura e gli Usi di varie Pianta che servir possono all'Economia*," Padua, 4to. In this work he has treated of the vegetable kingdom, only as it contributed to the wants of man in the purposes of agriculture. Several articles of his also on this subject occur in the sixth volume of the "*Opuscula Scientifica*." Linnæus commemorated him in the name of the genus *Arduinia*. (Haller, *Bibliotheca Botanica*; Bischoff, *Lehrbuch der Botanik*.) E. L.

AR DUINO, MAESTRO, a Venetian artist of the fourteenth century. He appears to have been architect and sculptor. There is in the monastery del Carmine, at Venice, a Madonna and child inscribed with his name, and he is said also to have laid the foundation and commenced the building of San Petronio at Bologna. Masini, in his "*Bologna Perlustrata*," mentions an Arduino of that place, beadle of the college of philosophy and medicine, in 1515, who was painter, engraver in wood, and skilled in the knowledge of herbs. (Orlandi, *Abecedario Pittorico*; Cicognara, *Storia della Scultura*.) R. N. W.

ARDWIG. [AR DUIN.]

ARDYS (*Ἀρδύς*), king of Lydia, was the successor of his father Gyges. His reign commenced B. C. 680, if we admit that of Gyges to have commenced B. C. 718, and it

lasted forty-nine years. Ardys was succeeded by his son Sadyattes. The events of the reign of Ardys are his capture of Piene, one of the states of the Ionian confederation, his invasion of the Milesian territory, and the inroad of the Cimmerians, who, being driven from their homes by the Nomadic Scythians, made their way into Asia Minor, and took Sardis, except the Acropolis. Pausanias (iv. 24.) makes Aristomenes the Messenian hero a contemporary of Ardys, which is consistent enough with the period here assigned to Ardys. (Herodotus, i. 15, &c.)

G. L.

ARE HIN FRODE. [ARI HIN FRODE.]

ARECHIS. [ARIGISUS.]

AREGIO, PA'BLO DE, a Spanish painter of great merit of the beginning of the sixteenth century. He painted, in 1506, together with Francisco Neapoli, the doors of the great altar of the cathedral of Valencia. Each door contains six pictures, three upon the inside and three on the out. The subjects are from the life of the Virgin; they are executed in the style of Lionardo Da Vinci, and the design, style, and expression of the figures are admirable. Aregio was paid three thousand ducats for these works. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ARE'GON (*Ἀρήγων*), a Corinthian painter of uncertain period, who, together with Cleanthes of Corinth, executed some works in the temple of Diana Alpheionia, at the mouth of the Alpheus in Elis. Aregon painted Diana riding upon a griffin. From the nature of the works alluded to of these artists it is improbable that the Cleanthes spoken of is the same as the Cleanthes who, according to Pliny, is said to have been the inventor of the monogram or outline drawing. [CLEANTHES.] (Strabo, vii. 343.; Pliny, *Hist. Nat.* xxxv. 5.) R. N. W.

AREGONDA. [CLOTAIRE I.]

AREIUS (*Ἀρείος*) occurs several times as the name of one or more ancient medical writers, for it is impossible to say whether all the passages refer to the same individual. The person of this name who was very intimate with Lecanius Bassus and Dioscorides, and to whom the latter dedicates his work on *Materia Medica*, has been supposed by some critics to have been the Stoic philosopher of Alexandria, who was a favourite of Augustus. This conjecture, however, has been refuted by Fabricius, who considers that Dioscorides more probably meant the same individual who is several times called by Galen a follower of Asclepiades, and whose medical formulæ are frequently quoted. Galen also quotes the prescriptions of a native of Tarsus of this name, who may perhaps be the same person; as also the Lecanius Areius mentioned by Andromachus, who must have lived about the same time, that is, in the first century after Christ. A person of this name is mentioned by Soranus as having given an account

of Hippocrates, in which he had inserted his genealogy. Whether this be still the same individual is uncertain, though there seem to be no difficulties in the supposition. (Fabricius, *Biblioth. Græca*, tom. iv. p. 675. ed. Harles; tom. xiii. p. 84. ed. vet.) W. A. G.

AREIUS. [ARIUS.]

ARELLA'NO, GILLES (or ÆGIDIUS) RAMIREZ DE, a Spaniard of noble birth, lived in the early part of the seventeenth century. He is understood to have been a member of the noble family of Arellano, counts of Aguilar. He attained high reputation for his erudition in Spanish history and antiquities; and his library gradually acquired a valuable collection of original ancient documents, and of copies of others, obtained with great trouble and at heavy expense. Possessing many claims to respect, in his own person and in the dignity of his family, he received public distinctions too numerous to be specified. He became a knight of Sant' Iago, primarius professor of laws at Salamanca, and a counsellor, not only in the Inquisition, but in more than one of the supreme courts of the kingdom. The literary work by which his name has been preserved, was a genealogical history of the family to which he is believed to have belonged. It is entitled "Memorial en justification de la grandeza Antigua de los Condes de Aguilar," Madrid, fol., no date. It was composed for the purpose of being presented to Philip III. of Spain, in support of the claim of Filipo Ramirez de Arellano, count of Aguilar, to rank as a grandee of Castile. The work is commended by more recent Spanish historians as a model in its kind, and as having furnished very valuable materials for succeeding writers, both in genealogy and in local antiquities. Don Gilles de Arellano is said likewise to have written a law treatise on the title of the Digest of Justinian, "De Privilegiis Creditorum." (N. Antonius, *Bibliotheca Hispana Nova*, ii. 314., edit. 1672; De Franckenau, *Bibliotheca Hispanica Historico-Genealogico-Heraldica*, 1724, p. 3.; Struve, *Bibliotheca Historica*, vol. vi. part i. p. 399., edit. 1782—1804.) W. S.

ARELLA'NO, JUAN DE, a Spanish painter, born at Santorcaz in 1614. He first studied at Alcalá de Henares, and afterwards with Juan de Solis at Madrid; but finding that even in his thirty-sixth year he had made little progress in drawing, he took to copying the flower pieces of Mario, and at the same time studying nature; and such was his application in this branch of art that he eventually surpassed every Spanish painter in the same line, and his pictures were sold for very high prices. He died at Madrid in 1676. (Cean Bermudez, *Diccionario Historico*, &c.) R. N. W.

ARELLA'NO, PIERFRANCESCO, PETRUS FRANCISCUS ARELLA'NUS, was born at Agliano in Piedmont about the

middle of the sixteenth century. He practised and taught medicine at Asti, where he enjoyed a great reputation, not only as a physician, but also as a theologian and philosopher. He died when he was fifty years old, and it is wonderful, says Rossotto, how a man, so occupied as he was in the treatment of the sick, could transcribe, much more compose, so many books as he did. A part only of these books was printed, namely, 1. "Trattato di Peste," Asti, 1598, 4to. 2. "Avvertimento sopra la Cura della Contagione," Asti, 1599, 8vo. 3. "Theses variæ de Trinitate," Asti, 1604. 4. "Carmen ad . . . Paulum V. in Turcarum Adventu contra Cæsaream Majestatem, &c." Asti, 1605, 4to. 5. "Praxis Arellana super Tribus Instrumentis totius Medicinæ, victus inquam Ratione, Sanguinis Missionem, et Pharmacorum Administrationem," Turin, 1610, 8vo. His numerous manuscripts on theology, natural philosophy, &c. were preserved by his nephew's son Carlo Antonio Arellano. (Bonino, *Biografia Medica Piemontese*.) J. P.

ARELLIUS, a Roman painter of ability, who lived a little before the time of Augustus, and obtained a notoriety for his pictures of goddesses, all of which were painted from loose women, his companions. His pictures, therefore, says Pliny, "formed a gallery of harlots' portraits." (Pliny, *Hist. Nat.* xxxv. 37.) R. N. W.

AREMBERG or AREMBERGH (a territory lying partly in the Westphalian dominions of Prussia, partly in Hanover, and partly in Belgium), COUNTS AND DUKES OF. The earliest possessors of Aremberg were of the family of the counts of Hostad. In 1298 the heiress of Aremberg, Mechtilde, married Engelbrecht II., count of the Mark. Aremberg fell to the share of their third son, Everhard, and continued in the family till 1547, when Mechtilde, heiress of Aremberg, married Johan von Ligne, in whose successors the territories have continued. On the death of her husband in 1568, the widow obtained the erection of the county into a ducal principality, with a seat in the diet for herself and afterwards for her son, who, by her contract of marriage, was bound to bear the title and arms of the house of Aremberg. She was succeeded by her son Karl, who added to his dominions the lordship of Engghien, and obtained the rank of a grandee of Spain in right of his wife, Anna of Croy, through whom he acquired the dukedom of Aarschot, and other considerable accessions of territory. He succeeded his father in the confidence of Philip II., was made a knight of the Golden Fleece, an admiral of the Spanish fleet, and treasurer of the Spanish Netherlands. In 1587 he was provisionally appointed to succeed as governor of the Netherlands, in the case of the death of Count Mansfeld. He died in 1616. His successors were successively Philipp-Karl (who died in 1640), and Philipp Franz (who

died in 1674). The territory coming through these in linear succession, fell, by the death of the latter, to his brother, Karl Eugen, who was first a canon of Cologne and afterwards captain-general of Hainault, and a knight of the Golden Fleece. He died in 1681. His two sons, Philipp Karl Franz, who was his successor, and Alexander Joseph, were killed in battle; the former at the battle of Salenkemen in Hungary in 1691, where he performed brilliant services against the Turks, the latter in 1683, also in the war with the Turks in Hungary. His widow, Maria Henrietta, marchioness of Grana in her own right, was celebrated for her masculine courage and firmness. Left a young widow and the guardian of her children, she refused to acknowledge the claims of the Duke of Anjou to the Spanish crown, and being thus, in the course of the War of the Succession compelled to leave the family possessions, she lived in poverty at Cologne till the battle of Ramillies made an opening for her return. (Moreri, voc. "Aremberg," and "Ligne;" Anselme, *Histoire Généalogique*, vii. 165—171., viii. 39—42.; Ersch and Gruber, *Allgem. Encyclop.*) J. H. B.

AREMBERG, AUGUSTE MARIA RAYMOND, PRINCE OF, was a younger son of Karl Leopold, and brother and successor of Ludvic Engelbert of Aremberg. He was born at Brussels in 1753. Before succeeding to his patrimonial honours, he enjoyed in France the title of Comte de la Marek, from his having succeeded through his maternal ancestors to a German regiment in the service of France. His mother, who was heiress of the Mark, had brought considerable territorial possessions into the family, and this portion of it probably fell to the younger son, because it could not be held by the elder, who was blind. In 1778 he served with his regiment in India. On his return to France in 1784, he was seriously wounded in a duel, in which he killed his antagonist. He adopted the doctrines of the revolution, and procured himself to be elected a member of the States General in 1789, as representative of the portion of the paternal territory which lay in French Flanders. He sat in the minority of the nobles who continued in the general sittings of the estates, and remained as a member of the National Assembly. When the revolutionary movement extended to the Netherlands, he went thither to support it. He soon saw danger, however, to his family possessions in the storm he had assisted to raise. He was deprived of the command of his regiment, probably because he was an aristocrat; and losing, at least within the soil of France, all privileges of high birth, he gradually became disgusted with the principles of the revolution. He had been a follower of Mirabeau in the National Assembly, and became the agent through

whom his chief offered to betray their common party to the court. He was one of Mirabeau's executors, after whose death he took refuge in his paternal territories. The approach of the French army suggested to him the imprudence of trusting to such a retreat, and he sought and obtained protection from the Emperor of Austria. He held the rank of major-general in the imperial army, and was trusted with some diplomatic services, but received no active military employment. It is said that he afterwards offered his services to Napoleon, and that they were declined. On the restoration of the Bourbons, he returned to Brussels, and received the rank of lieutenant-general from the King of the Netherlands. He attached himself to the Belgian kingdom at the disruption of the Netherlands in 1830. He died at Brussels in September, 1833. He had collected a mass of memoirs, and some amusing anecdotes are told of his having employed men of letters to reduce them into order, who were successively driven from the task by his parsimony and vanity. (*Biog. Universelle, Suppl.*) J. H. B.

AREMBERG, CHARLES, of the order of St. Francis. Feller says the name Charles was assumed according to custom on his entering the order, that his christened name was Antoine or Antonius, that he held the title of Count of Seneghem, and that he was the son of Karl von Ligne, duke of Aremberg. He is said to have joined his order on the 4th of March, 1616, at the age of twenty-three, and thus appears to have been born in the year 1593. He died in 1669. He wrote "*Flores Seraphici, sive Icones, in quibus continentur Vitæ et Gesta illustrium Ordinis Fratrum Minorum S. Francisci Capucinorum, qui ab Anno 1525, usque ad Annum 1612 in eodem Ordine, Miraculis, ac Vitæ Sanctimonia, floruerunt,*" printed at Cologne in two vols. folio, 1640—1641, with plates; also "*Clypeus Seraphicus, sive Scutum Veritatis in Defensionem Annalium Fratrum Minorum Capucinorum,*" printed at Cologne, in 1643. The titles of these works are not to be found in the catalogues of the great public libraries, and the bibliographical writers do not mention the books as if they had seen them. Clement, whose version of the title-pages is given above, as the most full and apparently authentic, says they are very rare, and admits that he takes his account of them at second hand. It appears that the second work is a vindication of the veracity of the first, which the continuator of Wadding's History refers to once or twice with little respect. (Clement, *Bibliothèque Curieuse*; Ancona, *Annales Minorum*, xix. 406. 416.; *Nouveau Dictionnaire Historique, Suppl.*; Feller, *Dict. Historique*; Jöcher, *Allgem. Gelehrten-Lexicon*; *Biog. Universelle*.) J. H. B.

AREMBERG, JOHAN VON LIGNE,

COUNT, a general in the service of Spain, in the War of Independence in the Netherlands. His patrimonial title was Baron of Barbançon, which he possessed together with La Bussière, Gouy, and Heemskirk; and he obtained the title by which he is known in history, by marrying the heiress of the house of Aremberg. The emperor, Charles V., bestowed on him the order of the Golden Fleece in 1546, and Maximilian II. granted him a diploma as a prince of the German empire. He was chosen by Philip II. governor of Friesland and Overysse, and the Duchess of Parma, the regent, is said to have relied on him as likely to be active in suppressing the progress of Lutheranism. When the views of the Prince of Orange and his friends began to assume a hostile appearance, Aremberg early showed himself disposed to support the Spanish authority, and he had a personal dispute with Count Egmont on the subject of the remonstrance transmitted to Spain in 1563 against the administration of Cardinal Granvell. On the signing of the covenant by the associated lords in 1566, he offered his aid to the king. When France, in 1567, requested assistance from Spain against the Hugonots, Alba sent Count Aremberg to that country, at the head of two thousand foot and twelve hundred horse. Such a force could, at that juncture, be ill spared by the Spanish party, but it appears that Alba's object was, by sending against the Protestants of France a hostile force raised in the Netherlands and commanded by a man connected with these provinces, to familiarise the Hugonots with the feeling that the Protestants of the Netherlands were their enemies rather than their friends. On the breaking out of hostilities with the Prince of Orange, at the commencement of the year 1568, great reliance was placed in Aremberg by Alba, as one who knew the nature of the country and the people, yet was a steady friend of Spain. He did not long survive the commencement of the war. The Princes Lewis and Adolphus of Nassau had entered Friesland, where Aremberg was governor, and taken the town of Dam. Aremberg being sent against them, retook the town, and drove his opponents into nearly impregnable swamps at some distance from it. The Spanish part of his army, looking on the Dutch with contempt, urged Aremberg to make a charge on their position, which it is said his cooler judgment and his knowledge of the character of the men to be attacked, would have prompted him to avoid, if he had not feared the charge of pusillanimity. This affair, called the Battle of Groningen, occurred on the 4th of May, 1568. Aremberg died of wounds received in single combat with Prince Adolphus of Nassau, who was left dead on the spot where the two commanders met. There is a portrait of Aremberg in the

ordinary editions of Strada: it represents a man of mild and thoughtful character. (Strada, *De Bello Belgico*, dec. i. lib. i. iii. vii.; Le Clerc, *Histoire des Provinces Unies*, liv. ii.; Ersch and Gruber, *Allgem. Encyclop.*) J. H. B.

AREMBERG, KARL LEOPOLD VON LIGNE, DUKE OF, son and successor of Leopold Philip, was governor of Hainault, and a field-marshal in the Austrian service, and distinguished himself in the Seven Years' War. In the campaign of 1757, he commanded a detachment of the forces which advanced on Dresden immediately before the battle of Prague. After the battle of Kolin, in which Frederic had been defeated, he harassed the retreating army of the Hereditary Prince of Prussia at the head of twenty thousand men, and took the town of Gabel in the face of the Prussian army. In the following year he led the right wing in the successful attack made by Daun on Frederic's forces in Hochkirchen. In 1759, in an attack on the Prussian camp, he was defeated by Wunsch, who took twelve hundred prisoners. He was married to Louise Margarethe of the Mark, who brought considerable territorial additions to the house of Aremberg. (Ersch und Gruber, *Allgem. Encyclop.*; Lord Dover, *Life of Frederic II.*, 39, 63, 143, 180.) J. H. B.

AREMBERG, LEOPOLD PHILIP KARL JOSEPH VON LIGNE, DUKE OF, was born at Mons in 1690. He early exhibited the hereditary attachment of his family to the house of Austria; and, joining the imperial army in the War of the Spanish Succession, was wounded at the battle of Malplaquet in 1709. He held the rank of major-general in the Austrian service in the war with the Turks in Hungary in 1716. He was wounded in the face at the siege of Temeswar, and as commander of the right wing of the infantry, contributed greatly to the success of Eugene's army at the great battle fought under the walls of Belgrade in 1717. He was appointed grand bailiff of Hainault, and afterwards, in 1719, made governor of Mons. He obtained the order of the Golden Fleece, and in 1725 was appointed honorary member of the new Council of Regency of Flanders. After the peace of Utrecht he was in the habit of visiting Paris, and he became popular among the literary circles of France. He was a patron of men of letters, and rendered himself remarkable for acts of kindness and generosity to the poet Jean Baptiste Rousseau, which are said to have been ill requited. He was one of the men of rank who paid homage to Voltaire, from whom he was honoured by a visit at his residence at Enghien. The recurrence of hostilities between Austria and France in 1733 broke for a time the duke's connection with his friends of the latter country, and he served under his old commander, Prince Eugene, in the operations against the Duke of Berwick on the Rhine.

In 1737 he was raised to the rank of field-marshal, and made commander-in-chief of the imperial forces in Flanders. He served Maria Theresa in the War of the Austrian Succession, and, commanding her forces in Flanders, joined the army of Marshal Stair in its progress along the Rhine in 1743, and was wounded at the battle of Dettingen. He was afterwards chosen governor of Hainault. He died at his castle of Héverlé near Louvain, on the 4th March, 1754. He had been married on 29th March, 1711, to Maria Louisa, daughter of Nicolas Pignatelli, duke of Bisaccia in Naples. (Moreri, voc. "Ligne;" Anselme, *Histoire Généalogique*, viii. 42.; *Biog. Universelle, Suppl.*; Ersch and Gruber, *Allgem. Encyclop.*) J. H. B.

AREMBERG, LUDVIC ENGELBERT VON LIGNE, DUKE OF, son and successor of Karl Leopold, was born on the 3d of August, 1750. At the age of twenty-four, and just after his marriage, he was rendered totally blind for life by an accident incurred in shooting, and lived the life of a recluse at his estate at Enghien. He is chiefly remarkable for having had honours heaped on him by Napoleon, whose policy it was to attach to his empire the heads of the noble houses in the smaller states of Europe. In 1806 he was appointed a member of the conservative senate, and was invested with several of the titular honours of the empire. On the fall of Napoleon he retired to Brussels, where he died in 1820. He was succeeded by his younger brother, Auguste Maria Raymond. (*Biog. Universelle, Suppl.*) J. H. B.

ARENA, ANTOINE D', a jurist, but chiefly known as one of the earliest writers of Macaronic verses, was born at Souliers, in the diocese of Toulon, in France, near the end of the fifteenth or at the commencement of the sixteenth century. He studied civil law at Avignon. He is said by the French bibliographical authorities to have published several tracts on jurisprudence, distinguished for their barbarous latinity; but the writer of this notice has not succeeded in finding the titles of any of his juridical works in the bibliographical collections or the catalogues of the principal libraries. It is probable that he may sometimes be confounded with Jacobus Arena. As he was judge of St. Reni, near Arles, he must have been at least nominally a lawyer; and there is a characteristic illustration of his studies in the dedication to his Macaronic poem on Charles V., where he endeavours to create a joke by referring to a passage in the "Extravagantes," which the editor of the edition referred to below shows is not to be found in that collection, but is in the Decretals. The work here referred to was first published in black letter at Avignon, in 1536, the year in which the event it commemorates, the invasion of Provence by

Charles V., occurred. Arena was then living at the town of Aix; and having been an eye-witness of the invasion, he is referred to by Bouche, in his "Histoire de Provence," as giving a very accurate detail of the principal events of the invasion. The first edition of this book is very rare: Bouche mentions his having seen two copies, and having heard of only a third being extant. There is an edition printed at Lyon, in 1760, by an editor who confesses his inability to obtain a copy of that of 1536, and who prints from one bearing date in 1670, and having the mystical imprint "Stampatus in stampatura stampatorum." The title of the edition of 1760 is "Meygra Entreprise Catoliqui Imperatoris, quando de Anno Domini MDXXXVI. veniebat per Provensam bene corrossatus in postam prendere Fransam cum Villis de Provensa; propter grossas et menutas gentes rejohire: per Antonium Arenam Bastifausta." There is a dedication to the vice-chancellor of Provence, which is a not unsuccessful caricature of the fulsome dedications of the day. The principle on which the Macaronic poem is composed is the adaptation of French, Italian, German, or provincial words to the inflexions, syntax, and prosody of the Latin. The grammatical form of the modern languages does not appear to be used, except in the occasional introduction of the articles. The effect of bombast appears to be aimed at by the partial introduction of passages from classical poetry, familiar to the ear by their frequent use:—

"Sum Dominus mundi; gladii est mihi cessa potestas,
Atque meus regitur legibus omnis homo.
Parcere subjectis, gentes frenare superbas
Sum solitus, Reges atque tuare malos.
Non possem vobis tantas rectare minas,
Quantas cum furia babilha lingua refert.
Nunc pro veraiho le mundus cregneret ipsum,
Atque bonetatas quisque gitaret ei;
Et sibi prestarent de tota parte secorsum,
Sensa denariis cum sua bursa foret."

Of another of Arena's works which is very rare, the following account, a mixture apparently of title-page and address, is copied from Clement:—"Antonius de Arena, Provençal's de bragardissima Villa de Soleris: ad suos compagnones studiantes, qui sunt de persona friantes, bassas dansas in galanti stilo bisognantes: et de novo per ipsum correctas, et soliter augmentatas, cum guerra Romana totum ad longum sine require, et cum guerra Neapolitana, et cum revolta Genuensi et guerra Avenionensi: et epistola ad falotissimam garsam pro passando tempus alagrementum mandat. Leges dansandi sunt hic, quas fecit Arena, Bragardisanus, atque falotus homo." Printed at Lyon, 1529, and 1533, 12mo. There are other two editions of this work slightly different in the title; the one printed at Paris, 1575, the other without date. (Ersch and Gruber, *Allgem. Encyc.*; Jöcher, *Allgem. Gelehrten-Lexicon, Suppl.*; Moreri, *Diction. Histor.*; Clement, *Bibliothèque Curieuse*; Works referred to.) J. H. B.

ARENA, BARTOLOMME'O, was born at the town of Isola Rossa in Corsica, probably about 1760, and was by profession an advocate. His first conspicuous appearance in public life was in 1789, when on his return to Corsica from Paris, to which he had been paying a visit, he made himself particularly active in organising the Corsican national guard. In 1790 he was chosen secretary to the assembly of Corsican electors met at Orezza, of which General Paoli, then not long returned from England, was president, and Pozzo di Borgo and Joseph Bonaparte were members, while Napoleon was present as a spectator. It is said to have been against the will of Paoli, who had been his friend, but to whom his violent opinions were not acceptable, that Arena was next year elected one of the members for Corsica of the Legislative Assembly of France. He took an active part in promoting some of the most violent measures of the Revolution, and was secretary to the assembly on the memorable 10th of August. He soon became the declared enemy of Paoli, and excited suspicions at Paris of the intentions of that general at a time when it has since been ascertained that Paoli, however disgusted at the conduct of the republicans, had taken no step against the government of France. The partisans of Paoli expressed their indignation at Arena's conduct by burning his house at Isola Rossa, and destroying his large and beautiful garden in open day. Arena repeated his denunciations more vehemently in 1793, when the indignation of Paoli at the execution of Louis XVI. could hardly be concealed, and the general was in consequence summoned to the bar of the National Convention, to which he replied by inviting the English to Corsica. Arena, who in a printed letter had boasted that it was he who had denounced Paoli to the National Convention, the executive council and the popular societies of France, was, on the 27th of May, 1793, declared infamous by the National Assembly of Corsica at Corte, and banished the island. He had already, in 1792, shown some military talent while accompanying the unsuccessful French expedition against Sardinia, of which the National Convention had appointed him superintendent, and he now, in conjunction with Casabianca, held out Calvi against the English, who were under the command of Nelson. On the 10th of August, 1794, Calvi surrendered on condition that the garrison should be sent to France, where Arena warmly declaimed against the apathy of the French at the loss of Corsica. On the evacuation of the island by the English he returned, and in 1798 was chosen member of the Council of Five Hundred by the electors of Golo, after a severe contest and a succession of riots, ending in a double return, which was finally decided in his favour. He continued a member of the

Council of Five Hundred till its forcible dissolution on the 18th Brumaire by Napoleon. None of the members exhibited greater energy in opposition to that military revolution than Arena, who was reported and currently believed at the time to have rushed at Napoleon with a dagger, and exclaimed, that if Corsica had produced a Cæsar, it should also have a Brutus. Arena denied the charge of attempting assassination, in a letter to the journals in the following month; and he repeated the denial in a letter to the Italian journals in May, 1815, having been deprived of the opportunity of making his contradiction sufficiently public during the whole interval of Napoleon's power between. The consequence of his opposition to the revolution of the 18th Brumaire was, that with thirty-six other republican members he was condemned to deportation to French Guiana; but public opinion was against the execution of the sentence, and Arena was finally allowed to retire to Leghorn, where he spent the remainder of his life in quiet. He was accustomed to resort to a favourite coffee-house, where he might constantly be heard maintaining his old republican opinions, and was always prophesying the establishment of a European democratic commonwealth. His death is stated in the "Biographie Universelle" to have taken place in 1829, but Renucci, in his "History of Corsica," gives the 19th of April, 1832, as the date of the event. Though he had many opportunities of enriching himself during the revolutionary times in France, he closed his career in honourable poverty. (Renucci, *Storia di Corsica*, Bastia, 1833, i. 227. 290, &c., ii. 13. 151, &c.; *Biographie des Hommes Vivants*, i. 103.; *Biographie Universelle*, edit. of 1843, ii. 173.) T. W.

ARENA, GIUSEPPE, a Neapolitan musician, born at the beginning of the eighteenth century, was the author of several successful operas; among them "Achille in Sciro," produced at Rome in 1738; "Tigrane," at Venice in 1741; "Alessandro in Persia," at London in 1741; and "Farnace," at Rome in 1742. (Gerber, *Lexicon der Tonkünstler*.) E. T.

ARENA, GIUSEPPE, brother of Bartolommeo, was a native of Corsica. At the age of twenty-one years he was appointed chef de bataillon, on the first organisation of the national guard. He served in the campaign of Italy, during which he attained the rank of adjutant-general, and distinguished himself at the siege of Toulon in 1793. In the year 1796 he was elected deputy to the council of five hundred from the department of Golo. He afterwards became chief of brigade of the gendarmerie, but resigned this post on the revolution of the 18th Brumaire, in order to avoid serving under the orders of Napoleon. On the 9th of November, 1800, he was arrested at the opera on the charge of

being concerned with Ceracchi, Topino-Lebrun, Demerville, and Diana, in a plot to assassinate the first consul on that night, and delivered over to the criminal tribunal of Paris. The process was much delayed by the want of direct evidence of his criminality, and it is supposed that he would have been acquitted, but for the attempt made by the explosion of the infernal machine on the 24th of December following. This second attempt, however, hastened the proceedings, and led to his condemnation on the 9th of January, 1801. He was executed on the 30th of the same month. The whole process has been printed under the title "Procès instruit par le Tribunal Criminel du Département de la Seine contre Demerville, Céracchi, Aréna et autres, prévenus de Conspiration contre la Personne du Premier Consul Bonaparte," Paris, 1801, 8vo. (*Encyclopédie des Gens du Monde*; Rabbe, *Biographie des Contemporains*; Arnault, *Biographie des Contemporains*; *Biographie Moderne*.) J. W. J.

ARENA or HARENA, JACOBUS DE, a civilian, who lived about the end of the thirteenth and the beginning of the fourteenth centuries. It is not known in what country he was born: some of the ordinary authorities say he was a native of Parma, others that he was a Belgian. He is said to have taught civil law at Padua in the year 1300. He wrote several treatises on branches of the civil law, which are in the collections of the works of the minor civilians. Those which have come under the notice of the present writer are—1. "De Præceptis Judicium," *Tractatus Tractatum*, tom. iii. p. ii. f. 34.; consisting of twenty-three sections, and containing remarks on practice in relation to jurisdiction, the forms of judgments, appeals, &c. 2. "De Cessione Actionum," *ib.* f. 74.; consisting of eighty-six sections, and, like the other, relating to practice. 3. "De Excussionibus Bonorum," *ib.* f. 141.; consisting of thirty-six sections, and treating of execution against the property of a debtor. This tract is also contained in the collection published at Amsterdam in 1669, called "Benvenuti Stracchæ aliorumque Jurisconsultorum de Mercatura, Cambiis, &c.," and in the "Tractatus de Fidejussoribus" (1607) of Hippolytus Marcellus. 4. "De Sequestrationibus," *Tr. Tract., ut sup.*, f. 143.; consisting of twenty-six sections, relating, like the preceding work, to the practice of debtor and creditor. This also is in the collections of Straccha and Marcellus. 5. "De Expensis in Judicio factis," *Tr. Tract., ut sup.*, f. 394.; consisting of twenty-six sections. In the title of this tract the author is called "Parmensis," and "V.I.D. Doctor of Civil and Canon Law." 6. "De Positionibus," *Tr. Tract.* iv. f. 3.; consisting of forty-four sections. This is also a work of practice, and professes, in the preface, to have been sug-

gested by the demand for such a book for the use of professional lawyers. It might be called an essay on pleading. 7. "De Commissariis," *ib.* viii. p. i. f. 191.; consisting of fifty-three sections, and relating to testaments and their execution. 8. "Solennis Tractatus de Quæstionibus," *ib.* xi. p. i. f. 291.; consisting of fifteen sections, and relating to the forms of administering the torture. 9. "De Ban-nitis," *ib.* f. 355.; consisting of fifty sections, relating to the punishment of banishment, and incidentally to that of transportation. (Jöcher, *Allgem. Gelehrten-Lexicon*; *Works* referred to above.) J. H. B.

ARENAS. [EGAS, ANEQUIN DE.]

AREND, BALTHASAR, was the son of Caius Arend, or more correctly Arents, a distinguished divine; he was born at Neudorf, in the duchy of Holstein, about 1640. After having studied divinity at Jena, Leipzig, and several other German universities, as well as at Copenhagen, he became minister at Delmenhorst, in the present duchy of Oldenburg, where he lived from 1668 till 1675, when he was appointed minister at Berdum in Ostfriesland. He died there in 1687. He is sometimes called "Glückstadiensis," from which, however, we must not conclude that he was born at Glückstadt, where his father was minister from 1654 till 1678. He wrote several works on divinity, of which the principal are:—1. "Geistlicher Krieg, das Himmelreich mit Gewalt zu stürmen," Glückstadt, 1671, 12mo. 2. "Geistlicher Friede mit Gott," Glückstadt, 1671, 12mo.; these are two sermons. He published some other sermons, the most remarkable of which is:—3. "Des Leibes und der Seelen Zustand nach dem Tode," Glückstadt, 1776, 4to. This is a funeral sermon on the death of Anton Günther, the last count of Oldenburg. 4. "Disputatio Historico-Theologica de Resurrectione Christi, adversus Hæreticos et Hostes alios," Strassburg, 1664, 4to. He left three MSS. in German, two of which treat of the history and geography of Ostfriesland, and the third, "Exilium Mortis" or "Der Todes-Vertreiber," is a collection of two thousand three hundred religious and moral sentences, in two volumes in 4to. These MSS. are in the archives of Aurich, the capital of Ostfriesland. Arend is the editor of J. V. Andreæ, *Vox Libera (de Statu Ecclesiæ Lutheranae Corruptissimo)*, &c. Glückstadt, 1667, 12mo. (Mollerus, *Cimbria Literata*, vol. i. p. 20.) W. P.

AREND, or more correctly ARENTS, CAIUS or KAY, was born on the 1st of December, 1614, at Hanrove, a royal castle in Holstein, of which his father George, prætor of the King of Denmark, was the governor. In 1633 he went to the university of Rostock, where he studied divinity under the celebrated Lauremberg, and only one year after entering the university, he gave private lectures on logic and metaphysics.

In 1636 he went to Göthaborg in Sweden, as instructor to the children of a wealthy merchant, and in 1639 he married Maria Braun, the daughter of an alderman of that city. In the same year he was appointed minister at Hendorf in Holstein; in 1654 he became dean at Glückstadt, and in 1661 minister of the royal chapel of that town, which office he held till 1678, when he was appointed minister at Meldorf, and superintendent of the church in the district of Ditmarschen. He died at Meldorf on the 14th of March, 1691. He was the father of Balthasar Arend, the divine, and John George Arend, a physician.

Caius Arend was an orthodox, and very laborious divine, and endured many hardships and moral sufferings during the Thirty Years' War. In 1643 his house was burned by the Swedes; he was robbed of all his property, and narrowly escaped assassination. His symbol was "Geduld frisst den Teufel" (Patience devours the devil). Moller gives a complete catalogue of his theological productions, most of which are sermons, the principal of which are:—1. "Uebung des Kleinen Catechismi, in Fragen und Antwort vor die Kinder," Glückstadt, 1648, 12mo.; 2. "Der Herrscher des Lebens und Todes," Glückstadt, 1653, 4to.; 3. "Der XCI. Psalm," Glückstadt, 1663, 12mo.; 4. "Goldhauns Christlicher und von Gott gesegneter Ehefrauen," Glückstadt, 1666, 12mo.; 5. "Drei Schöne Amaranthen auf den Sarg Dr. Christiani von Stöcken," Glückstadt, 1685, 4to. All these are sermons. A short time before his death, he ordered that the text of his funeral sermon should be Job, xix. 25—27., and he wrote his meditations on this text, which were afterwards published by the Rev. Henry Hahn, together with his funeral sermon upon Arend. Moller mentions several other Arends, who wrote on divinity, but they are only important for the ecclesiastical history of the duchies of Schleswig and Holstein. (Mollerus, *Cimbria Literata*, i. 20—21.) W. P.

AREND, JAN, a Dutch painter, born at Dordrecht in 1738. His father was a surgeon, and he was the brother of the poet Roelof Arends. He first learned painting of J. Ponce at Dordrecht, and afterwards studied some time at Amsterdam. After his return home he commenced as a painter of all subjects, but subsequently almost confined himself to marine pieces. From Dordrecht he went to Middelburg, where he lived some years, and he was chiefly occupied in making drawings of country houses, some of which he etched himself, others have been engraved by French artists. He died in 1805 at Dordrecht. (Van Eynden and Vander Willigen, *Vaderlandsche Schilderkunst*, &c.; Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

ARENSBECK, PEDER DIERK, a

Swedish scholar, and a native of Nerike, was probably born in the beginning of the seventeenth century. After having completed his studies of the classical and oriental languages in the universities of Sweden, he visited several foreign universities at the expense of Queen Christina. After his return to his native country he was appointed professor of classical and oriental languages in the gymnasium at Strengnäs. In 1656 he became minister at St. Catherine's at Stockholm, where he died in 1673.

A new Swedish translation of the Bible having become necessary, bishop John Matthäi engaged Arensbeck to co-operate in this undertaking, and Arensbeck accepted the proposal. An account of the principles which Arensbeck observed in translating is given in his little work, "*Specimen Conciliationis Linguarum ex nativis earundem Proprietatibus, in Textus aliquot Sacros ad veram et convenientem Linguae Suecicae Versionem Deductum, et Censurae litterarum Exhibitum*," Strengnäs, 1648, 4to. This work is not in the library of the British Museum. (Adelung, in his *Supplement* to Jöcher's *Allgemeines Gelehrten-Lexicon*, refers to Fant, *Historia Literaturæ Græcæ in Suecia*.) W. P.

ARENTS. [AREND.]

AREPOL, SAMUEL. [ARIPOL, SAMUEL.]

ARESAS (Ἀρέσας), a Lucanian, probably of Croton, who succeeded Tydas as the head of the Pythagorean school of philosophy. Beyond this fact nothing is known of him. He wrote a work on the nature of man (Περὶ Φύσεως Ἀνθρώπου), of which a fragment is preserved in Stobæus. From this fragment it appears, that Aresas considered the soul of man to consist of three parts, reason, passion, and propensities. (Iamblichus, *De Vita Pythagoræ*, c. 36.; Stobæus, *Eclogæ Physicæ*, i. 847. ed. Heeren.) L. S.

ARESI, PA'OLO, an Italian ecclesiastic, possessed for a considerable time no mean reputation as a writer on practical theology. His father, a noble Milanese, having been appointed podestà of Cremona, he was born in that city about the year 1574. In early youth he entered the order of Theatine Clerks Regular, and assumed thenceforth the name of Paolo instead of that of Cesare, which he had received in baptism. His precocious learning gained for him, before he had completed his twenty-fourth year, a lectureship in philosophy and theology at Naples; and he afterwards taught theology at Rome, devoting special attention to homiletics. He was not less successful in the practice of sacred eloquence than in teaching its theory. His fame as a preacher spread all over Italy, although he laboured under natural impediments which might have altogether stopped the career of any one less enthusiastic and resolute. In 1620, when he was confessor at Turin to the Princess Isabelle of Savoy, he was appointed by Pope

Paul V. to the bishopric of Tortona. He held that see for twenty-four years, ending with his death in 1644; and during that long period he distinguished himself highly, not only for his activity in the literature of his profession and for his patronage of literary men, but for the earnestness and zeal with which he performed the ordinary duties of his office. He was a voluminous writer, both in Latin and in Italian, and left a large number of manuscripts unpublished. The following are his published Latin works:—1. "*In Libros Aristotelis de Generatione et De Corruptione*," Milan, 1617, 4to. 2. "*De Aquæ Transformatione in Sacrificio Missæ*," Tortona, 1622, Antwerp, 1628, 8vo. 3. "*Constitutio Synodalis*," Tortona, 1623, 4to. 4. "*De Cantici Canticorum Sensu, Velitatio Bina*," Milan, 1640, 4to. 5. "*Velitationes Sex in Apocalypsim*," Milan, 1647, fol. His works in Italian are greatly more voluminous; and of those in the following list there is hardly any, which did not pass through several editions in the course of the seventeenth century. An enumeration of editions, with fuller details as to the contents of each work, will be found in Mazzuchelli:—1. "*Arte di predicar Bene*," Venice, 1611, 4to.; his first publication, containing the matter of his lectures on homiletics at Rome. 2. "*Imprese Sacre, con Triplicati Discorsi illustrate ed arricchite*," the author's largest and most esteemed work. The substance of it was twice published at Verona, 1613 and 1615, in one volume 4to. Afterwards it was rewritten and enlarged to seven volumes 4to., which were published as follows:—vols. i. and ii. at Milan, 1621, 1625, at Tortona and Venice, 1629; vols. iii., iv., and v., at Tortona, 1630; vol. vi., at Tortona, 1634; vol. vii., at Tortona, 1635. To the first book of the first volume the author made an addition, called "*La Penna Raffilata*," Milan, 1626, fol.; and, as a supplement to the whole work, he published an eighth volume of a polemical cast, entitled "*Retroguardia in Difesa di Se Stesso, con un Trattato dell' Arte e Scienza Impresistica*," Genoa, 1640, 4to. There is a Latin translation of a great part of the "*Sacre Imprese*," published at Frankfurt in 1700, 1701, and 1702, in three volumes folio. 3. "*Della Tribolazione e suoi Rimedj*," Tortona, 1624, 2 vols., 4to. 4. "*Panegirici Fatti in Diverse Occasioni*," seventeen in number, collected into one volume, Milan, 1644, 8vo. 5. "*Guida dell' Anima Orante, o sia Pratica dell' Orazione Mentale*," Tortona, 1623. (Mazzuchelli, *Scrittori d' Italia*; Ghilini, *Teatro d' Huomini Letterati*, 1647, i. 182.; Ughelli, *Italia Sacra*, in *Episcopis Derthonensibus*.) W. S.

ARESON, JON, the last Roman Catholic bishop in Iceland, was born in 1484 at Grita in the district of Eyafjord. Harboe in his "*History of the Reformation in Iceland*," gives a genealogical table drawn up by

Areson himself, in which he traces his descent downward from Adam, from whom he makes himself the eighty-fifth. He lost his father early, and had to support his mother by daily labour, though his maternal uncle, Einar Ísleifsson, was abbot of the neighbouring monastery of Munkathveraa. In his extreme poverty he was often on the point of becoming a sheep-stealer, and was only prevented by the remonstrances of his mother. His uncle had him taught to read and write and to "sing in Latin," but his education never extended so far as to understand that language, which was, it appears, at that period a most unusual accomplishment for the priests of Iceland, though, of course, the service was in Latin. When about the age of twenty he took holy orders, and was appointed priest of Helgastad in Reikiadal. He was taken under the patronage of Bishop Gottskalk of Holum, a fierce and warlike prelate, and twice sent by him on missions to Norway, by his conduct in which he appears to have acquired such reputation among his colleagues, that after the death of Gottskalk he was chosen by them first "Dispensator," then "Officialis," and finally, in 1522, when the canons of Trondhiem or Drontheim conceded to the clergy of Holum the power of electing a successor to Gottskalk, was raised to the bishopric. The nine preceding bishops had all been foreigners, and it was a hundred and eighty-six years since the diocese had been governed by an Icelander. The elevation of Areson, however, excited discontent, and one priest, of the name of Bodvar, entered a protest against his election on the ground of his ignorance of Latin, to which Areson, who was the best Icelandic poet of his time, replied in Icelandic verse. A more formidable opposition was that of Ogmund, bishop of Skalholt, the other Icelandic diocese, who on some pretence that it was to himself that the canons of Drontheim had conceded the privilege of filling up the vacant see, marched against his newly-elected colleague at the head of three hundred armed men. Areson took refuge on board a German ship in the port of Kolbeinsaar, which, setting sail, was driven by a storm to the coast of Greenland. During his absence Ogmund called together the clergy of Holum and forced them to elect a nominee of his own, which they did unanimously with the exception of one, who, by Ogmund's orders, was torn from the altar of the cathedral, to which he had fled for refuge, and dragged for several miles at a horse's tail. The cause was finally heard before Archbishop Olaus and the canons of Drontheim, when Ogmund brought forward a charge against Areson of having decamped from his diocese with the treasures of the see, and employed them for his own behoof: but Areson, who had returned to Holum immediately after Ogmund left it, brought ample proof that he had buried the treasures,

before his departure, in the cathedral, as the only way of securing them from the rapacity of the Bishop of Skalholt. The violence of Ogmund was universally condemned. The canons, though unwilling at first to sanction the precedent of a bishop without Latin, confirmed the election of Areson as a sort of recompense for the persecution he had suffered, and in 1524 he was consecrated bishop of Holum. The next years of his life were occupied with quarrels of his own with some of the leading men of Iceland, in which he was no less violent than his episcopal adversary had been, and in fact such a course of action seems to have been at that time the ordinary one for an Icelandic bishop. A more trying period was approaching. Oddur Gottskalksson, the son of the predecessor and patron of Areson, but a very different character from his father, had while in Denmark heard of the doctrines of Luther, had gone and studied at Wittenberg, and had returned a concealed Reformer to Iceland, where he converted Oddur Eiolfsson, who began translating the New Testament into Icelandic. The Reformers worked for some time in secret, as Areson and Ogmund were difficult men to deal with; but the same doctrines had made their way to the ruling country, and in 1540, royal letters arrived from Frederick III. of Denmark, commanding the adoption of different measures preparatory to the introduction of Lutheranism. Areson adopted a daring tone of opposition in the "Althing" or annual public assembly of the Icelanders. He drew up a document in reply to the royal letter, in which the Althing denied the authority of the king to act as their religious head, though they acknowledged his civil power. At first many of the clergy were willing to sign this, but ultimately they all refused; the only signatures attached to it were those of Areson and many of the leading laymen, the Bishop of Skalholt, Gissur Einarsson, successor of Ogmund, being already a Lutheran, and appointed for that very reason. The king invited Areson and Einarsson to Copenhagen to consult on the subject of the changes to be introduced in religion, but the Bishop of Holum found an excuse, and sent deputies, who were compelled when at Copenhagen to swear obedience to the king in religious matters. Areson was again invited and again excused himself, and for some years the same kind of coquetting went on between the king and the bishop, each unwilling apparently to take a decisive step, and the bishop of course very unwilling to put himself in the king's power. The influence of Areson was very great in the island, and was much supported by that of his children, of whom he had six, most of whom were intermarried in the leading families. At his first appointment to his cure in Reikiadal he had taken a mistress, Helga, the daughter of Sigurd, who remained with

him up to his death. One of their children, Are, was noted for his knowledge of German and Latin and of jurisprudence, was highly popular, and was "Lagman" or chief judicial officer of the island from 1530 to 1541. At length, in 1548, on the death of Gissur Einarsson, whose power and popularity Areson appears to have been fearful of coping with, the storm which had been long collecting burst. The king again summoned Areson to Copenhagen; the bishop sent no excuse or reply of any kind, but made an armed incursion into the Protestant diocese of Skalholt, to which Martin Einarsson, a Reformer, who had spent nine years in England, from the age of nine to that of eighteen, had been appointed. In 1549, the king, in return for his continued contumacy, declared him an outlaw, and he replied by sending two of his sons, Are the Lagman and Björn, on another expedition against Skalholt, from which they returned with Bishop Martin their prisoner. Areson treated his episcopal captive with much indignity, employing him for some days to beat stockfish. He then took him with him to the town of Skalholt and made use of him to enforce its surrender. There he re-consecrated the cathedral, which he assumed to have been desecrated by Protestant service, and ordered the body of Gissur Einarsson to be taken up from its grave and thrown out of consecrated ground. While he was carrying on these proceedings, he sent a letter to the King of Denmark couched in a very loyal strain, and endeavouring to give a favourable impression of his acts. He is reported at the same time to have sent messengers to the Emperor of Germany and the King of England to offer them the possession of Iceland, on condition of their pledging themselves to maintain the Roman Catholic faith in it; but there was then so much intercourse between England and Iceland, that it is difficult to believe that Areson could have been ignorant that Edward VI. was in favour of the Reformation. Before an answer could arrive from either the fate of Iceland was decided at the battle of Saudafell, in which Areson and his sons, who were at the head of a force of about ninety men, and had been ravaging the estates of a landholder of the name of Dade Gudmundsson, were attacked by Gudmundsson and the royal party, consisting of from sixty to eighty men. Gudmundsson having offered pardon to his opponents on condition of their returning to their allegiance, took advantage of the opportunity afforded by the deliberation of some of them on his offer to attack the remainder, whom he routed and drove into a churchyard. Areson and his sons retired into the church and shut the doors, and when they were burst open, the bishop was found on his knees before the altar in a priest's habit. No person was slain in the encounter, though many were wounded.

Areson and his sons were taken to Skalholt, where they were brought to trial and condemned, refusing to answer to the accusation. Legally, they ought to have been reserved to the next Althing or annual meeting, but their captors were apprehensive of a rescue; and while deliberating on what course they should adopt, an old priest observed that "the axe and the ground would keep them in the safest custody." As Martin Einarsson, who had been released by the result of the battle, immediately assented, that opinion prevailed, and the prisoners were ordered to prepare for death. Are the Lagman was offered his life if he would promise not to attempt to revenge the day, but he refused; and Areson, on receiving a similar offer, replied, "My sons followed me, and I will follow them." The bishop and his two sons were accordingly beheaded on the 7th of November, 1550. The peasantry some time after beset Christian Skrivere, who had been one of the most active agents in their death, and killed him with his son and twelve of his servants, one of whom had been the executioner, at the village of Kirkinubolum. Sixteen of the murderers of Christian fled to England, where it is said they were received and protected by Queen Mary; the remainder were not pursued with much activity by the King of Denmark, who apparently considered that the captors of Areson would have done better to keep him prisoner till they should receive his orders. After his death Protestantism was easily established.

Areson is considered the best Icelandic poet of his time. He has also the honour of being the first introducer of the art of printing into his native island. About 1528 he invited thither from Sweden John Matthiæ, a priest, to assist him as a Latin secretary; and he also employed him as a printer, Matthiæ being well skilled in that art, which finally turned out the most effectual means of promoting the spread of Protestantism in Iceland. In 1530, Areson caused to be printed at Bredebolstad a "Manuale Pastorum," the existence of which is only known from its being matter of record, all copies of the book having disappeared. A poem entitled "Pinslargrátr," or "Lamentation for the Passion," and a paraphrase of the 51st Psalm by Areson are inserted in Thorlaksson's "Visabok," published in 1612. Various poems by him relating to the different occurrences of his life are given in Harboe's "History of the Reformation in Iceland," but it must be owned that it is difficult for a foreign reader to perceive in them any traces of the poetical genius attributed to the author by Icelandic critics. (Harboe, *Afhandling om Reformationen i Island in Skrifter som udi det Kiöbenhavnske Selskab af Lærdoms og Videnskabers Elskere ere fremlagte og oplæste*, v. 221, &c., vii. 1, &c.; Finnus Johannei, or Finn Jonsson, *Historia Ecclesiastica Islandiæ*, ii. 644—724.)

ARESTI, FLORIA'NO, organist of the metropolitan church of Bologna, was born there towards the end of the seventeenth century. He produced the following operas:—"Crisippo," at Ferrara in 1710; "Inganno si vince," at Bologna in 1710; "Enigma disciolta," at Bologna in 1710; "Costanza in cimento colla Crudeltà," at Venice in 1712; "Il Trionfo di Pallade in Arcadia," at Bologna in 1716. He died in 1719. (Fantuzzi, *Scrittori Bolognesi*.) E. T.

ARETÆUS (*Ἀρεταῖος*), one of the most valuable of the ancient Greek physicians whose works are still extant, is generally supposed to have been a native of Cappadocia. Nothing is known of the events of his life, nor have we any direct testimony respecting his date, on which point there has been an extraordinary difference of opinion among modern critics, for, while Vossius thinks that he was a very ancient writer and lived long before the period of the Roman emperors, others have supposed that he wrote as late as the fourth or fifth century after Christ. It can, however, be proved indirectly, but with tolerable certainty, that both these conjectures are unfounded, and that Aretæus probably lived in the first or second century after Christ. Vossius founds his opinion on the fact of Aretæus having used the Ionic dialect in his writings; but this is by no means sufficient to prove his point, as Arrian wrote his "Indica" in the same dialect in the second century after Christ. Besides, it is only necessary to examine the sense of his works, as well as their language, in order to see that there is abundant internal evidence to prove that Aretæus must have written after the beginning of the Christian era. He not only refers to the famous antidote of Mithridates, but also to the Theriaca Andromachi (which he calls by the names *ἡ δι' ἐχιδνῶν*, and *ἡ διὰ θηρίων*), the inventor of which lived in the reign of the Emperor Nero, A.D. 54—68. From his never mentioning Galen, it seems probable that he lived before him, that is, before the middle of the second century after Christ; and though it seems very strange that Galen, who has quoted so many insignificant physicians, should not once mention Aretæus, and therefore it may be argued that the works of Aretæus were not extant in Galen's time, yet it is equally strange (although undoubtedly true), that many other ancient physicians passed over the writings of Aretæus, as if apparently unknown to them. In fact both his works and his personal history seem to have lain in singular obscurity in ancient times, insomuch that he is only alluded to by three ancient writers—the author of a work ascribed to Dioscorides, Aëtius, and Paulus Ægineta. Though no particulars of his life are known, it has been observed that, from his mentioning Falernian and other Italian wines, he

seems to have either travelled, or to have lived in a country that enjoyed a free communication with Italy and Rome. It has been much disputed to which medical sect (if to any) Aretæus belonged. Le Clerc, Wigan, Haller, and others suppose that he belonged to the Pneumatici; and indeed it is impossible to overlook the traces of the doctrines of this sect that are found in his works. Petit, Osterhausen, and Ackermann, however, think that the passages brought forward in support of this opinion are not sufficiently conclusive to prove the point. Sprengel takes a middle course, and tries to reconcile the two opinions by supposing that he was brought up in the principles of the Pneumatici, and afterwards embraced those of the Eclectic. Perhaps, however, he may more properly be said to have belonged to no sect, or, in other words, to have been an Eclectic (as Hecker says) in the highest sense of the term, meaning, not a person who ranked himself among the "Eclectici," but one who followed implicitly the doctrines of no particular school, but chose from different sects whatever opinions he thought most agreeable to truth. With respect to his use of the Ionic dialect, it can hardly be supposed that this was quite natural to him; probably it was rather adopted in imitation of the style of the Father of Medicine, in the same way as Arrian is supposed to have imitated Ctesias in his "Indica," mentioned above; and as a few years ago a medical treatise was published at Athens by a modern Greek, written in the Ionic dialect from the same motives. His style has been very much admired, particularly for the graphic liveliness of his descriptions; and his chapter on *Καῖρος*, or "Brain-Fever," has been made the subject of one of Sir Henry Hallford's elegant Essays.

Aretæus appears to have written some medical works on Fevers, Surgery, Pharmacy, and the Diseases of Women, which are no longer extant. His only remaining work consists of eight books: two *Περὶ Αἰτιῶν καὶ Σημείων Ὀξέων Παθῶν* ("On the Causes and Symptoms of Acute Affections"); two *Περὶ Αἰτιῶν καὶ Σημείων Χρονίων Παθῶν* ("On the Causes and Symptoms of Chronic Affections"); two *Περὶ Θεραπείας Ὀξέων Παθῶν* ("On the Cure of Acute Affections"); and two *Περὶ Θεραπείας Χρονίων Παθῶν* ("On the Cure of Chronic Affections"). The arrangement of the work is very inconvenient, as the description of the different diseases is separated from the treatment; some of the chapters are lost, and the text is still in rather an unsatisfactory state.

The following sketch of the contents of the valuable work of Aretæus, and of his practice, is by the late learned Dr. Becker of Berlin.

"Aretæus regarded a knowledge of the structure and functions of the body as a

necessary step towards the study of disease ; his anatomical remarks, however, betray sufficiently the imperfect state of this science in his time. He concurred with the Pneumatic physicians and the Stoic philosophers, in believing the heart to be ' the principle of life and strength,' and the seat of the soul. He gave a full account of the distribution of the *vena portarum*, and regarded all veins as having their origin in the liver ; he also was aware of the numerous communications which exist in various parts of the venous system, which led him to refute the notion that particular veins in the arm are connected with particular internal organs, and the consequences which were drawn from this notion as to blood-letting. Aretæus looked upon the liver as the organ destined to prepare the blood, and the spleen as fitted to purify that fluid. He regarded both the stomach and colon as organs of digestion, and bestowed much attention on the morbid affections of the latter organ. He knew that the kidneys had a glandular structure. He stated the nerves to be the organs of sensation and motion. The fact that injuries of the head are apt to produce paralytic affections on the opposite side did not escape his observation, and, in order to account for it, he stated that the nervous fibres in the brain form a decussation in the shape of the Greek letter X, whilst the nerves arising from the spinal marrow proceed directly to the organ for which they are designed. Notwithstanding these curious remarks on the functions of the nervous system, Aretæus evidently did not make any clear distinction between the nervous and tendinous parts ; the latter are undoubtedly alluded to, when he says that, besides the nerves proceeding from the brain, there are others which pass from one bone to another, and are the principal sources of motion.

" The descriptions which Aretæus has given of the diseases to which the human economy is subject are accurate delineations, evidently taken from nature, and distinguished by a peculiar liveliness, elegance, and conciseness of diction. He is thought to have excelled all ancient authors, not even excepting Hippocrates, in the art of describing diseases, and may still be regarded as a model in this species of literature. His account of epilepsy, tetanus, acute and chronic headaches, hæmoptysis, and *causus*, or burning fever, are peculiarly happy specimens of his manner of writing.

" In the treatment of diseases, Aretæus regarded experience as the best guide (*ἀγαθὴ διδάσκαλος ἡ πείρη*), and he repeatedly refers to the necessity of following the hints which nature gives to the physician. His methods of treatment seem to have been energetic where it appeared necessary, but always simple ; and he was averse to that farrago of medicines, to the use of which some of his contemporaries were addicted.

" He frequently employed emetics, purgatives, and clysters ; and he was aware that emetics not only evacuate the contents of the stomach and intestines, but derive a great part of their efficacy from the shock which the act of vomiting produces in those parts. He was fond of blood-letting in chronic as well as acute diseases, but cautious with regard to the quantity of blood which he took away : he advises the blood to be stopped before fainting supervenes ; and recommends not to take away too much blood at one bleeding in apoplexy. He also mentions the practice of opening a vein on the back of the hand ; and he practised the operation of arteriotomy. He employed cupping-glasses and leeches ; and he is the first author who mentions blistering with cantharides : as he recommends this practice as preferable to other rubefacients, without mentioning it as having been formerly in use, it appears probable that we are indebted to him for this most important remedy ; nor had the tendency which it sometimes has to injure the functions of the urinary organs escaped his observation ; he enjoins, therefore, milk to be drank in large quantities before the blister is applied.

" Scarcely any internal medicines were employed by Aretæus in the treatment of acute diseases ; but he paid strict attention to diet and regimen : among his dietetical prescriptions, those on the use of the different kinds of milk deserve to be mentioned. In treating chronic diseases he more frequently had recourse to the aid of medicines ; we find him prescribing diuretics, sudorifics, and several of the compound stimulating preparations which were in vogue in his time. One of the substances he most frequently resorted to is castoreum, which he regarded as very efficacious in various affections of the nervous system." (*Penny Cyclopædia of the Society for the Diffusion of Useful Knowledge*, ii. 302., "Aretæus.")

The work of Aretæus was published for the first time at Venice, 1552, 4to., in a Latin translation made by J. P. Crassus from a very corrupt and mutilated MS., with the title "*Aretæi Libri Septem nunc primum e tenebris eruti et in Latinum Sermonem conversi a J. P. Crasso.*" It is often bound up with the same editor's translation of Rufus Ephesius "*De Appellationibus Partium Corporis Humani.*" which was published in the same place, size, and date. The first Greek edition of Aretæus is that by J. Goupyl, Paris, 1554, 8vo., which is more complete than the preceding Latin edition ; it is very beautifully printed, and is said by Choulant to be very scarce. It is often bound up with Goupyl's Greek edition of "*Rufus Ephesius.*" published in the same place, size, and date. A Latin translation executed from this edition (and, as it is supposed, by Goupyl himself), was published in

the same year at Paris, 8vo., and has been several times reprinted. An edition in Greek and Latin was published at Vienna (Augusta Vindelicorum) in 1603, fol., edited by G. Henisch, which is a handsomely printed book, but is not well spoken of in any other respect. In 1723 a very splendid edition was published at the Clarendon press at Oxford, in folio, the intrinsic critical merits of which are equal to its handsome appearance. It was edited by J. Wigan, who corrected the text, made a new Latin version, prefixed some learned and valuable dissertations, and added some critical notes and emendations. There is also a good Index Rerum, and a very complete Index Verborum by Maittaire. Choulant considers this edition to be scarce, as only three hundred copies were printed; in England, however, it is not unfrequently to be met with, and at a moderate price. In 1731, Boerhaave published a Greek and Latin edition in folio, at Leiden. Great part of the work had been printed off in 1719, and therefore no use was made of Wigan's text and translation; it contains, however, Petit's Commentary, (part only of which had been previously published at London, 1726, 4to.) Triller's Conjectures and Emendations; and some short notes by Jos. Scaliger. The last edition of the Greek text of Aretæus is that which forms the twenty-fourth volume of Kühn's Collection of Greek Medical Writers, Leipzig, 1828. It contains Wigan's text, Latin translation, dissertations, and notes; Triller's and Petit's commentaries; Maittaire's index; Ackermann's "Historia Literaria," extracted from Harles' edition of Fabricius, "Bibliotheca Græca;" and an appendix of various readings. Dr. Ermerins, of Middelburg in Zeeland, mentions in the preface to his edition of Hippocrates, "De Rat. Vict. in Morb. Acut." Leiden, 1841, 8vo., that he has for some time been preparing a new edition of Aretæus, which (judging from the works that he has already edited) is likely to be superior to any of the existing editions. A Latin translation of Aretæus is inserted in H. Stephens' "Medicæ Artis Principes," Paris, fol., 1567, and also forms one of the volumes of Haller's Collection of Latin Medical Writers, published at Lausanne, 1771, 8vo. His works were translated into English by John Moffatt, London, 8vo. [1785 or 1786], and the first four books by T. F. Reynolds, London, 8vo., 1837. There is also a French translation by Reynaud, Paris, 1834, 8vo.: an Italian one by F. Puccinotti, Firenze, 1836, 8vo.; and a German one by F. O. Dewez, Vienna, 1790, 1802, 8vo. Several other works on the subject of Aretæus and his writings are mentioned by Choulant in his "Handbuch der Bücherkunde für die Aeltere Medicin," Leipzig, 1841, 8vo.

A further account of the anatomical and therapeutical opinions of Aretæus may be

found in Le Clerc, *Hist. de la Méd.*; Wigan, *Dissertations* in his edition of Aretæus; Haller, *Bibliotheca Botanica, Anatomica, Chirurgica, and Medicinæ Practicæ*; Sprengel, *Hist. de la Méd.*; Isensee, *Geschichte der Medicin*.

W. A. G.

ARETÆUS, DANIEL, a German sculptor of Corvey in Westphalia, who worked in 1455, according to Weinwich (*Kunstens-Historie i Danmark*), at the court of Denmark. Aretæus is supposed to have been the artist of the so called Oldenburg horn. (Nagler, *Neues Allgemeines Künstler Lexicon*.)

R. N. W.

ARETAPHILA (Ἀρεταφίλα), a woman of Cyrene, who lived about the year B. C. 85. Plutarch, in his treatise on the virtues of women, gives a minute account of her, and says that she was worthy to be placed by the side of the greatest heroines of antiquity. She was a daughter of Æglator and married to Phædimus. Her beauty was as great as her virtue, and she was, at the same time, a woman of considerable knowledge; but the most prominent feature in her character was patriotism. Nicocrates, who at the time had set himself up as tyrant of Cyrene, murdered the husband of Aretaphila, and then compelled her to become his wife. Although the tyrant did every thing to win her affections, she could never forget the murder of Phædimus and the ferocious atrocities which the tyrant committed upon her fellow-citizens, and she resolved to deliver her country from its oppressor by poisoning him. She endeavoured, in the meantime, to form a conspiracy, that the men of Cyrene might be ready to act, as soon as Nicocrates should be got rid of; but her scheme was betrayed and reached the ears of Calbia, the tyrant's mother. Aretaphila was tried and tortured, but nothing could get a confession from her, and the manner in which she defended herself was so satisfactory, that Nicocrates was deceived, and acquitted her, though he refused in future to live with her. A short time afterwards, however, he returned to her, and again endeavoured to win her favour. She did not resist, but kept her object steadily in view, and as she considered a personal misfortune much less than a public calamity, she introduced her daughter, a very beautiful girl, to Leander, the tyrant's brother, and a voluptuous youth, who prevailed on Nicocrates to allow him to marry her. Aretaphila, her daughter, and her friends, now exerted all their influence with Leander; they endeavoured to rouse his love of liberty, and to excite his fear of his brother. The consequence was that Leander had his brother assassinated by one of his slaves; but instead of restoring Cyrene to freedom, he began to act himself as tyrant. Aretaphila did not venture to oppose him openly, but continued to secure his esteem and confidence. At last she found an opportunity of

inducing an African chief of the name of Anabus, to make war upon Cyrene, and when the city was apparently in great danger she contrived to bring about an interview between Leander and Anabus, at which the former appeared unarmed and without any attendants, except Aretaphila. Leander was made prisoner according to the plan of Aretaphila, and delivered up to the Cyrenæans. His grandmother Calbia was burned alive, and he himself was sewed up in a sack, and thrown into the sea. From this moment Aretaphila, although the Cyrenæans wished her to join her fellow-citizens in the government of the republic, withdrew to private life, and spent her last years in retirement with her friends. (Plutarch, *De Mulierum Virtutibus*, p. 255, &c. ed. Frankfurt.) L. S.

A'RETAS (Ἀρέτας), the name of several kings of Arabia, who occur in ancient history during the period from about B. c. 170 to A. D. 40. The following are those who are known in history.

ARETAS I. lived about B. c. 170, and was a contemporary of Jason, the high-priest of the Jews, but nothing further is known of him. (2 Maccab. v. 8.)

ARETAS II., a contemporary of Alexander Jannæus, king of Judæa, (B. c. 106—79). When Gaza was besieged by Alexander, Aretas assisted the inhabitants. He is probably the same Aretas against whom Antiochus XII. of Syria, surnamed Dionysus, made war, about B. c. 90. Antiochus at first gained some advantages, but as he was endeavouring to profit by them, he was slain. After the death of Antiochus, Aretas reigned over Cœle-Syria, being called to the government by the party who were in possession of Damascus, and who hated Ptolemæus Mennæus. Hereupon Aretas made an expedition against Judæa, and defeated Alexander Jannæus in a battle near a place called Adida, but a treaty was concluded between the two kings, and Aretas withdrew from Judæa. There are some coins of Damascus, on which we read the name of a King Aretas, who is surnamed Phil ellen (Φιλέλλην), a circumstance which strongly favours the opinion that the coins refer to Aretas II. and not to Aretas III., the contemporary of St. Paul. (Josephus, *Jewish Antiq.* xiii. 13. § 3., 15. § 1, 2.; Eckhel, *Doctr. Num. Vet.* iii. 330.)

About the time when Pompey made himself master of Syria, B. c. 65, we again meet with an Aretas, king of Arabia, but whether he is the same as the conqueror of Antiochus XII., or his successor, is uncertain. If he was the same, we must suppose that he did not remain long in possession of Cœle-Syria, but was compelled to withdraw from it. Dion Cassius relates that Syria previous to becoming a Roman province suffered much from his hostility, and that he continued his hostile operations against that country even after he had been beaten by the Syrians with

the assistance of the Romans. The events to which Dion Cassius thus briefly alludes are related at some length by Josephus. During the disputes between Aristobulus II. and Hyrcanus in Judæa, Hyrcanus, on the advice of Antipater, the Idumæan, fled to Aretas, and persuaded him to invade Judæa, B. c. 65. Aretas came with an army of fifty thousand men, defeated Aristobulus, and then laid siege to Jerusalem, whither Aristobulus withdrew. But after some time Aristobulus purchased with four hundred talents the assistance of Scaurus, one of the legates of Cneius Pompeius, who was then in Armenia. Scaurus compelled Aretas to raise the siege, and returned to Damascus. Aristobulus, however, continued the war against Aretas and defeated his army at a place called Papyron. [ARISTOBULUS II.] According to Plutarch, Pompey himself marched against Aretas to besiege him in his capital Petra, after he had made himself master of Judæa, whereas, according to Dion Cassius, he made his campaign against the Arabian king and defeated him before he entered Syria and Palestine. The latter statement seems to be correct, as it agrees with the accounts of Appian and Josephus. But Dion Cassius appears to be mistaken in stating that Pompey completely conquered Aretas, for, according to Josephus, who must have had good information about these occurrences, the war against Aretas was not concluded when Pompey left Syria to return to Rome, and his legate Scaurus, who remained behind in Syria, marched against Petra. But as he was unable to reach that town, he ravaged the country, which at length induced Aretas to purchase a peace for three hundred talents. This success of Scaurus is commemorated by two extant coins, on one of which is the head of Pompey: Aretas is represented on his knees (*Rasche, Lexic. Rei Numariæ*). The coins commemorate the curule ædileship of Scaurus, B. c. 58, and therefore Aretas must have paid the three hundred talents before that year. The Arabs however appear to have still made their hostile incursions into Syria, and the successors of Scaurus were obliged to continue the war against the Arabs. (Josephus, *Jewish Antiq.* xiv. 1. § 4, &c., 5. § 1., *Jewish War*, i. 6. § 2.; Dion Cassius, xxxvii. 15.; Appian, *De Bello Mithrid.* 106., *Syriaca*, 50.; Plutarch, *Pompeius*, 39. 41.)

ARETAS III. was a contemporary of Augustus and Tiberius, and father-in-law of Herod Antipas of Judæa. Josephus states that the name Aretas was assumed afterwards, and that his real name was Æneas. The name Aretas, however, is the one by which the kings of Arabia are best known. He was the successor of Obodas, and is first mentioned in the reign of Augustus in connexion with Ælius Gallus, who was kindly received by him on his expedition against some tribes of Arabia in B. c. 24. Herod Antipas lived for a

time happy with the daughter of Aretas, but on one occasion while at Rome, he formed an incestuous connexion with Herodias, his brother's wife, and promised her to dismiss his lawful wife. The daughter of Aretas, who was secretly informed of this design, contrived to get to her father in Arabia without her husband being aware that she knew what was going on. Aretas, who was already involved in some dispute with Herod Antipas about the boundary of the two kingdoms, took this opportunity for declaring war against him. Armies were raised on both sides, and placed under the command of able generals. Herod being defeated in a great battle through the treachery of some deserters, applied for assistance to the Emperor Tiberius, who immediately sent orders to Vitellius, the governor of Syria, to punish Aretas and to bring him to Rome alive or dead. Vitellius accordingly prepared to lead an army into Arabia, but while he was staying at Jerusalem for the purpose of attending the celebration of a festival, he received the news of the death of Tiberius (A. D. 37), whereupon he stopped his proceedings against Aretas, and withdrew to Antioch. In the Second Epistle of the Apostle Paul to the Corinthians we find it stated, that about the time of Paul's conversion, Aretas had possession of Damascus and kept a garrison there. This Aretas is undoubtedly the same as the father-in-law of Herod Antipas, but how he had got possession of Damascus is not stated. It is not improbable that after the first great battle against Herod, he may have become master of a part of Syria, if not before that event; at any rate it is not very likely that he should have deferred avenging the wrongs of his daughter for so many years as would appear from the account of Josephus. The time of his death is unknown. (Josephus, *Jewish Antiq.* xvi. 9. § 4., xviii. 5. § 1. 3.; Strabo, xvi. 781.; St. Paul, 2 *Corinth.* xi. 32, &c.; *Acts of the Apostles*, ix. 19, &c.)

L. S.

ARE'TE (Ἀρήτη) of Cyrene, a daughter and disciple of the elder Aristippus, the founder of the Cyrenaic school of philosophy; she consequently lived about B. C. 350. She was the mother of the younger Aristippus, who was indebted to her for his philosophical education, whence he is called the Mother-taught (Μητροδιδάκτος). Arete is said to have been accustomed by her father not to allow herself to be guided by ambition, and there still exists a letter, which is professedly written by Aristippus to his daughter Arete, in which the same precept is inculcated. Now Diogenes Laertius, in enumerating the writings of Aristippus, mentions also a letter of his to Arete; but that which is extant is certainly a forgery. Ælian, in a very corrupt passage of his "History of Animals," calls Arete a sister of Aristippus, a statement which is opposed

to all other authorities. (Diogenes Laertius, ii. 72. 84. 86.; Ælian, *Historia Animal.* iii. 40.; Wolf, *Fragmenta et Elogia Mulierum Græcarum*, p. 283, &c.; J. Eck, *De Arete Philosopha*, Leipzig, 1775, 8vo.) L. S.

ARE'TE. [DION.]

ARE'THAS (Ἀρέθας), archbishop of CÆSAREA in Cappadocia, probably about the year of our Lord 914. He compiled a Commentary in Greek, upon the Apocalypse of St. John, from various authors. He has drawn largely from the commentary of Andreas, who was bishop of Cæsarea about A. D. 500. The commentary of Arethas was first published in the original Greek at Verona, fol. 1532, at the end of an edition of the works of Ecumenius. A Latin translation was published at Paris, 8vo., 1547, and at Basle, 8vo., 1554, 1583, and in the "Bibliotheca Patrum" of Lyon, tom. ix., and elsewhere. Morell appended the Commentary in Greek, with a Latin translation, to an edition of the works of Ecumenius, which he published at Paris, fol., 1631, but the Greek is a mere reprint of the edition of Verona, and the Latin translation is also a reprint of the one which was published at Paris in 1547. The royal library of Paris contains a good manuscript copy of this commentary. Arethas, when presbyter of Cæsarea, probably wrote the oration on "The Translation of Saint Euthymius, the patriarch of Constantinople," who died A. D. 911. The Oration is printed in Latin in Lipoman (*De Vitis Sanctorum*), tom. iii. He also wrote the discourse on the Martyrs, Gurias, Samonas, and Abibus, which is printed in Latin in Lipoman, tom. iii., and begins with the words "Quomodo vester animus se habet, sacer grex." Other fragments may be found in the places indicated by Fabricius. (Fabricius, *Bibliotheca Græca*, viii. 696—698, &c. ed. Harles; Oudin, *Commentarius de Scriptoribus Ecclesiasticis*, ii. 426.) C. J. S.

ARETHON. [ALPHEUS.]

ARE'TIN, JOHANN ADAM CHRISTOPH JOSEPH, BARON VON, was the eldest of three Bavarian brothers, who, through their position rather than their talents, have attained in our own day some literary note in Germany. Johann Adam, here named, was the eldest; Johann Christoph was the youngest; and the middle brother, Johann Georg (born in 1771), published a work so recently as 1837, and is probably still alive.

Baron Johann Adam Von Aretin was born at Ingolstadt, on the 24th of August, 1769. Possessing hereditary rank, and having distinguished himself during his youthful studies, especially in jurisprudence, he speedily found promotion in the service of the Bavarian government. He was employed both in the administrative department and in diplomacy; but the most distinguished posts he held were not conferred upon him till the later years of

his life, when his political views are described as having tended somewhat towards absolutism. In 1816 he was appointed chamberlain to the King of Bavaria; and in 1817 he was sent as the representative of his court to the Germanic Diet at Frankfurt, in which he continued to sit during the remainder of his life. His favourite studies were history and the fine arts. In 1819 he became an active member of the commission established at Frankfurt, for publishing the ancient historical monuments of Germany. His private collection of engravings was very valuable; and he formed likewise an interesting gallery of paintings, designed for illustrating the history of the art. He died of apoplexy, at his estate of Heidenburg, on the 16th of August, 1822. His published works were the following:—1. “Magazin der Bildenden Künste,” vol. i. Munich, 1791, 8vo. 2. “Handbuch der Philosophie des Lebens,” Munich, 1793, 8vo. 3. “Catalogue des Estampes gravées par Daniel Chodowiecky,” Munich, (and a pirated edition at Augsburg), 1796, 8vo. 4. “Sammlung der Baierschen Staatsverträge,” Munich, 1801, 8vo. He was the founder, and till 1817, the editor, of the “Baierisches Regierungsblatt;” and he contributed some papers to other periodicals. (Meusel, *Das Gelehrte Teutschland*, vols. xi. xvii.; Mahul, *Annuaire Nécrologique*, 1823; *Biographie Universelle, Supplément*.)

ARETIN, JOHANN CHRISTOPH ANTON MARIA, BARON VON, was the most distinguished of the three Bavarian brothers. [ARETIN, JOHANN ADAM.] The “*Biographie Universelle*” gives his Christian names as Johann Christoph Frederick; but the names above written are those assigned to him by Meusel and Kayser. He was born at Ingolstadt in 1772 or 1773, and was educated successively there, at Heidelberg, and at Göttingen. In early youth he was enticed into the mysteries of the Illuminati; and he is said to have always displayed an eccentricity and a tendency to imaginative excitement and to extreme opinions, conformable to this first step in his career. Named an aulic counsellor in 1793, he was actively engaged in public life ever after. In 1799, as a member of the Bavarian states-general, he signalled himself by his efforts for the abolition of feudal burdens. Two or three years afterwards he became chief conservator of the Royal-Central-Court-Library at Munich; in 1804 he was named vice-president of the Munich academy of sciences; and in 1807 he was made secretary of the first class (the philosophical and philological) in that academy. In 1811 the King of Bavaria, compelled by Napoleon to punish Baron Johann Christoph for a political pamphlet which he had published in 1809, deprived him of his offices, but allowed him to retain his other honours. The baron was then sent in a judicial character to Neuburg on the

Danube, where he received some promotion but was not recalled to court till 1814. In 1819, under the Bavarian constitution of the preceding year, he took his seat as a member of the second legislative chamber. Here he took up a position apparently inconsistent with the character just mentioned as assigned to him; for he became a leader of the moderate party, which stood between the absolutists and the extreme liberals. His opinions, however, must soon have recovered their natural and usual tendency to the popular side; for, five years later, he commenced the publication of his “*Principles of Constitutional Monarchy*,” a work whose character is sufficiently indicated by the fact that it was continued and revised by Carl Von Rotteck. Von Aretin was a member of the commission for German historical antiquities, in which his brother Johann Adam took an active part. He died on the 24th of December, 1824.

He left a very large number of printed works, most of them small in size, but ranging over a variety of topics, which is in itself enough to make us doubt their solidity or profoundness. However, the “*Introduction to Mnemonics*,” the only work of his which can here be described from actual examination, does indeed display no small leaning to the vague and mystical, but it presents (besides the sketch of a new theory of artificial memory, for which the writer takes credit as original), a very curious and minute history of the literature of the subject, evincing a large stock of recondite and miscellaneous reading. But the writer of the baron's life in the “*Biographie Universelle*” asserts roundly that he published, as entirely his own, books in which all that is good and useful had been provided for him by literary men paid for amassing his materials. The list of his works given by Kayser amounts (if we include papers in periodicals) to upwards of fifty articles, the publication of which extends from 1802 to the year of the author's death. The following are some of those which are most important or characteristic:—1. “*Beiträge zur Geschichte der Literatur*,” 9 vols. 1803-7, chiefly from old German materials in public libraries. 2. “*Beiträge zur Literaturgeschichte der Wünschelruth*,” (“Contributions to the Literary History of the Divining-Rod”), Munich, 1807, 8vo. 3. “*Geschichte der Juden in Baiern*,” 1803, 8vo. 4. “*Literarisches Handbuch der Baierschen Geschichte*,” vol. i. Munich, 1810, Leipzig, 1819, 8vo. 5. “*Jahrbücher der Gerechtigkeitspflege in Baiern*,” Neuburg, 1811-18, 2 vols. 8vo. 6. “*Systematische Anleitung zur Theorie und Praxis der Mnemonik*,” Sulzbach, 1810, 8vo., the largest of several books by the author, on Artificial Memory. 7. “*Staatsrecht der Constitutionellen Monarchie, ein Handbuch für Geschäftsmänner, stu-*

direnden Jünglinge, und gebildete Bürger," begun by Von Aretin, and continued by Karl Von Rotteck, Altenburg, 1824-27, 2 vols. 8vo.; again, with additions and corrections by Von Rotteck, Leipzig, 1838-40, 3 vols. 8vo. The contributions of Johann Christoph Von Aretin to literary and historical periodicals were very numerous. In particular, he was co-editor (with Babo, the dramatic poet) of the "Aurora, eine Zeitschrift aus dem Südlichen Deutschland," Munich, 1804-6, 4to.; and he was the founder, editor, and principal writer of the "Allemannia, für Recht und Wahrheit," which, after forty-two numbers of it had appeared, in 1815 and 1816, Sulzbach, 8vo., was suppressed by the government. (Meusel, *Das Gelehrte Deutschland*, vols. ix. xi. xiii. xvii.; Kayser, *Vollständiges Bücher-Lexicon*, vol. i. and Supplement; *Biographie des Hommes Vivants*; *Biographie Universelle, Supplément*.) W. S.

ARETINO, A'NGELO, is one of the many eminent Italians, who are usually known by the addition of the words "Aretino" or "d'Arezzo" to their Christian names. The addition intimates that the person was connected with Arezzo in Tuscany, by birth or citizenship, or (in some cases) merely by descent or official appointment.

Angelo Aretino was a celebrated juriconsult of the fifteenth century. His family name was Gambiglioni; and his common name in the Latin law-books is Angelus De Gambellionibus (or Gambiglionibus) De Arretio. He was born at Arezzo; but the precise date of his birth is not known. He studied law in the schools of Perugia and Padua, and afterwards at Bologna, where he took a doctor's degree in 1422. He next held in succession several judicial offices, in Perugia, in Rome, and in Città di Castello; but in a similar place which he subsequently held at Norcia in Umbria, he was charged (unjustly, according to Papadopoli) with gross misconduct, was imprisoned for a year, and would have been executed but for the intercession of eminent lawyers. The accusations which had been brought against him appear, whether true or false, to have in no degree injured his reputation. Upon obtaining his release he was appointed, with a public salary, to lecture on the Institutes at Ferrara; thence he was called to Bologna, where he became a lecturer on the same book in 1438; and in 1445 he returned to his former office at Ferrara, where he is understood to have spent the remainder of his life. He died and was buried there, the date, however, being uncertain, though it must have been later than 1450. Angelo is described as having been remarkable for his bodily activity, and for his love of gymnastic exercises. It is said that he was in the habit of walking with his students beyond the walls of the city, and of there challenging them to run races; and that upon one occasion, when the professor

had outstripped all his young competitors, and was still at full speed to maintain his vantage-ground, he was brought suddenly to a stop by encountering in his path one of his patrons, Prince Ercole D'Este. His principal works enjoyed very great popularity till the end of the sixteenth century, and are still, especially the first in the list, rather common in good law libraries. 1. "Tractatus De Maleficiis," 1472, fol., the place of printing not named; Paris, 1476, fol.; Venice, 1483, fol.; Milan, 1487, fol.; Lyon, 1555, 8vo.; Venice, 1555, 4to., 1558, 8vo., 1573, 4to., 1584, 8vo., 1598, 8vo.; Cologne, 1599, 4to. 2. "Commentarii in Quatuor Institutionum Justiniani Libros," Spire, 1480, fol.; Venice, 1484, fol.; Pavia, 1500, fol.; Venice, 1503, 8vo.; Lyon, 1548, 1550, fol.; Venice, 1568, fol.; Lyon, 1570, fol.; Venice, 1585, 1604, 1609, fol.; the Commentaries on the first book separately, 1480, fol.; Milan, 1483, fol.; Venice, 1492, fol.; the Commentaries on the first and second books, Milan, 1481, fol. 3. "Tractatus de Testamentis" Venice, 1486, and in Ziletti's "Tractatus Tractatum" (or "Oceanus Juris"), Venice, 1584, fol., tom. viii. part 1. 4. "Consilia, seu Responsa," Venice, 1576, 1577, fol. 5. "Commentarii ad Titulum Pandectarum De Re judicatâ; item Interpretatio ad Titulum de Appellationibus," Venice, 1579, fol. 6. A "Repetitionis," or Lesson, on the title of the Pandects "De acquirendâ vel amittendâ Hæreditate," published by Limpius in his "Repetitiones in varias Juris Civilis Leges," Venice, 1608, iii. 453. (Mazzuchelli, *Scrittori d'Italia*; Papadopoli, *Historia Gymnasii Patavini*, ii. 20.; Panziroli, *De Claris Legum Interpretibus*, lib. ii. cap. 102.; Savigny, *Geschichte des Römischen Rechts im Mittelalter*, vi. 414.; Lipenius, *Bibliotheca Realis Juridica*.) W. S.

ARETINO, BENEDETTO. [ACCOLTI, BENEDETTO.]

ARETINO, BERNARDO. [ACCOLTI, BERNARDO.]

ARETINO, BUONAGUIDA, or BONAGUIDA DE ARRETIO, an Italian juriconsult of the thirteenth century, is classed by Savigny among those glossators after Accursius, who took up the practical view of legal science, and who are hence somewhat more useful than those classed as theoretical. Buonaguida himself mentions Arezzo as his birth-place, and has been proved to have at one time taught the canon law in that town. In the pontificate of Innocent IV., which closed in 1254, he practised as an advocate. His writings (of which the bibliography may be learned from Savigny) relate partly to the canon law, partly to forms of process. The following have been printed: — 1. "Gemma seu Margarita," a treatise of a very miscellaneous character, in the "Tractatus plurimorum Doctorum," Lyon, 1519, 4to. 2. "De Dispensationibus," in Ziletti's "Tractatus Trac-

tatum," tom. xiv. part 1. (Savigny, *Geschichte des Römischen Rechts im Mittelalter*, iii. 588., v. 446—448.; Panzirolì, *De Claris Legum Interpretibus*, lib. iii. cap. 11.; Mazzuchelli, *Scrittori d' Italia*.) W. S.

ARETINO, CARLO, one of the most distinguished among those learned men of the fifteenth century, whom Cosmo de' Medici did himself honour by patronising, was born at Arezzo about the year 1399. His real name was Carlo Marsuppini, and his family was noble. His father, Gregorio Marsuppini, a doctor of laws, was at one time the governor of Genoa for Charles VI. of France, then its sovereign; but in 1431 he became a citizen of Florence. Before that time his son Carlo had risen to eminence. He received instruction from those two teachers of the classical tongues who, each in his own department, were the most famous in Italy. He learned Latin under John of Ravenna, and Greek under Manuel Chrysoloras. Carlo, like many other scholars of his day, owed his earliest success in life to the warm-hearted but eccentric Niccolò Niccoli, who introduced him to Cosmo de' Medici, and continued to be his zealous and attached friend. We first hear of Carlo Aretino as a lecturer on rhetoric (or, in other words, on classical literature) in the city of Florence; and he must have been thus employed about his thirtieth year, since he taught there at the same time with Filelfo, who quitted Florence in 1433. This quarrelsome and erratic scholar regarded Carlo with peculiar animosity, as his own successful rival in public favour, and as an adherent of the Medici, whom he considered as his persecutors.

Carlo taught in Florence for a good many years. He is said, indeed, to have been appointed, in 1441, one of the apostolic secretaries: but in his case, as in that of similar appointments bestowed by the popes on other literary men of the age, the office was in all likelihood merely honorary, and did not call for any abandonment of his duties as a teacher. Soon afterwards he received abundant proof of the esteem in which he was held by the Florentines; for he was appointed to one of the most honourable offices in the state, in which, too, while Leonardo Aretino was his predecessor, his successor was Poggio Bracciolini. The office was that of chancellor to the republic, which, in 1444, became vacant by the death of Leonardo. Carlo Aretino held this place till his death, which happened nine years after his appointment; and during that time he sustained with high credit the character for scholarship and talent which he had previously acquired; while he not only was the cherished friend of those men of letters who were gathered around his patron Cosmo, but may be believed (since we do not read any thing to the contrary) to have taken little part in those fiery quarrels by which the Italian scholars of that age brought

discredit on themselves and on the cause of learning. Pope Nicholas V., a competent judge of literary merit, addressed to the republic of Florence a request that they would engage their chancellor in a translation of Homer. Poggio regarded him with peculiar affection, delighted in his society, and introduced him as an interlocutor in his "Dialogues on the Misery of Princes," and "On Hypocrisy," in the dialogue on the question "Whether an Old Man ought to Marry," and in the "Historia Disceptativa Convivalis." For the public duties of his chancellorship, likewise, Carlo is acknowledged to have possessed eminent qualifications; but it is asserted (and the assertion is supported, to some extent, by the small number of his written works), that he wanted readiness in composition. In Greek, it is said, he spoke more readily than in Latin: in the latter language he exhibited, upon one occasion, an awkward want of facility. In 1452, on a visit of the Emperor Frederic III. to Florence, Carlo was appointed to address him. The oration which he pronounced on the emperor's reception, and which he had been allowed two days to prepare, was delivered well and received applause; but afterwards Frederic's secretary, the celebrated Æneas Silvius Piccolomini, presented to the Florentine magistracy, in his master's name, some requests, to which it was the duty of their spokesman to make an extemporaneous reply. Carlo, taken by surprise, remained abashed and silent; all hints and entreaties failed in recalling his self-possession; and the priors, in despair, turned to Giannozzo Manetti, another of their learned officials, who delivered the required harangue with the utmost readiness. Manetti's biographer and friend, in relating this incident with an allowable triumph, says that Cosmo de' Medici, who had recommended Carlo as the orator, felt heartily ashamed of his protégé's failure, and was convinced of the superior merit of his substitute. He might have added, however, that if Manetti's speech was as miserable a composition as those specimens of his eloquence which have been published, the praise of fluency must have been its only merit.

Carlo Aretino died in April, 1453, aged about fifty-four years. He received a splendid public funeral. He was buried, like his friend and predecessor Leonardo, in the nave of Santa Croce; and, as on the occasion of that celebrated man's obsequies, (but even less appropriately than then,) a part of the ceremonial was the crowning of the dead man with the poetic laurel, the oration being pronounced by one of Carlo's most eminent pupils, the meritorious Matteo Palmieri. He left a son of his own name, who attained some literary reputation, and has sometimes been confounded with his father.

Carlo Aretino was universally allowed to be one of the best classical scholars of his

time, both in Greek and in Latin. But he hardly showed his learning or talent unless by his teaching, and by the discharge of the duties of his chancellorship, which, indeed, in those days, afforded no inconsiderable opportunities for the display of erudition. He appears to have written unwillingly and with difficulty; and the catalogue of his known works, given by Mazzuchelli, is not only meagre in the number of its articles, but unpromising in their titles. None of them have been printed except the following:—1. A translation of the “*Batrachomyomachia*” into Latin hexameters, first published at Parma, 1492, 4to.; and again, with the original and an Italian version by the Abbé Lavagnoli, Venice, 1744, 4to. 2. A few short Latin poems. A collection of such, the longest of which is an “*Eulogium in Leonardum Aretinum*,” will be found in the “*Carmina Illustrum Poetarum Italorum*,” vi. 267—287., Florence, 1720, 8vo. These verses are the lucubrations of a man possessing good taste and good feeling, and familiar with the stores of classical imagery; but they are exceedingly deficient both in spirit and in imagination. (Mazzuchelli, *Scrittori d'Italia*; Nicéron, *Mémoires*, xxv. 294—298.; Naldi, *Vita Manetti*, in Muratori's *Scriptores Rerum Italicarum*, xx. 577.) W. S.

ARETINO, FRANCESCO. [ACCOLTI, FRANCESCO.]

ARETINO, GIOVANNI, or JOANNES TORTELLIUS ARRETINUS, was one of those meritorious Italians of the fifteenth century, whose classical learning, although highly creditable for the times, was eclipsed by that of more active and original competitors. His family name was Tortelli. He is said to have travelled into Greece for the purpose of improving his acquaintance with the ancient language; and, in his own country, he applied diligently to Latin philology and antiquities. Having studied theology at Padua, he took orders, and became arch-priest in the cathedral of his native town, Arezzo. In 1445 he removed to Rome, where he was patronised by Eugenius IV., and became secretary of Nicholas V. That enlightened and accomplished pontiff gave a proof, still more decisive, of the estimation in which he held Tortelli, by appointing him to take charge of the library, which it was one of his favourite schemes to found in the Vatican. Tortelli died in or before the year 1466. In philology, which was his favourite study, his reputation was considerable. Although he took little part in the literary quarrels of his day, he found it impossible to avoid a misunderstanding with the irritable Filelfo, who, after having warmly praised his erudition, both Greek and Latin, retracted all his commendations, and, in a letter written after Tortelli's death, proclaimed him to be a mere pretender. His works are the following:—1. “*Commenta-*

riorum Grammaticorum de Orthographiâ Dictionum è Græcis Tractatum Opus,” Venice, 1471, fol.; Vicenza, 1479, fol.; Venice, by Lichtenstein (a very beautiful edition), 1484, fol.; Venice, 1495, fol. This work is elaborate and industrious rather than skilful. The first part is a short treatise on the alphabet; the second, filling nearly the whole volume, is a dictionary, devoted principally to orthography and etymology, but containing likewise many historical and geographical explanations. The work is dedicated to the author's patron Pope Nicholas V. 2. A Latin life of St. Athanasius, printed with the “*Opuscula Athanasii*,” Paris, 1520; in Wicel's “*Hagiologium*,” and in the third volume of Lippomanni's “*Vitæ Sanctorum*,” 1551—1560. 3. A Latin life of St. Zenobius, archbishop of Florence, in the “*Vitæ Sanctorum*” of Surius; and an abstract in the “*Acta Sanctorum*,” 25th May. (Nicéron, *Mémoires*, xxv. 298—303.; Tiraboschi, *Storia della Letteratura Italiana*, 1787—1794., vi. 142. 785. 832.; Bayle, *Dictionnaire*.) W. S.

ARETINO, GIOVANNI APPOLO'NI, one of the numerous contributors to the vocal harmony of the various Italian schools of the sixteenth century, published at Venice, in 1607, a Set of Madrigals. (Gerber, *Lexicon der Tonkünstler*.) E. T.

ARETINO, LEONARDO, whose family name of Bruni is usually superseded by the appellation derived from his birth-place, stood in the first rank among those illustrious men of letters, who adorned Italy in the earlier half of the fifteenth century. Indeed, excepting Poggio Bracciolini, no literary Italian of his age deserves to be remembered with higher honour than he. He was alike admirable for scholarship and for talent. His temper was keen, but usually quite under command; and his conduct in general was marked by great kindness, as well as by prudence and moderation.

Leonardo Bruni was born at Arezzo, about the year 1369, of a family which is represented as having been respectable, but far from rich. When he was about fifteen years old, an incident occurred to him, which is a parallel to Cowley's youthful reading of Spenser in his mother's parlour. A band of French soldiers took Arezzo by storm, pillaged it, and carried off many of the inhabitants as prisoners. Among these was Leonardo, who was taken to the castle of Quarata, and there for a considerable time kept in close confinement. In his chamber (as he tells us) there was a portrait of Petrarch, the contemplation of which formed the only employment of the boy's weary hours. The image of the immortal poet and scholar dwelt ever afterwards on the susceptible fancy of the young Tuscan; and the character of the age, an age of rapidly advancing erudition, but not of original

invention, concurred with constitutional tendencies in Leonardo's own mind, in making Petrarch's classical researches rather than his lyrical inspiration the model to be imitated. After his release, his studies were resumed in his native town, and his success in them soon procured him powerful friends and patrons. John of Ravenna was one of his Latin teachers; another was Coluccio Salutato, who treated him less like a pupil than a son. His study of the law, undertaken from the necessity of earning a livelihood, and steadily continued for four years, was interrupted in 1399 by the arrival of Manuel Chrysoloras at Florence. Under him, for two years, Leonardo prosecuted the study of the Greek language with his characteristic ardour and with the greatest success. The law was then resumed; but, practised with reluctance, it was soon abandoned, through the aid of Leonardo's friend Poggio, who, although ten or eleven years his junior, had outstripped him in worldly success, having already obtained a place at Rome in the papal service.

Recommended successfully by Poggio to Innocent VII., Leonardo went to Rome in March, 1405; and, a month after his arrival, having sustained with applause a comparative trial of talent, instituted between him and Jacopo da Scarperia [ANGELO, JACOMO DI], he was appointed secretary of papal correspondence. The time was one of hazard and difficulty, for the pope, even more than for other Italian princes; and the two Tuscan friends had their full share of the misfortunes and dangers which beset their master. Leonardo's letters to Coluccio give an animated and most interesting account of the intestine anarchy which then prevailed in Rome; and, among other incidents, he relates how, having incautiously crossed the river while an insurrection raged in the city, he narrowly escaped with his life from the hands of the revolters. He accompanied Innocent in his flight to Viterbo, served him faithfully during the time of trouble which succeeded, and was rewarded for his services by the offer of a bishopric, which he could not be persuaded to accept. Indeed he had not taken orders, and remained steady to his purpose of not doing so. Continuing in the papal service after the accession of Gregory XII., he received from that pontiff two benefices, the provostship of Fiesole and a canonry at Florence, both of which, however, with the pope's consent, he transferred to the son of his deceased patron Coluccio Salutato. The generosity and gratitude exhibited in this affair should be taken into account by us, if we feel tempted to give ear to the insinuations of those contemporaries of Leonardo who called his rigid economy by the name of avarice. He accompanied Gregory in all his wanderings, and retained his post in the papal establishment both under Alexander V.

and after the election of the unlucky John XXIII. Indeed he preferred the service even of this pope to that of the Florentines, who, in November, 1410, appointed him to be their chancellor. He resided at Florence, however, for a short time after his appointment; and, after a visit to Rome, returning to Tuscany, he took up his residence for a while in his native town. There, in the beginning of 1412, being now above forty years of age, he married a young Florentine lady of good family. In a letter to Poggio he gives a humorous description of the festivities held at his wedding, dilating with a comic affectation of horror upon the sums of money squandered both on the entertainment and on the dress of the bride and other females. Not long after his marriage, he returned to Rome. Continuing in the service of the pope, he was treated with great distinction, and employed in many difficult and important transactions, especially missions to several parts of Italy. Leonardo had too much shrewdness and observation not to be fully aware of the imprudence of his master; and, indeed, throughout the whole term of his service in the papal court, his letters show him to have entertained but little hope of seeing peace restored to Italy or to the church, by any of those successive pontiffs whose servant he became. However, like his friend Poggio, he remained faithful to John XXIII. so long as it was possible to do him efficient service. He crossed the Alps by the Tyrol in the beginning of the winter of 1414—1415, arriving at Constance in December, after a dreary journey, of which he sent a spirited account to Niccolò Niccoli. At length, Leonardo's constitutional prudence overcame his attachment to the ill-advised pope: he made his escape from Constance on foot (before his master had taken the same step), and, returning to his native country, arrived at Florence in March, 1415.

At this point begins the last stage in Leonardo's history. Thenceforth he was a burgher and servant of the Florentine republic. In 1416, through the patronage of Cosmo de' Medici, he received the right of citizenship, with an immunity from taxation, and a pension to descend to his children. He was now able to devote himself undisturbed to his favourite studies; and his correspondence about this time is both characteristic and highly interesting. In answering a letter in which Poggio (still at Constance) described, with noble enthusiasm, the heroism with which Jerome of Prague encountered his martyrdom, he warns his friend anxiously to be cautious in dealing with such themes. In other letters, of a more satisfactory cast, he exults with Poggio over his discovery of ancient manuscripts, among which one of the most prized was the first complete copy of Quintilian.

Another incident related in the letters is not only less pleasing in itself, but discreditable to the Florentine morality of the time. Niccolò Niccoli was the friend and patron of Leonardo, of Poggio, of every Tuscan scholar who was worthy of patronage and friendship, and himself a valuable contributor to the improvement of classical learning. He was a man of warm but irregular affections, and of a temper painfully unequal. His younger brother Giovanni having taken into his house as his mistress a low adventuress named Benvenuta, Niccolò saw her, was tempted by her beauty, and enticed her away from his brother. This misconduct of Niccolò led to an estrangement not only with his own family but with Leonardo and his other friends; and matters were soon brought to a crisis by the insolence of his paramour, who publicly slandered the wife of Jacopo, another of Niccolò's brothers. Giovanni and Jacopo with the rest of the brothers took the law into their own hands. Forcefully entering Niccolò's apartments, they seized Benvenuta before his eyes, dragged her into the street, and there, amidst the shouts of an applauding mob, inflicted upon her a chastisement which would have been less indecent if administered to a truant school-boy. Niccolò was inconsolable for the affront; and Leonardo, half angry and half amused, refrained from visiting him, as he says, because he could not have done so without saying something which would have been offensive. Niccolò sent a common acquaintance to say he was surprised that his friend had not come to comfort him. "Surprised!" answered Leonardo: "Why should he be so? What has happened to vex him? Nothing but that his brothers have punished his cookmaid." The answer was duly reported by the messenger; and Niccolò's whole wrath was turned against the sarcastic commentator on his misfortune. He wrote and circulated a libel on his old friend. Leonardo, whose temper, when once aroused, was both obstinate and violent, answered the pasquinade by another: the quarrel became more and more bitter: all the attempts of friends to effect a reconciliation were in vain; and, for a year or more, two men of talent and character made themselves the laughing-stock of all their acquaintances. Poggio had at length the merit of bringing about a good understanding; and Niccolò and Leonardo were dear friends till the death of the former, which took place seventeen years after their reconciliation.

About the year 1419 Leonardo was strongly pressed by Martin V., the new pope, to take service again at Rome. He steadily declined the offer; but his biographers give him credit for having, by his decision and temper, prevailed on the pope to abandon a grudge he had taken up against the Florentines, on account of a foolish song which

the boys sang in the streets while he was obliged to take refuge in Florence. Leonardo's dexterity may have temporarily appeased Martin; but the pontiff's subsequent conduct showed that the petty offence was never forgiven. Meanwhile Leonardo, honoured by his fellow-citizens for his genius and learning, liked for the amenity of his manners, patronised by Cosmo de' Medici, and a decided adherent of his party in the state, was compelled (much against his will, if his own account may be believed) to sacrifice to the public service some part of his literary leisure. In 1427 he was sent to Rome as the envoy of the Florentines, who had submitted to the arbitration of Pope Martin their disputes with Filippo-Maria Visconti, duke of Milan. Very soon after his return from that mission, he was appointed to the honourable office of chancellor of Florence, which he continued to hold till his death. He was either twice or three times nominated a member of the "Balìa," that anomalous and dangerous commission of government, which was a principal instrument of the ambition of the Medici. Once likewise he was elected one of the "Priors of the Guilds," or chief ordinary magistrates of the city; and just before his death his friends seem to have formed the intention of intrusting to him the perilous office of "Gonfaloniere of Justice." Upon this latter portion of Leonardo's life his correspondence throws little light; and, divided between public business on the one hand, and study and composition on the other, it passed without being diversified by any very striking incident. One pleasing anecdote is related. Giannozzo Manetti, a promising young man of letters, maintaining a philosophical argument in a society where the chancellor was present, received applause, at which Leonardo took offence. Losing temper, he administered to the aspirant an injurious rebuke, which was very submissively received. The old man's heart smote him, and he could not sleep all night. At break of day, he, the celebrated scholar and one of the first ministers of the state, went alone to Manetti's lodging, and humbly asked forgiveness. Soon afterwards he procured for Manetti an appointment as envoy to Genoa.

Leonardo died suddenly, on the 9th of March, 1444, aged seventy-four or seventy-five years. He left to his son Donato a very considerable fortune, amassed through those habits of economy which he had been taught by the painful experience of early poverty.

While his body lay upon the bier, the manuscript of the dead man's "History of Florence" was placed upon his breast; and his head was crowned with laurel, in token of poetic fame as well as of historical talent and classic erudition. This ceremony was performed by Giannozzo Manetti, who pronounced on the occasion an oration still extant, and utterly unworthy of the admirable

scholar whose memory it attempted to celebrate. Poggio paid a more fitting tribute to his friend in an oration (never pronounced) which he afterwards composed, and which is remarkable for its simplicity, judgment, and good feeling.

Leonardo is one of the six honoured men of genius, whose ashes repose amidst the gloom of the Florentine church of Santa Croce : and his monument still bears its famous though affected inscription, said to have been composed by his successor Carlo Aretino :

"Postquam Leonardus è vitâ migravit,
Historia luget, Eloquentia muta est :
Ferturque Musas tum Græcas tum Latinas
Lachrymas tenere non potuisse."

Leonardo's real importance in the history of modern letters, and the interest belonging to his character and to his connection with the events of his time, have concurred in attracting the notice of very many writers to his life and his works. Critical notices of his writings are scattered through most books treating of the renovation of learning in Europe. The fullest biography of him is a memoir by the Abbé Mehus, prefixed to his edition of Leonardo's Epistles. The memoir is minute even to tediousness.

The admirable activity of this remarkable man's intellect, and the versatility with which he passed from one kind of study to another, may be estimated even from a glance at the catalogue of his works. Mazzuchelli's list (which is considerably fuller and more exact than that given by Mehus) contains eighty articles ; embracing twenty-six works which have been printed, several of them very long, and fifty-four, longer or shorter, which still exist in manuscript.

His writings in the modern tongue are few and unimportant. His few Italian poems are unfavourably criticised even by his countrymen, usually no niggardly bestowers of praise upon the early monuments of their literature ; and the justice of the censure will readily be acquiesced in by those who have attempted to peruse the Canzone "On Felicity" given by Crescimbeni, a composition which (to say nothing of its ruggedness and obscurity in diction) is merely a dry, prosaic argument on a vexed question in ethics. His memoirs of Dante and Petrarch are pronounced to be hardly less worthless. He even attempted composition in classical Greek : but the utmost praise ever bestowed on his historical essay in that language, is, that, if considered as the production of one who writes in a foreign tongue, it is "not very inelegant." Almost all his works are in Latin : and, writing in the first half of the fifteenth century, when classical taste was just emerging from the scholastic barbarism, he could not have been expected to attain anything like polished or even pure Latinity. He is sometimes incorrect in idiom : still oftener his diction is barbarous. But he is universally admitted

to have been one of the leaders in the progress towards a higher standard in classical composition ; and some of his learned countrymen have been not indisposed to consider him as contesting the palm even with Gasparinus of Bergamo. His translations from Greek into Latin exhibit not only his defects in style, but also other imperfections, arising from the little progress as yet made in the study of classical philology and antiquities. They can receive no higher praise than that of having been among the best translations produced in that age.

As an original writer Leonardo evinces very much literary genius. He possesses genuine eloquence. He writes with clearness, animation, and dramatic strength ; although, especially in his oratorical compositions, he is not free from an inclination to wordiness. He always speaks like a man of the world, interested in characters and events, observing facts accurately, reasoning from them with good sense and sagacity. His "History of his own Times" is an excellent specimen of these qualities : his "Letters," especially the earlier ones, are still better. Indeed his correspondence is one of the most interesting books in the history of literature. We see him now relating to his friends the agitating occurrences of the times, now discussing antiquarian or philological questions in a manner curiously instructive as to the progress which erudition was then making. Sometimes he advises his friends affectionately or respectfully ; sometimes he expresses his opinion upon kind advices which had been given to him, or combats, keenly and sarcastically, unfriendly censures upon his conduct or his writings.

The following is a classified catalogue of those works of his which have been printed.

I. Historical works.—1. "De Bello Italico adversus Gothos gesto Libri Quatuor," Foligno, 1470, fol. ; Venice, 1471, fol. ; Beauvais, 1507, 4to. ; Basle (with Procopius and other historians of the Goths), 1531, fol. ; Paris, 1534, 8vo. ; Basle, 1576 ; Lyon, 1594 ; an Italian translation, Florence, 1526, and Venice, 1528, 8vo., 1542, 8vo. and 1548 ; a French translation, 1667. 2. "De Bello Punico Libri Duo," 1490, fol. ; Brescia, 1498, fol. ; Paris, 1512 ; Augsburg, 1537, 4to. ; two Italian translations of the first book, Venice (in an edition of Livy), 1485, fol., and Venice, 1544, 1545, 1563, 8vo. 3. "Commentariorum Rerum Græcarum Liber," Lyon, 1539, 4to. ; Leipzig, 1546, 8vo. ; Strassburg, 1610, fol. (with the "Historiæ Florentinæ" and "De Suis Temporibus") : by Gronovius, in the "Thesaurus Græcarum Antiquitatum," vi. 3387—3418. 4. "Historiarum Florentinarum Libri Duodecim," Strassburg, 1610, fol. (with the books "Rerum Græcarum" and "De Suis Temporibus") ; an Italian translation by Donato Acciajuoli, 1473, 1476, 1485, 1492, 1561. 5. "Rerum suo Tempore

in Italiâ gestarum Commentarius," Venice, 1475, 1485, 4to.; Florence, 1488, 4to.; Lyon, 1539, 4to.; Strassburg, 1610, fol. (with the "*Historiæ Florentinæ*" and "*Rerum Græcarum Liber*"); by Meuschen in his "*Ceremonialia Electionis et Coronationis Pontificis Romani*," Frankfurt, 1732, 4to.; in Muratori's "*Rerum Italicarum Scriptores*," xix. 911—942.

Leonardo's "History of the Punic War" is pronounced by those who have had an opportunity of reading it, to be, notwithstanding the author's denial, little more than a translation from Polybius. The "Greek History" is avowedly a compilation, made from the Greek works then accessible to the writer, and intended to convey to his Florentine fellow-citizens a picture of the vicissitudes occurring successively in the ancient republics of Athens, Lacedæmon, and Thebes, during a period of about fifty years ending with the death of Epaminondas. There have been many disputes as to the amount of originality belonging to the "History of the Gothic War in Italy." It has been roundly asserted (by Gibbon and others) to be a mere translation of Procopius. Leonardo himself, in two letters written before the work had come into circulation, claims credit for it as an original work. He avows indeed that his materials are derived from an ancient authority (which he does not specify); but he says that he has disposed the materials in such a way as to make him properly an author, not a translator, using them as Livy used Polybius or Valerius Antias, or as he himself, if he had been an actual observer of the facts, would have used his own scattered notices and memoranda. In his dedication he is totally silent as to his obligations to other writers; and his præmium owns only in general terms, that he has derived his information "from the commentaries of the Greeks." Here doubtless, as in the preceding case, he was chargeable with great want of candour; but a minute comparison of his history with the supposed original is sufficient to satisfy us, that the view of his position given in the letters is substantially correct. His information is derived exclusively from Procopius; but he does not translate him throughout, nor (though his work is far shorter) can he even be fairly accused of having merely abridged him. Many sentences, indeed, are literal versions from the Greek. His work, likewise, and the part of Procopius which treats of the Gothic war in Italy, begin and end exactly at the same point of the history. But he usually throws the materials into a form which may be said to make them really his own. Sometimes he gives a rapid summary of events which the old historian of the Goths relates minutely: sometimes, seizing a hint from his original, he works it up into an animated scene or group: often he substitutes, with great judgment and skill, a ge-

neralised view of a character or a principle for the confused mass of details which lay before him. Leonardo's division of his four books does not correspond with that of Procopius except in one instance; and he omits altogether the episodic account of the Persian war.

II. Oratorical works.—1. "*Imperatoris Heliogabali Oratio Protrepica sive Hortatoria, ad Meretrices*," Venice, Aldus, 1516, 1519, 8vo. (with the "*Historiæ Augustæ Scriptores*"). In a letter to Niccoli, speaking of this book, he complains of some dull friends who could not be brought to perceive that it was written in jest. 2. "*Adversus Hypocritas Libellus*," in the "*Fasciculus Rerum expetendarum et fugiendarum*," Cologne, 1535, fol. (in Brown's edition, London, 1690, fol., i. 307—310.); and (with Poggio's treatise on the same theme, which had been Leonardo's model) Lyon, 1679; London, 1691; again in 1699. This oration, addressed as an exhortation to religious hypocrites, both in the church and among the laity, is exceedingly spirited: but in pointedness of sarcasm, and in characteristic force of delineation, it cannot be compared with the satire of Poggio. 3. "*Oratio in Funere Nannis (Joannis) Strozæ*," in Baluze's "*Miscellanea*," iii. 226—248.

III. Dialogues and other Dissertations.—1. "*Introductorius De Moribus Dialogus*," Louvain, 1475, fol.; Paris, 1497, 4to., 1512, 1516; Leipzig, 1509, 4to.; Lyon, 1551, 8vo.; Jena, 1607, 12mo. 2. "*De Studiis et Literis*," Padua, 1483, 4to.; Leipzig, 1501, 4to.; Strassburg, 1521, 8vo.; Paris, 1642, 8vo.; with Grotius, "*De Studiis bene instituendis*," Amsterdam, Elzevir, 1645, 12mo.; by Crennius, in his "*Variorum Auctorum Consilia*," Rotterdam, 1692, 4to. 3. "*Dialogi Duo De Disputationum Exercitationisque Studiorum Usu*," Basle, 1536, 8vo., 1538; Paris, 1642, 8vo.

IV.—"*Epistolarum Libri Octo*," 1472, fol.; 1495, fol. (both probably printed at Brescia); Venice, 1495, fol.; Leipzig, 1499, 4to.; with omissions and additions, Augsburg, 1521; Basle, 1535, 1538, 8vo.; edited by Fabricius, Hamburg, 1724, 8vo. (with Poggio's funeral oration); and lastly, edited by the Abbé Mehus, Florence, 1741, 2 vols., 8vo., with a Ninth and Tenth Book of Letters never before printed, an elaborate memoir of the author's life and writings, and the funeral orations of Manetti and Poggio. This edition, though the best, is very incorrectly printed.

V. Miscellaneous Latin works.—1. "*De crudeli Amoris Exitu Guiscardi et Sigismundæ*," (a translation of Boccaccio's novel, *Giornata IV.*, nov. i.), Tours, 1467, 4to.; in the *Epistles of Æneas Silvius Piccolomini*; in Manni's "*Illustrazioni del Decamerone*;" one edition in 1490, 4to., without note of place, and six others very old, but without dates, one of them printed at Mentz by Fust and Schæffer. 2.

"De Calphurniâ et Gurgulione Opusculum," Sorten, 1478, fol. 3. "Poliscenæ Comedia," (according to Mazzuchelli), or "Comedia Græcus et Poliscene," (according to Panzer), Strassburg, undated, fol. ; Leipzig, 1500, 4to., 1510, 8vo., 1514, 4to.

VI. Works in Italian. — 1. "Le Vite di Dante e del Petrarca," Perugia, 1671, 12mo.; Florence, 1672, 12mo.; in Volpe's edition of Dante, 1727, 8vo.; the Life of Dante separately, Lyon, 1551, 1552, 1571, Venice (with Dante's works), 1741, 8vo., and 1757, 4to.; the Life of Petrarch separately in Tommasini's "Petrarcha Redivivus," 1650.

VII. Translations from Greek into Latin. — 1. Translations from Aristotle: "Œconomica cum Commentariis," 4to., undated, probably 1471; Venice, 1508, 1550; Siena, 1508, 4to.; Leipzig, 1510, fol.; and with other translations as below: "Politicorum Libri Octo," Florence, 1478, fol.; Venice, 1500, fol. (with the commentary attributed to Aquinas); Venice (with other translations from Aristotle), 1504, 1508; Venice, 1552, fol.; Paris, Stephens, 1505, 1511, 1514, 1515, 1517, fol.; Leipzig, 1516, fol.; Basle, 1538; Venice, 1568, 1595, fol.: "Ethicorum Libri Decem," Florence, 1478, fol.; Oxford, 1479, 4to. (Ames, *Typographical Antiquities*); Paris, 1497, fol.; Paris, Stephens, 1504, 1506, 1510, 1511, fol.; Paris, 1516; Paris, 1526, 1527, 1542, fol.; Venice, 1508, fol. 2. Translations from Xenophon: "Tyrannus [Hiero] et Apologia pro Socrate," Bologna, 1502, fol. 3. Translations from the Greek orators: "Æschinis et Demosthenis De Coronâ Orationes," Venice, 1485, 1497; Basle (in Cicero's works), 1528, 1540, fol. 4. Translations from Plutarch: "Vitæ Marci Antonii, Pyrrhi, Pauli Æmilii, Græchorum, Sertorii, Catonis Uticensis, et Demosthenis," Rome, (with translations from Plutarch by other writers), 1470, fol.; Venice, 1502, fol.; Basle, 1535, 1542, fol. 5. Translation from Saint Basil: "De Liberalibus Studiis Liber," Milan, 1474, 4to.; Brescia, 1485; Bologna, 1497, fol.; Modena, 1500, 4to.; Strassburg, 1507, 4to.; Paris, 1508, 4to.; Florence, 1516, 8vo.; Paris, 1543, 8vo.; Rome (with the Greek text), 1594, 12mo.

VIII. — The Greek treatise, *Περὶ Πολιτείας Φλογενηίων*, is announced as having been published some years ago, with a German translation and introduction: "Ueber die Staatsverfassung der Florentiner, herausgegeben, übersetzt, und mit einer Einleitung versehen, von K. F. Neumann," Frankfurt, 1822, 8vo.

For a catalogue of Leonardo's unprinted works the reader must consult Mazzuchelli. They comprehend antiquarian treatises, philological commentaries, histories and biographies, essays on ethics and on education, a large number of orations, the libel on Niccoli, and a surprising number and variety of translations from the Greek writers. The trans-

lations are from Homer (the *Odyssey*), Plato, Demosthenes, Æschines, Lysias, and Isocrates, Plutarch, Ptolemy, and (unless Leonardo be here mistaken for Francesco Accolti) the pseudo-Phalaris. (Mehus, *Vita Leonardi Bruni*, above referred to; Leonardo's own *Epistole* and *De Suis Temporibus*; Mazzuchelli, *Scrittori d'Italia*, art. "Bruni"; Tiraboschi, *Storia della Letteratura Italiana*; Corniani, *Secoli della Letteratura Italiana*; Blount, *Censura Celebriorum Authorum*; Baillet, *Jugemens des Savans*, ed. 1722, ii. 213., iii. 15.; Shepherd, *Life of Poggio Bracciolini*; Meiners, *Lebensbeschreibungen berühmter Männer*, "Ambrogio Traversari.") W. S.

ARETINO, PIETRO, was one of the most notorious men of letters who lived in the sixteenth century. The admirers of his literary talents called him "the Divine." The political position he was supposed to hold was indicated by his other title "the Scourge of Princes." Both titles were, like the life of the man, thoroughly deceptive. He was a person of much natural genius, of very little learning, of no industry, and almost utterly destitute of moral principle. The favourable circumstances in his history are chiefly to be gathered from his own correspondence, the unfavourable ones from bitter libels on him written by his enemies. Consequently, many events of his life rest in considerable doubt; and, although much of the obscurity might be dispelled, the limits and purpose of this memoir forbid the attempt.

Pietro was born at Arezzo in 1492, and is believed to have been the natural son of a gentleman, named Luigi Bacci. Till his twentieth year he lived poor and neglected, working for some time as a bookbinder in Perugia, picking up such fragments of education as he could, and distinguishing himself by one or two acts of audacious disrespect for the religion of his country. For about fifteen years after this period he was a wanderer through Italy, serving the great in capacities of a very subordinate kind, and repeatedly involving himself in disgrace by misconduct, but still contriving to impress all who knew him with a very high opinion of his natural endowments. After having acquired the patronage of the papal court, he lost it in 1523 by writing obscene sonnets, to accompany the equally obscene engravings made by Marcantonio from drawings of Giulio Romano. An attempt to recover the favour of his Roman patrons was defeated by a low amour, in the course of which he was dangerously wounded by a rival; and the same incident was indirectly the cause of embroiling him with Berni, Il Mauro (Arcano), and some other poets of the Bernesque school, who were thenceforth, through life, his determined enemies and unscrupulous maligners. Through all these mishaps, how-

ever, Pietro was able to acquire and retain the patronage, not only of some of the Medici, but of Francis I. of France.

In March, 1527, he took up his abode at Venice. There, with no interval of absence exceeding a few weeks, he resided till his death, which took place in that city in 1557, when he had completed his sixty-fifth year. These last thirty years of his life were spent in what he himself desired to describe as literary labour, but of which the greater part was quite unworthy of so honourable an appellation. He did indeed compose and publish a few works properly literary, but the composition of these was one of his least important employments; and so idle and debauched a person can hardly be supposed to have been influenced in writing them, by any higher motive than this, that the acquisition of a certain amount of literary reputation was necessary for effecting the great end which he kept steadily in view. He did, indeed, likewise associate with literary men and artists: in fact, intellectual society had real charms for him; and it is plain that in such society he was eminently qualified to shine. He acquired and retained the friendship, or seeming friendship, of most of those men of genius who adorned Italy in his time; his list of literary friends including such names as that of Bernardo Tasso, while Titian was his constant companion, and Michel Angelo his frequent correspondent. But all these pursuits and companionships, although embraced perhaps in some degree from genuine liking, were most assiduously cultivated for their bearing on other objects, and to these they were skilfully made subservient.

The great aim of Pietro's life at Venice was the acquisition of wealth: wealth he desired ardently, not that he might hoard it, but because without it he could not purchase sensual gratifications. His method of earning money was one which the vocabulary of modern times might enable us to describe by a very plain and undignified term. He was a writer of begging letters. This was exactly the fact: there was nothing to elevate it except the rank of the parties to whom the mendicant addressed himself, and the singular success with which his applications were crowned. Among Pietro's benefactors were many nobles and statesmen: but his favourite correspondents were persons higher still. He established a correspondence, not only with every reigning prince in Italy, but with the emperor of Germany, the king of France, the kings or royal families of Poland, Portugal, Spain, and England. He received gifts or pensions from most of these illustrious persons, as well as from Sultan Solymán and Barbarossa the pirate. From the gains thus procured he supported himself during the thirty years of his residence in Venice, not merely in comfort, but in the profuse luxury of a debauchee.

His letters, which he published in six successive volumes, explain distinctly how this improbable result was brought about. The machinery was so cumbrous, that it is here quite impossible to expose all its internal mysteries; but the principal parts of the moving power may be easily exhibited. We mistake Pietro's position entirely if we accept, as in any sense literally true, his favourite title of "Scourge of Princes." He wished to be considered capable of becoming their scourge, but in addressing them he was their abject flatterer. He never went farther in his endeavours to extort favours, than insinuating that his praise of other princes would imply dispraise of those whom he addressed; and that his praise must be earned by liberality, the first of kingly virtues. The point most difficult to be understood is, how he was able to make his royal patrons believe that it was worth while to purchase either his praise or his silence. Even this point could be in no small degree elucidated by an exposition of the relation in which Pietro stood to the literary world of his time; but that relation was so complicated that its details cannot be entered into. The principle, however, upon which he acted, was abundantly plain; and it is not unfairly described, when it is called a system of deliberate imposture. It consisted in diffusing, in all accessible quarters, and by every conceivable artifice, an exaggerated opinion of his literary powers, both as a panegyrist and a satirist. He did contrive to make himself estimated, in both capacities, infinitely beyond the worth of any thing which he ever really performed. The means by which this effect was produced are interesting and curious in the extreme, as illustrations of human character, whether we regard the actor in the plot, or those upon whom he worked. But these means must be learned by such readers as have the patience to study Pietro's letters for the purpose.

Very seldom did any unpleasant collision mar the animal repose of his life in Venice. He was too cautious, or rather too timid, to risk any thing of the sort. He attempted again and again, and in some cases successfully, to conciliate even his literary foes; but, after all, these men could only vilify his moral character, and he understood his own position too well to feel any serious uneasiness on that score. With persons of higher rank and greater power he never took liberties unless when he believed he might do so with impunity; and if he found that this expectation was groundless, he lost no time in making submissions. When he libelled Pope Clement VII., the pope was besieged in the Castel Sant' Angelo; and he was able to be on terms of such favour with Julius III. that he was admitted to an interview, and had, soon afterwards, the impudence to ask for a cardinal's hat, on the refusal of which he

pasquinated the pope and his family. He slandered the exiled Pietro Strozzi; but he lay hid in his house for weeks on learning that Pietro had threatened to cut his throat. His most unlucky encounter was with Harvell, the English ambassador at Venice, who, on learning that Pietro had charged him with misappropriating a gift sent by Henry VIII., waylaid the libeller, and made his servants beat him soundly.

Into the recesses of Pietro's private life there is no temptation to penetrate. His house was the constant scene of gross debauchery. In the whole history of his domestic relations, there is hardly any point upon which the mind can dwell without disgust, except the grief he felt for the death of one of his many mistresses, and the instinctive affection with which he regarded his three natural children. His death is attributed to a fall from his chair in the midst of a fit of laughter; and it is commonly added (but this part of the story is untrue), that his unlucky mirth was caused by hearing an account of wanton freaks played by his sisters. It is said, likewise, that, after having received extreme unction, he gravely addressed to those who stood by his bedside a request (couched in an extemporaneous verse,) "that now when he was oiled, they would take care the rats should not eat him." He was buried in the Venetian church of San Luca.

The best and most systematic account of Pietro's life and writings is the elaborate and accurate memoir by Mazzuchelli, "*La Vita di Pietro Aretino*," first published in 1741, and again with great additions and improvements, at Brescia, in 1763, 8vo. But incidental notices of Pietro's life, with a few speculations on some of his compositions, lie scattered through many modern books.

Those who would become acquainted with the bibliography of his works (almost all of which are extremely rare), must seek it from Mazzuchelli. The following abstract may be sufficient to convey a general notion of their nature.

His prose works fall into several classes:—1. The infamous Dialogues; as to which it is enough to say, that they are miserable things, even in their own miserable class. 2. The Theological works, embracing paraphrases and commentaries on the Vulgate, (written by a man who knew little or no Latin), and lives of the saints. These works were neglected even in their own time; and it is not easy to understand the author's reasons for engaging in the composition of them. Some writers have gravely asserted that they were written in his old age, and were fruits of repentance: the fact is quite otherwise; these and his most obscene works went on harmoniously together. 3. Five comedies: "Il Marescalco," "La Cortigiana," "L'Ipo-crito," "La Talanta," "Il Filosofo." These are by far the best of Pietro's writings. In-

deed they are among the most interesting dramatic compositions which the literature of modern Italy has to show. Faulty in plot, and bad in morality (though not so bad as many contemporary productions of their class), they are admirable for their frequent liveliness and truth to nature in dialogue, and for the infinite spirit, faithfulness, and originality, with which they portray characters and manners. The "*Cortigiana*" is a group of sketches from life, which, in many points, reminds us of Ben Jonson himself. 4. "The Letters." The publication of these in successive volumes, during the author's life, showed, by the falling off in the number of editions, that his fame was beginning to wane. All the six volumes were published together at Paris, 1609, 6 vols. 8vo. Some are to be found in various collections, and a large number in the "*Lettere Pittoriche*," Rome, 1757—1768. The letters are almost every where vicious in style, anticipating (as it has been truly remarked) the bad taste of Italian poetry in the seventeenth century. But it would be possible to cull from them a large mass of sayings, sometimes false in taste or judgment, but always original and striking, and sometimes very felicitous in expression as well as in thought. The best parts of the letters are the criticisms on art, for which Pietro had a very fine sensibility. The literary criticisms are exceedingly poor.

The works in verse are the following:—1. Three occasional Lyrics. 2. The licentious Sonnets. 3. Three unfinished Poems, or rather three fragments of poems, of Chivalry—the "*Marfisa*," the "*Tears of Angelica*," and the "*Orlandino*," the last of which is burlesque. 4. Several Encomiastic Poems. 5. "*La Passione di Gesù, con due Canzone, l'una alla Vergine, l'altra al Re Christianissimo*." 6. "*L'Horazia*," a five act tragedy in blank verse, which Ginguéné analyses minutely and praises very highly. 7. A volume of Pasquinades, in verse, exchanged between Pietro and the Milanese poet Albicante. 8. Miscellaneous Poems; some of which were printed separately, while a good many others are inserted in various collections of Italian poetry, such as Domenichi's first book, Arrivabene's third book, and the current editions of Berni and the poets of his school. (Mazzuchelli, *Vita di Pietro Aretino*, second edition; Pietro Aretino, *Lettere*; Fontanini (with Zeno's notes), *Biblioteca d'Eloquenza Italiana*, 1753, i. 197—216.; Crescimbeni, *Storia della Volgar Poesia*, ii. 407. 437., iv. 44—48.; Tiraboschi, *Storia della Letteratura Italiana*, 1789—1794, vii. 157. 1050—1056.; Ginguéné, *Histoire Littéraire d'Italie*, vi. 128—143. 242—273.; Bayle, *Dictionnaire Historique*; Gaddi, *De Scriptioribus non Ecclesiasticis*, 1648; *Carpentariana*, p. 34—36.; *Menagiana*, Paris, 1715, ii. 108. 178. 194., iv. 59—66., 303.;

Hallam, *Introduction to the Literature of Europe*, first edition, i. 601., ii. 266. 401.)

W. S. ARETINO, RANUCCIO or RINUCCIO, a classical scholar of minor reputation in the fifteenth century, can be traced from 1430 till about 1455. Laurentius Valla mentions Ranuccio with praise as having taught him Greek; and Pope Nicholas V. named him one of his apostolic secretaries. His only known publications are two translations from the Greek into Latin: 1. "*Æsopi Vita et Fabulæ*," Milan, 1480, 4to., Venice, 1491, 4to. 2. "*Bruti et Hippocratis Cui Medici Epistolæ*," in the "*Epistolæ Laconicæ variorum Auctorum*," Basle, 1554, 16mo. (Mazzuchelli, *Scrittori d'Italia*; Fabricius, *Bibliotheca Græca*.)

W. S. ARETINO, SCIPIONE. [LAMPADIUS, JACOB.]

ARETINO, SPINELLO, one of the most distinguished Italian painters of the fourteenth century, was the son of Luca Spinelli, who, when the Ghibelines were expelled from Florence, settled at Arezzo, where, as his surname implies, Spinello was born, about the year 1316. Vasari says that he died, aged ninety-two, about the year 1400, but this is shown to be an error by a record in the town-hall of Siena (printed by Rumohr in his "*Italianische Forschungen*"), according to which Spinello received payment for some works executed in that building as late as 1408. Spinello studied painting, for which he showed great ability at a very early age, under Jacopo del Casentino, whom, however, he surpassed even in his eighteenth year. His first great work was to paint in fresco the church of San Niccolo, erected by Dardano Acciajuoli, at Arezzo, for the council to be held there by the pope Eugene IV. The subjects of the frescoes were from the life of San Niccolo; but there is not a vestige of the church now remaining. The colouring and drawing of the figures is praised by Vasari, in whose time these works were destroyed by fire. Spinello acquired so great a reputation by these works that he was invited by Barone Capelli, a Florentine citizen, to Florence to paint the principal chapel of Santa Maria Maggiore with subjects from the life of the Virgin and Sant' Antonio Abate. He executed many other works in several Florentine churches, after the completion of which he was recalled to Arezzo by the authorities of that place to paint some works in the old cathedral there, which is also now destroyed. He painted likewise several works in many other churches of Arezzo, of which some still remain. He then painted for the Abbot Don Jacopo some frescoes in the monastery of San Miniato in Monte, near Florence, which still remain in a good state of preservation; and for the same abbot others in the monastery of San Bernardo at Arezzo, which are destroyed.

In the church of San Stefano, a part of the old cathedral of Arezzo, Spinello painted a Madonna and Child, which were so much prized by the people of Arezzo, on account of the character and expression, that when that church was pulled down the fresco was cut out of the wall and removed to a small church in the town, which was afterwards called the Madonna del Duomo, after the picture.

For the same abbot, Don Jacopo, already mentioned, Spinello, in 1385, painted, in distemper, some clever works in the principal chapel of the monastery of Monte Oliveto, near Florence. He afterwards executed some works in Florence, and painted six pictures of the series of frescoes illustrating the life of San Ranieri in the Campo Santo at Pisa, which are described and highly praised by Vasari both for invention and execution, who calls them Spinello's best works, but little now remains of them; there are, however, engravings of them, by Lasinio, in the "*Pitture a Fresco del Campo Santo di Pisa*." After painting some other works in Pisa and in Florence he returned again to Arezzo in his seventy-seventh year, about 1393, where he painted, for the brothers of Sant' Agnolo, Michael and the Fallen Angels on the wall of the principal altar of their church. In this painting he made Satan so hideous that the prince of darkness is said to have appeared to Spinello in a dream, and asked him where he had ever seen him so ugly as he had had the impudence to paint him. The apparition is reported, says Vasari, to have given the painter such a shock that he died very shortly afterwards. This latter part of the story, however, is contradicted by the fact that he was employed some years afterwards in the town-hall of Siena. The picture and Satan in question are engraved by Lasinio in his collection of old Florentine paintings.

The above works, says Vasari, show that Spinello was as good a draughtsman as Giotto, and a better painter; yet Vasari says he drew much better than he painted. He was also excellent both in the quality and in the variety of his expression. It is remarkable that Vasari has not noticed what are now considered the principal works of Spinello,—the History of Pope Alexander III. in the town-hall of Siena, which he was still working upon in 1408, the year probably of his death. These works are described by Von Rumohr in his "*Italian Researches*."

Spinello was, according to Vasari, buried in the church of Sant' Agostino at Arezzo, and the following inscription, he says, in the first edition of his work, was placed by his sons to his memory:—"Spinello Aretino Patri opt. Pictorique suæ Ætatis nobiliss. cujus Opera et ipsi et Patriæ maximo Ornamento fuerunt, pii Filii non sine Lachrymis poss." There is no such inscription now in that church. Spinello left two sons, Forzore

and Parri. Forzore was a jeweller at Florence, and distinguished himself by his skill and taste in niello-work; Parri was a distinguished painter. [SPINELLI, PARRI.]

Baglione mentions an ANDREA ARETINO, in the "Life of Biagio Betti," who was of the school of Volterra and Michael Angelo: he lived in Rome at the beginning of the seventeenth century. (Vasari, *Vite de' Pittori*, &c.; and the notes to Schorn's German Translation; Rumohr, *Italianische Forschungen*, vol. ii.; Baglione, *Vite de' Pittori*, &c.) R. N. W.

ARETINUS, PAULUS, an Italian musician, who lived in the latter part of the sixteenth century, is only known by his following published works:—1. "Responsoria Hebdomadæ Sanctæ, &c." Venice, 1567; 2. "Sacra Responsoria, &c." Venice, 1574. Fetus thinks it probable that the name Aretinus was assumed, and derived from his birth-place Arezzo. (Fetus, *Biographie Universelle des Musiciens*.) E. T.

ARETIUS, BENEDICT, was a native of Berne, and is known both as a botanist and theologian. In 1548 he was appointed professor of logic at Marburg, but in the following year he returned to Berne, where he was appointed principal in the gymnasium. In 1563 he was appointed professor of languages in his native city, and subsequently was made professor of theology. He died on the 22d of April, 1574.

Aretius was acquainted with Conrad Gesner; he is frequently alluded to in the works of the latter, and is supposed to have rendered him great assistance. He also corresponded with most of the botanists who lived in his day. The work on which his reputation as a botanist rests, is a description of the mountains Stockhorn and Niesen, entitled "Descriptio Stoechorni et Nessi Montium in Bernatium Helvetiorum Ditone et nascentium in eis Stirpium." This work was published at Zürich in 1561, in a folio edition of the works of Valerius Cordus, and Gesner's "Hortus Germaniæ." It contains an account of excursions in the mountains, and short descriptions of the plants that were found. The plants are referred to under their Swiss names, and many of them are difficult to identify. According to Sprengel, about forty plants were here described for the first time: amongst them may be recognised the *Orchis odoratissimus*, *Primula auricula*, *Viola biflora*, *Eryngium alpinum*, *Trolæus europæus*, &c. There is no record of Aretius having practised physic; but at the time in which he lived it was not uncommon for the preacher to combine the characters of the man of science and the physician. In this capacity he probably edited an old medical work entitled "Opus Physicum et Medicum de Gradibus et Compositionibus Medicamentorum," Zürich, 1572. Another of his works on natural science was on the history and occurrence of comets, which was published at Berne in

1556, with the title "Brevis Cometarum Explicatio Physicum Ordinem et Exempla Historiarum præcipua complectens. Cum Epistola ad Dryandrum," 4to.

Aretius embraced the reformed religion, and adopted the principles of Calvin. He wrote a work in defence of the persecution of Valentinus Gentilis for holding heretical views with regard to the doctrine of the Trinity. The work was published at Geneva in 1567, with the title "Valentini Gentilis justo Capitis supplicio Bernæ affecti brevis Historia," 8vo. This work was translated into the English, according to the translator, "for the use of Dr. Sherlock," whom he supposed to hold the same heretical doctrines ascribed to Gentilis.

Aretius published several theological works on controversial, doctrinal, and practical divinity. One of the most extensive of these works, and one which passed through many editions, was his theological problems, entitled "Problemata Theologica Continentia præcipuos nostræ Religionis Locos, brevi et dilucida ratione explicatos," Lausanne, fol. The first and second parts were published in 1574, the third in 1576. His lectures on the Lord's Supper, "Lectiones VII. de Cæna Domini," went through several editions; they were originally published at Lausanne in 1578. He also wrote a commentary on the New Testament, with the title "Commentarii in Libros Novi Testamenti," Morsee, 1580, fol. This work was republished several times. He also wrote a commentary on the books of Moses, "Commentarii Breves in Mosis Pentateuchum," Berne, 1602, 8vo. This, with the preceding theological works, and some others, were published after the death of the author. He also wrote the following works: "Commentarii Absolutissimi in Pindari, Olympiæ, Pythiæ, Nemeæ, Isthmiæ," Geneva, 1589, 4to. "De Sacramentis in Genere," Leipzig, 1615, 4to. "Examen Theologicum brevi et perspicua Methodo Conscriptum," Lausanne, 1572. "Censura Conclusionum quod Baptismus non successerit Circumcisioni contra Pædo-baptistas," Geneva, 1567. "Sermones III. de Cæna Domini," Lausanne, 1578, 8vo. "Duo Lemmata de Lectione et Interpretatione," Berne, 1572. "Targum in XII. Prophetas Minores." These last four works are mentioned by Senners, but Adelung says he has never seen them. One of his earliest publications was a paper entitled "De formandis Studiis Opusculum;" it was published in the "Tempe Helvetica," for 1561, a work containing a collection of papers by various authors on theological, philological, critical, and historical subjects. (Sprengel, *Hist. Rei Herbariæ*; Melchior Adam, *Vita Theolog. German.*; Adelung, *Supplement to Jöcher, Allgem. Gelehrten-Lexicon*; Haller, *Biblioth. Bot.*) E. L.

ARETIUS, CLAUDIUS MARIUS.
[AREZZO, CLAUDIO MARIO]

ARETUSI, CESARE, commonly called CESARE MODENESE, and sometimes CESARE DI PELLEGRINO ARETUSI, appears to have been born at Modena about the middle of the sixteenth century, and was made a citizen of Bologna. He was an excellent portrait painter, and a good colourist, but was deficient in invention and composition; he was also an excellent copyist, and imitated well the style of any master. He made a copy for the cathedral of San Giovanni at Parma of the celebrated "Notte" of Correggio, now in the Dresden gallery, which is so exact, in the opinion of Mengs, that it replaces the original. The success of this copy procured for Aretusi the commission to repaint the frescoes of Correggio in the tribune of that cathedral, which he did with equal success. The old tribune of that church was destroyed to make place for a new one, and with it the original works of Correggio, but they were carefully repeated by Aretusi in the year 1587 in the new tribune. According to Malvasia, the copies or cartoons from which Aretusi worked, and which are still preserved at Capo di Monte at Naples, were made by Annibal and Agostino Carracci; a document, however, published by Affò renders this statement very doubtful.

Aretusi is called by some writers a native of Bologna, and by others a Modenese. Which he was is uncertain; but he appears to have first made himself known as a painter at Bologna, and to have studied chiefly the works of B. Ramenghi, called "Bagnacavallo." Aretusi was invited, on account of his skill as a portrait painter, to Parma by the Duke Rannuccio, who appointed him one of his court painters. He died at Parma about 1612. Tiraboschi conjectured that he was the son of Pellegrino Munari degli Aretusi, commonly called Pellegrino da Modena; but if the date and reported circumstances of the death of Pellegrino are true, he cannot have been the father of Aretusi. [MUNARI, PELLEGRINO.]

There are several good pictures in Bologna which were painted by Aretusi and Gio. Battista Fiorini together. They were composed by Fiorini and executed by Aretusi, who coloured in the Venetian style, and imitated the light and shade of Correggio. He made many copies after Correggio, some of which have passed for originals. Some writers mention an Alessandro Aretusi, also of Modena, as a good colourist. (Malvasia, *Felsina Pittrice*; Affò, *Il Parmigiano Servitore di Piazza*; Lanzi, *Storia Pittorica*, &c.)

R. N. W.

AREUS I. (*Ἀρέυς*, *Ἀρεύς*), was the twenty-sixth king of SPARTA, including Aristodemus, and of the Agid house. He was the son of Acrotatus, who died before him, and he succeeded his grandfather, Cleomenes II., in B. c. 309.

The first notice of him is under the year

B. c. 280, when he commanded an expedition of the Spartans against the Ætolians, in which he was repulsed with considerable loss of life, the Ætolians having surprised his troops when disorganised and dispersed. This loss was not retrieved, the other states of Greece being unwilling to join in an attempt which, though ostensibly made on behalf of the common interests of Greece, was supposed by them to be meant for the aggrandisement of Sparta alone.

In B. c. 272, Sparta was attacked by King Pyrrhus at the instigation of Cleomenes the uncle of Areus, who was disappointed of the succession to the throne, and applied to Pyrrhus to assist him in gaining it. Areus was then absent on an expedition to Crete, but he immediately returned to the relief of Sparta, and assisted in repelling Pyrrhus, who was soon afterwards killed at Argos. In B. c. 267 the Spartans ordered Areus to co-operate with the forces of Ptolemy Philadelphus in saving Athens from the attack of Antigonus Gonatas. Areus accordingly marched to Athens, but being unwilling to peril the forces of Sparta in defence of another city, he returned without doing any service. He was slain at Corinth in the next year but one (B. c. 265) in a battle against the Macedonians, after a reign of forty-four years. Areus I. was contemporary with Onias I., the high priest of the Jews, and was the king to whom the Jews sent the embassy recorded in *Maccabees*, i. xii. 20. He and his son Acrotatus are said to have introduced luxurious and effeminate practices into the public meals (*Phiditia*) at Sparta. (Diodorus, xx. 29.; Justin, xxiv. 1.; Pausanias, iii. 6.; Plutarch, *Pyrrhus*, 26–29., *Agis*, 3.; Athenæus, iv. 142.)

R. W.—n.

AREUS II. (*Ἀρέυς*, *Ἀρεύς*), the grandson of Areus I., was the posthumous son of Acrotatus, born probably in B. c. 264. He died at the age of eight years, and was succeeded by his great uncle, Leonidas II. (Plutarch, *Agis*, 3.; Pausanias, iii. 6.; Clinton, *Fasti Hellen.* ii. 215.)

R. W.—n.

ARE'VALO. [CANO DE AREVALO.]

ARE'VALO, JUAN DE, a Spanish sculptor employed with others in 1537 in the cathedral of Toledo. (Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.

AREZZO, BE'TRICO D', one of the oldest of the Italian poets, is conjectured to have lived about the beginning of the fourteenth century. Of his life nothing is known: of his verses the following are in print:—1. Two "Ballate," with the "Canzoni di Dante, &c." Venice, 1518, 8vo. 2. "Rime," at the end of Giusto de' Conti's "Bella Mano," Verona, 1750, 8vo. According to some writers, Betrico belonged to Reggio; but the preponderating authorities pronounce him to have been a native of Arezzo. Crescimbeni gives a sonnet by him from a Vatican

manuscript. (Crescimbeni, *Storia della Volgare Poesia*, iii. 123.; Mazzuchelli, *Scrittori d'Italia*.) W. S.

AREZZO, CLAUDIO MARIO, called by the Latinised form of his name Aretius, a patrician of Syracuse, imperial historian to Charles V., lived about the middle of the sixteenth century. He was a man of great learning; and he is said to have been a soldier, and to have followed the armies of Charles V. in Italy and Germany, with much reputation; but his rank is not stated. He is also said to have subsequently returned to his native country, drawn thither by his love for poetry, and to have attained to high honours, and lived to a great age, and that by the aid of his favourite pursuit he escaped many dangers, and a miserable death. What these dangers and this death may have been we are not told. According to Ortolani he died in Spain. His works are:—1. "Marius Aretius Patritius Syracusanus, &c. Quæ hoc Volumine continentur; Dialogus, in quo pro Cæsare Jura Mediolani, Burgundiæ, ac Neapolis leguntur, Clades ad Ticinum et Rex liberatus. Monæci Dominus quare Cæsari studet, duellum Cæsaris, Siculorum, Hispanorumque Tumultus, primus ejus in Hispaniam adcessus, Philippi Filii Natalis. Dialogus, ubi Hispaniæ Descriptio cum recentioribus Nominibus. Dialogus, quo Virgilli versus, &c. Acidis et Galathæ Connubium. Summi Pontificis Liberatio. Elegiæ tres de Cæsare. Epigrammata nonnulla," Augsburg, 1530, 8vo. This edition appears to have been unknown to Mongitore, Mazzuchelli, Clement, and Ortolani. A copy is in the British Museum; and it is also described by Antifredi in his Catalogue of the Casanatta Library. 2. "Chorographia. sive de situ Siciliæ libellus," Palermo, 1537, 4to.; printed also at Messina in 1542, 4to.; at Basil, 1544, 8vo.; inserted by Francesco Bonanni, duke of Montalbano, in vol. ii. of the "Antiche Siracuse," Palermo, 1717, fol., and afterwards in a more correct form, and with annotations by Giovanni Batista Carusio, in the first volume of his "Bibliotheca Historica Regni Siciliæ," Palermo, 1720, fol., and in vol. i. of Grævius's "Thesaurus Antiquitatum Siciliæ," Leiden, 1723, fol. Ortolani speaks in very favourable terms of this work, as displaying great intellect and extensive erudition; and Filippo Cluverio states that he frequently consulted it, and found it extremely exact. An edition professing to comprise all the above-mentioned works and one or two others, was published at Basil in 1544, 8vo., under the title "Cl. Marii Aretii Libri aliquot lectu non minus jucundi quam utiles: quorum Seriem versa Pagina videbis: omnia non ante visa." This book, however, contains no more than the descriptions of Sicily and Spain; the dialogue respecting the verses of Virgil, "Europæ Descriptio cum recentioribus Nominibus et Observationes quædam

Latinæ," and the three elegies concerning Cæsar; after which follows an apology stating that all the rest of the works of Arezzo promised in the table of contents had been intercepted by some rogue, and never came to hand, but that efforts should be made to procure them for future publication. The "Description of Spain," was published with the "Description of Sicily," Lyon, 1552, 12mo., and afterwards inserted by Schottus in tom. i. of his "Hispania Illustrata," Frankfurt, 1603, fol., a translation in Italian appeared at Wittenberg in 1612, 8vo. 3. Osservazioni della Lingua Siciliana e Canzoni nel proprio Idiona," Messina, 1543, 4to. This was an attempt to restore the Sicilian dialect to the rank it formerly held in the vernacular poetry of Italy. (Mongitore, *Bibliotheca Sicula*; Mazzuchelli, *Scrittori d'Italia*; Ortolani, *Biografia degli Uomini illustri della Sicilia*, iv.) J. W. J.

AREZZO, FRANCESCO D', a friar of the Observantine branch of the Franciscans, was born in 1553, and died in 1616. He held several offices, in particular that of confessor to Ferdinand I., grand-duke of Tuscany. He was an eloquent preacher, and left several printed works, all of a theological character, which are enumerated by Mazzuchelli. The following are the only ones that seem to have gone through more than one edition:—1. "Summa Theologiæ Speculativæ et Moralis, ac Commentaria Scholastica in Tertium et Quartum Sententiarum Librum Joannis Duns Scoti," Venice, parts i. and ii. 1581, 1613, 1616; part iii. 1618; part iv. 1619. 2. "Criminale Canonicum," Venice, 1617, Perugia, 1669, 8vo. (Mazzuchelli, *Scrittori d'Italia*; Wadding, *Annales Minorum*, xix. 418.) W. S.

AREZZO, FRANCESCO MARIA. [CASINI, FRANCESCO MARIA.]

AREZZO, GORELLO D', was a notary at Arezzo in the latter half of the fourteenth century. His real name was Gorello (that is, in the diminutive form, Gregorio) de' Sinigardi, and his profession gives to his name the prefix "Ser." The few facts known as to his life are collected by Muratori from his own very curious metrical chronicle, which, composed in terza rima, relates the vicissitudes of the author's native town from 1310 to 1384. The "Cronaca di Ser Gorello" is published in the "Rerum Italicarum Scriptores," vol. xv. p. 814—886. It contains eighteen long chapters, and, though obscure and sometimes unintelligible in its diction, and most infelicitous in its poetical emulation of Dante, is an exceedingly valuable monument for the history of the writer's times. (Muratori, *Scriptores*, xv. 809—811.; Tiraboschi, *Storia della Letteratura Italiana*, v. 593. ed. 4to. 1787—1794.) W. S.

AREZZO, GUITTO'NE D', was one of the founders of Italian poetry. The date of his birth is not exactly known; but the ac-

tive period of his life belonged to the latter half of the thirteenth century, and he died in 1294. It is disputed whether he was born at Arezzo; but he was certainly a citizen of the town, and his father Viva di Michele was chamberlain of the community. The name of the family is unknown; but it was noble, and probably rich, for Guittone founded in Florence the Camaldolese monastery Degli Angeli, within whose walls, had he lived long enough to see the building completed, he designed to spend his old age. He is commonly called "Fra Guittone," that is, "Brother Guittone;" but he was neither monk nor friar. He derived the title from his being a zealous and distinguished member of that singular order of religious knights called familiarly the "Fratì Gaudenti;" which, established to join in the crusade against the Albigenses, became a mere society of men of the world, into which no admission could be had by any except nobles, but from which at length even females of noble birth were not excluded. The facts which have now been mentioned may be said to embrace every thing that is now known in regard to the life of this old poet.

Lyrics by Fra Guittone are to be found in several collections of old Italian poetry. Thirty-one of his sonnets, two ballate, and two canzoni, form the eighth book of the "Rime di diversi Antichi Autori Toscani," Florence, Giunta, 1527, 8vo.; Venice, 1532, 8vo.; and they make the tenth book in the augmented edition of the same collection, Venice, 1731, 1740, 8vo. Some of these poems, with others by the same author, are in the "Antichi Poeti" of Leo Allatius, Naples, 1661, 8vo. A sonnet, previously unpublished, is given by the poet's fellow-townsmen Redi, in the notes to his "Bacco in Toscana;" two of his sonnets are in Gobbi's "Raccolta de' Rimatori d'ogni Secolo;" two sonnets are given by Crescimbeni as specimens; and several of his poems are in the first volume of the "Rime Oneste de' migliori Poeti Antichi e Moderni," Bergamo, 1750, 12mo. He left likewise letters in prose, of which a collection was published by Bottari, "Lettere di Fra Guittone d'Arezzo, con le Note, &c." Rome, 1745, 4to.

Both the poems and the letters are cited in the dictionary "Della Crusca" as authorities for Italian style. In prose, indeed, Fra Guittone had the honour of being one of the earliest writers to recognise the capabilities of the modern language. In his poetical writings, his principal merit consisted in his being, if not the inventor of the Italian sonnet, at least the poet who subjected it to those laws by which his successors continued to hold it as bound. The merit of his own compositions ceased to be ranked very high, even within a few years after his death. Dante, introducing his name into the "Purgatorio" (cantos xxiv. and xxvi.), censures his

love poems for the very fault which in most of them strikes modern readers so unpleasantly, namely, the artificial cast and want of reality in the passion which they profess to depict. Petrarch, who perhaps felt a secret sympathy with the old poet in this very particular, speaks of him less disparagingly, and places his name with those of Dante and Cino da Pistoja. (Crescimbeni, *Storia della Volgare Poesia*, i. 17., ii. 264.; Tiraboschi, *Storia della Letteratura Italiana*, 1787—1794, iv. 414.; Mazzuchelli, *Scrittori d'Italia*; Redi, *Annotazioni al Bacco in Toscana*, passim; Ginguené, *Histoire Littéraire d'Italie*, i. 418—422.; Corniani, *Secoli della Letteratura Italiana*, ed. Milan, 1832, i. 40—42.) W. S.

AREZZO, PA'OLO D', whose real name was SCIPIONE BURALI D'AREZZO, was born of distinguished parents at Atri, near Gaeta, in the year 1511. Having studied law and taken a doctor's degree at Bologna, he practised as an advocate at Naples with brilliant success, and in 1550 was named by Charles V. a member of his Collateral Council for the kingdom of Naples. Soon afterwards, however, he became tired of the world, and, in 1557, retired into a monastery, entering the order of Theatine Clerks Regular, and assuming the name of Paolo, instead of his baptismal name Scipione. His talents and services were not forgotten after his retirement; for, in 1562, Philip II. appointed him archbishop of Brindisi. He refused to accept the office, and several other offers of bishoprics were rejected with equal steadiness. In 1564, though not till he had been commanded by the pope, he undertook a mission to Spain, to remonstrate in the name of the city of Naples against Philip's renewed attempt to introduce the Spanish inquisition into his Italian dominions. In this honourable remonstrance, (one of the few instances of independent spirit exhibited by the Neapolitans after they fell under the Spanish yoke), Father Paolo's mission was completely successful. Upon his return from Spain he was called to Rome, and was there occupied in ecclesiastical employments of various sorts till 1568, when he was appointed bishop of Piacenza. In 1570 he was created a cardinal; and in 1576, on the earnest petition of the citizens, the pope compelled him to accept the archbishopric of Naples. This high office, however, he did not long enjoy, dying in 1578, at the age of sixty-seven years. He was buried in the Theatine church of San Paolo in Naples; but, in obedience to the injunction of his will, no inscription was placed upon his grave. His last will, and a Latin letter (containing his reasons for declining the see of Brindisi), are printed in a life of him written by Bagatta, a brother of his order, Verona, 1698, 4to. (the second memoir that had been published). The constitutions of a synod he held at Piacenza were also published, Piacenza, 1570, 4to.

(Mazzuchelli, *Scrittori d'Italia*; Ughelli, *Italia Sacra*, tom. ii. 2nd vi.; Oldoini, *Athenæum Romanum*, 1676, 4to. pp. 521—523.) W. S.

AREZZO, TOMMA'SO, cardinal, was descended from an illustrious family of Palermo, and born at Orbitello, a city of Tuscany, on the 17th of December, 1756. His father sent him to Rome for his education, and he was placed in the Nazarene college, then under the direction of the fathers Scolopj. He studied rhetoric under Francesco Fasso; philosophy under the celebrated Giuseppe Beccaria; and theology under J. B. Molinelli. In 1777, he entered the ecclesiastical college, and applied himself with great diligence to the study of canon and civil law. He was early promoted to ecclesiastical dignities, and to the charge of referendary of both signatures. Pope Pius VI. appointed him vice legate of Bologna: thence he proceeded as governor to Fermo, afterwards to Perousa, and subsequently to Macerata. In all these employments he not only gained the approbation of the pope, but the affection of the people placed under his government, and at the earnest desire of the city of Perousa, he was sent there a second time as apostolic delegate. He was recalled to Rome in the year 1801, consecrated archbishop, in partibus, of Seleucia, in Syria, and sent on an extraordinary mission to the court of Russia. The object of this mission was no less than the reunion of the Greek church; and Arezzo had conducted his negotiation with the Emperor Paul I. with every prospect of success, when the death of this prince, and the different views entertained by his successor, Alexander, put an end to the negotiation.

On the termination of his mission to St. Petersburg, he went as legate to Dresden, where he remained until summoned to Berlin by the Emperor Napoleon, about the year 1807. In the course of a long conference the emperor endeavoured to make him enter into his views, and sent him to Rome with instructions not at all consistent with the interests of the papal see. Arezzo, however, on his arrival in Rome communicated all that he had learned from Napoleon to the Pope Pius VII., and on the occupation of Rome by the French troops, and the deportation of the pope in 1808, he was made pro-governor of Rome by the pontiff. He discharged the duties of his dangerous office until the month of September, 1808, when he was arrested with several others, and imprisoned, first at Florence, and afterwards at Novara. After much earnest solicitation he obtained his liberty, and took up his residence at Florence, where he was again arrested and conveyed to the fortress of Bastia in Corsica. From this prison he contrived to escape in the month of December, 1813, disguised as a sailor, and after traversing all Corsica, he embarked at Saint Boniface for Cagliari, the

capital of Sardinia, where he arrived in safety, and was received with great kindness by the king, Victor Amadeus. This prince was desirous of presenting him with the then vacant bishopric of Novara, but this he refused as he had previously refused the archbishopric of Palermo, offered to him by the king of the Two Sicilies.

Shortly after the escape of Arezzo, the pope returned to Rome, whither Arezzo hastened from Geneva, and was immediately named pro-commissary of the Holy Inquisition, and member of the Congregation of Reform.

On the 8th of March, 1816, Pius VII. created him cardinal; and in October of the same year nominated him to be apostolic legate of the city and province of Ferrara. He held this charge until the month of October, 1830, when he was made vice-chancellor of the church by Pius VIII., and bishop of Sabina on the 29th of May in the same year. He died on the 3d of February, 1833.

Arezzo is said to have written some memoirs containing much interesting matter relating to the ecclesiastical history of his time; and his letters are described as remarkable for their intrinsic excellence, and the elegant simplicity of their style; but none of his writings have been printed. He was the founder of the academy *Degli Ariostei*, at Ferrara, and re-established the college of Jesuits founded at Ferrara by Saint Ignatius. (Henrion, *Annuaire Biographique*; *Biographie Universelle, Suppl.*; Arnault, *Biographie des Contemporains*.) J. W. J.

ARFE, ARPHE or DARPHE, the name of several Spanish artists, and of some of the most distinguished silversmiths of Spain.

HENRIQUE DE ARFE, a silversmith, by birth a German, the father of ANTONIO and the grandfather of JUAN DE ARFE, went to Spain in the beginning of the sixteenth century, and settled at Leon. He commenced in 1506 the silver tabernacle of the cathedral of Leon. In 1513 he made one also for the cathedral of Cordova. In 1517 he went to Toledo and commenced a tabernacle, likewise of silver, for the cathedral of that place. This tabernacle, which he completed in 1524, is hexagonal, is a Gothic design, and is ornamented with two hundred and sixty small statues, besides bas-reliefs and other ornaments; in 1599 it was gilded by Francisco Merino: it weighs five thousand two hundred and ninety-two ounces and three eighths. Arfe made also a small tabernacle for the Benedictine monastery of Sahagun; but they were all equally rich in ornament. He made likewise many crucifixes, censers, and other similar things, used in the ceremonies of the Roman Catholic church, in which he displayed great taste in design, both as an architect and as a sculptor.

ANTONIO DE ARFE, the son of Henrique, had also great taste in design, and distin-

guished himself by similar works to those of his father; he used, however, the Greek and Roman styles of architecture instead of the Gothic, which, with Juan Alvarez and others, he was the first to apply in the embellishment of works of this class. He made in 1544 the tabernacle of the cathedral of Santiago, and another for the parochial church of Santa Maria de Medina de Rioseco.

JUAN DE ARFE Y VILLAFANE, the son of Antonio, was born at Leon in 1535. After he had studied drawing and his art, under his father at Leon, he went to Salamanca and studied anatomy under Cosmo de Medina, professor of anatomy in the university of that place.

After the death of his father about 1560, Juan went to Valladolid, principal seat of the fine arts in Spain at that time. In 1564 he commenced a tabernacle for the cathedral of Avila, for which he was paid at the rate of twelve ducats for every marco or eight ounces of silver used. He completed the work in 1571, and it is one of the most beautiful tabernacles in Spain; its weight was two thousand two hundred and twenty-two ounces and a half. After this work Arfe obtained by competition the order to make the silver tabernacle for the cathedral of Seville, which he completed in 1587, and it is the largest, most costly, and elaborate in Spain. Arfe himself published a description of it, which he dedicated to the chapter of the cathedral, and of which Cean Bermudez has inserted a copy in his "Dictionary of Spanish Artists." In 1668 a few alterations were made in it by Juan de Segura, and its whole weight was then seventeen thousand three hundred and ninety-seven ounces and three quarters; its height was four yards (varas). Arfe made at the same time a tabernacle for the cathedral of Burgos; he finished it in 1588. In 1590 he completed another for the cathedral of Valladolid; and he made also about the same time, assisted by his son-in-law Lesmes Fernandez del Moral, one for the cathedral of Osma, which, though comparatively small, was superior in style and execution to the others. After this Arfe came with his son-in-law to Madrid, where they made together a tabernacle for the church of St. Martin. He was then appointed by Philip II. assayer (ensayador) of the mint of Segovia. He executed many works for the same king, for the new monastery of the Escorial; and after the death of Philip II. he was as much employed by his successor Philip III.

The time of Arfe's death is not exactly known, but it was about the beginning of the seventeenth century. He was also an engraver and writer. He engraved in lead the portrait of Alonso de Ercilla in the first edition of his "Araucana;" and the plates of the "Caballero Determinado," translated by Her-

nando de Acuña from the French poem of M. Olivier, and printed at Salamanca in 1573. As a writer he is known by the two following works, which show that he was as well acquainted with the theory as with the practice of his profession:—"Quilatador de Oro, Plata y Piedras," printed at Valladolid in 1572; and "Varia Commensuracion para la Escultura y Arquitectura," printed at Seville in 1585.

During the recent civil wars in Spain, altar plate, and much of this species of church property was melted down, and probably some of the works of the Arfe family have suffered the same fate.

There was an engraver of the name of ANTONIO DE ARFE, who was probably of this family, and as Cean Bermudez conjectures, the son of Juan de Arfe y Villafañe. (Ponz, *Viaje de España*, &c., Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.
ARFEVILLE, NICOLAS D'. [NICOLAS D'ARFEVILLE.]

ARFIAN, ANTONIO DE, a Spanish oil and fresco painter of Seville, of the sixteenth century. He painted at first serges in distemper, for the decoration of houses, in which there was at that time a great traffic with America. This kind of painting gave great facility of hand, and it was then the common advice of the Spanish painters to beginners, to practise themselves in serge-painting before they commenced oil-painting.

Arfian, after he had practised this style for some time, entered the school of Luis de Vargas, and shortly acquired a good reputation at Seville, both for drawing and colouring. He painted an excellent altar-piece in oil, together with Antonio Ruiz, in 1551, for the old sanctuary of the cathedral of Seville. Arfian was the first in Seville who painted back-grounds, either figures or in perspective, to bas-reliefs; which he did so as to give them the appearance of having been executed in the same material as the rest of the work. He was also the best fresco painter at Seville, in the style of Alessandro and Julio, until the return of his master, Vargas, from Italy. Antonio's son, Alonso Arfian, was also a painter. (Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.
ARGÆUS (*Ἀργαῖος*), king of MACEDONIA, was the son of Perdiccas I., whom he succeeded. He reigned thirty-eight years according to Eusebius, and thirty-four according to Dexippus. (Herodotus, viii. 139.; Clinton, *Fasti Hellen.*)

G. L.
ARGÆUS. [AMYNTAS II.]
ARGAIZ, GREGORIO DE, was a Spanish monk of the Benedictine order, who lived in the seventeenth century. He took the vows in the monastery of "the Holy Saviour" at Oña, and afterwards removed to the monastery of "the Virgin the Mother of God" at Nagera or Naxara (Monasterium

Naxarens), a town in Old Castile. The most remarkable work which Argaiz wrote was a history of the Spanish church, which he entitled, "Poblacion Ecclesiastica de España, y Noticia de sus primeras Honras hallada en los Escritos de S. Gregorio Obispo de Granada, y en el Chronicon de Hauberto Monge de S. Benito." He published one volume of this work at Madrid, in the year 1667; a second in 1668, and two other volumes from other sources in 1669, all in folio. He pretended to derive his history chiefly from some manuscript writings of St. Gregorio, bishop of Granada, and from a manuscript chronicle of Hauberto, a Benedictine monk, and he dedicated his work to "the supreme and sovereign majesty of God," but he was soon convicted of having forged the manuscripts on which he founded his history. It is one of the pious frauds which ecclesiastics have in past times thought justifiable. In 1675 Argaiz published a defence of his work, entitled "Instruccion Historica Apologetica para Religiosos, Ecclesiasticos, y Seglares," Madrid, fol. His other works are:—1. "Corona Real de España fundada en el Credito de los Muertos y Vida de S. Hieroteo Obispo de Athenas y Segovia," fol. Madrid, 1668, in which Argaiz endeavours to prove that Hierotheus, the preceptor of Dionysius the Areopagite, and that Dionysius himself were Spaniards. 2. "Soledad Laureada por S. Benito y sus Hijos en las Iglesias de España," two vols. fol. Madrid, 1675. 3. "Vidas de S. Benito y S. Isidro de Madrid," fol. Madrid, 1671. 4. "La Perla de Cataluña, Historia de N. Señora de Monserrate," fol. Madrid, 1677. Antonius mentions another work by Argaiz, which he says was ready for publication at the time that he wrote his "Bibliotheca Nova," but was not yet published. The title, according to Antonius, is "Theatro Monastico y Obispos de España," and the work consisted of eight volumes. (N. Antonius, *Bibliotheca Hispana Nova*.) C. J. S.

ARGALL, JOHN, was the third son of Thomas Argall, and his wife Margaret, daughter of John Talkarne, of the county of Cornwall. He was born in London, and entered a student of Christ Church, Oxford, towards the latter end of the reign of Queen Mary. He took the degree of Master of Arts in 1565. Afterwards he took holy orders, and obtained the living of Halesworth, in Suffolk. He died suddenly at table during a feast at Cheston, a mile distant from Halesworth, and he was buried at Halesworth, October 8. 1606. He had a reputation as a "noted disputant" during his residence at the university, and he was a great actor of plays at Christ Church, particularly when the queen was entertained there in 1566. "So much was he devoted to his studies, that, being withal unmindful of the things of this world, he lived and died like a philosopher."

Argall wrote two tracts, 1. "De vera Pœnitentia," 8vo., London, 1604. 2. "Introductio ad Artem Dialecticam," 8vo., London, 1605. In this last treatise, which Wood calls "very faceté and pleasant," he says of himself that "whereas God had raised many of his companions and contemporaries to high dignities in the church, . . . yet he, an unworthy and poor old man, was still detained in the chains of poverty for his great and innumerable sins, that he might repent with the prodigal son, and at length, by God's favour, obtain salvation." (Wood, *Athene Oxonienses*, vol. i. col. 331.) C. J. S.

ARGALL, RICHARD, a poet in the reign of king James I. No particulars of his life are known. He wrote the following poems:—1. "The Song of Songs, which was Solomon's, metaphrased in English Heroics, by way of Dialogue," 4to., London, 1621. 2. "The Bride's Ornaments; Poetical Essays upon a divine subject," in two books, 4to., London, 1621. 3. "Funeral Elegy, consecrated to the memory of his ever honoured lord John King, late bishop of London, &c.," 1621. This bishop of London was his patron. Argall also wrote a book of "Meditations of Knowledge, Zeal, Temperance, Bounty, and Joy," and another containing "Meditations of Prudence, Obedience, Meekness, God's Word, and Prayer." Argall had intended to print these two books at the same time with his poetical works, but the publication was prevented by the death of his patron, the bishop of London. It is not known whether they were ever published. (Wood, *Athene Oxonienses*, vol. i. col. 331.) C. J. S.

ARGAND, AIME', was the inventor of the kind of lamp which commonly bears his name, although for some time he was partially deprived of the credit due to him by the substitution of another. He was a native of Geneva, but is said to have been in England when, about the year 1782, he produced the first lamp on his improved principle, the main feature of which is that the wick, and consequently the flame also, is in the form of a hollow cylinder, and that a current of air is allowed to pass up the centre of the cylinder, so as to admit a free supply of oxygen to the interior as well as the exterior of the flame. This arrangement obviates the difficulties attending the production of a large flame either by the use of a single large wick or a series of small ones arranged in a straight line, neither of which will produce equally perfect combustion or equal brilliancy of light; and also, by occasioning the complete combustion of the oil by which the flame is fed, it prevents the emission of smoke. From a paper on the Argand lamp in the "Penny Magazine," it appears that the lamp did not satisfy the expectations of its ingenious inventor until the accidental discovery, by his younger brother, of the glass chimney, which, by confining the air immediately surrounding

the burner, occasions an upward current outside as well as inside the cylindrical flame, and thereby causes the flame to rise high above the wick, and to yield the greatest possible amount of light. Shortly after Argand contrived his lamp, his invention appears to have become known to Ambroise Bonaventure Langé, of Paris, distiller to the king, who claimed the perfecting of the discovery by the use of the glass chimney for himself, and obtained a very favourable report upon the improved lamp from the Academy of Sciences, in which he was stated to be the inventor. Hearing this, Argand went to Paris to contest his claim; but after much contention, finding his opponent very determined in his pretensions, he consented to share the profits of the invention with him, and, accordingly, on the 5th of January, 1787, letters patent were granted to Argand and Langé, giving them the exclusive right to make and sell the new lamps in France for fifteen years. The statement made on obtaining this joint patent gave the credit of the invention to Argand, stating that he communicated his first trials to the chemist Macquer in August, 1783, and that he subsequently perfected the lamp by the addition of the glass chimney while in England. The superiority of the new lamps soon brought them into such general use, that in 1789 the tinmen of Paris endeavoured to overthrow the patent, and for this purpose published an abusive memoir, in which it was contended that as Argand and Langé had so long disputed the credit of the invention, it could not belong to either of them; a course of reasoning which led Argand, in a printed reply, to allude to the long-pending dispute between Newton and Leibnitz respecting the differential calculus, in which case he pleads that no such conclusion was drawn. Argand was, however, soon deprived of advantage from his patent by the abolition of all exclusive privileges which took place during the Revolution, and he also lost for a time the honour of his invention, the lamps being called after a person of the name of Quinquet, who introduced some modifications of form. Argand retired to England, where chagrin so preyed upon him that he at length returned to his native country with broken health, and died there on the 24th of October, 1803. In the brief memoir in the "Biographie Universelle," Argand is styled a physician and chemist, and is said to have invented some useful processes for the improvement of wines. It is also related there that he became melancholy and visionary towards the close of his life, devoting himself to the occult sciences, and seeking to obtain from the bones and dust of the sepulchre the means of prolonging life. (*Biographie Universelle*, *Supplément*, vol. i.; *Penny Magazine*, iii. 120.)

J. T. S.

ARGANTHONIUS (*Ἀργανθώνιος*), a

king of Tartessus in Spain, who reigned about the middle of the sixth century before Christ. Herodotus relates that when the Phocæans in their distant voyages came to Tartessus, Arganthonius received the strangers kindly, and requested them to settle in his dominions, an offer which they did not accept. When their town Phocæa was threatened by Harpagus, the general of Cyrus, Arganthonius gave them money for the purpose of fortifying their town against the enemy. He is said to have reigned eighty, and to have lived one hundred and twenty, or, according to Anacreon, one hundred and fifty years. Herodotus adds that his death took place previous to the time when the town of Alalia in Corsica was founded by the Phocæans. (Herodotus, i. 163. 165.; Cicero, *De Senectute*, 19.; Pliny, *Hist. Natur.* vii. 49.; Lucian, *Macrob.* 10.; Valerius Maximus, viii. 13. ext. 4.; Strabo, iii. 151.)

L. S.

ARGELI, CESARE, archbishop of Avignon, was born at Bologna in the year 1577. He is frequently called Cesare Argeli Paltroni, from his mother's surname, which he assumed. He took his degree of doctor in both laws on the 27th of June, 1598. Under the pontificate of Gregory XV. he was made judge of appeals in Rome, and in 1624 Collaterale of Campidoglio. These employments he exchanged for that of auditor-general in Avignon, and, after filling various other important posts, was made archbishop of Avignon by Pope Innocent X., in the year 1647. In the following year he died from the effects of a severe fall.

He wrote — 1. "De Legitimo Contradictore ad L. Final. C. de Edict. Div. Adrian. tollend." published at Venice in 1611, again in 1616, 1618, and 1651, fol., and at Avignon, 1641, fol. 2. "De acquirenda Possessione ex Remedio d. l. Final. C. de Edict. D. Adrian. tollend. et de Termino Incontinentiæ," &c., Venice, 1655, fol.; Lyon, 1655, fol. (Alidosi, *Dottori Bolognesi di Legge Canonica e Civile*, 64.; Orlandi, *Notizie degli Scrittori Bolognesi*; Mazzuchelli, *Scrittori d'Italia*.)

J. W. J.

ARGELLA'TI, FILIPPO, was born at Bologna in the year 1685. His early studies were superintended by Bonaventura Rossi, and he was afterwards placed under the care of the Jesuits. In the year 1705 he visited Florence and other cities in Italy, and in 1706 was about to proceed to France, when the death of an uncle recalled him to his native city. He had previously contemplated the publication of some important works, and now proposed to carry his design into effect. He turned his attention, in the first instance, towards an edition of the published and unpublished works of Ulysses Aldrovandus, and for this purpose procured the co-operation of some of the professors of Bologna for the different branches of natural history, and had

made further progress in the necessary arrangements when the successive deaths of those who were to co-operate with him in the editorship forced him to abandon the project. He appears to have devoted himself from the first to literature; and the history of his life is little more than an account of his literary labours, or rather a list of his publications. The notice of him given by Mazzuchelli was furnished to that writer by himself, and has been copied by Fantuzzi and all subsequent writers. In 1715 he published "Raccolta delle Rime del Sig. Carantonio Bedori," in 4to., which he dedicated to Count Angiolo Sacco, the author of the life of Bedori, prefixed to the work. His next and most important undertaking was the part he took in the great collection of Muratori, entitled "Rerum Italicarum Scriptores." He had been informed by Muratori, who was engaged in collecting materials for his work, that he could not carry his plan into effect, not being able to find any printing office competent to the undertaking. Argellati consequently proceeded to Milan, and explained to Count Carlo Archinto, his patron, the design of the work and the difficulty with which Muratori had to contend. The Count was greatly pleased with the undertaking, and, in order to raise the necessary funds, formed a society of Milanese noblemen under the name of "Società Palatina," each of whom subscribed a considerable sum. By these means Argellati was speedily enabled to form a most complete printing establishment, the first production of which was the collection in question, in twenty-five volumes folio. He appears to have taken an active part in the preparation of this work, furnishing notices and collecting manuscripts, and on the publication of the first volume in 1723, dedicated to the Emperor Charles VI., that monarch assigned him a pension of three hundred ducats, with the honorary title of his Secretary. He also published the "Effemeridi" of Eustachio Manfredi, at Bologna, in 1726, two vols. 4to.; the "Lettere critiche e poetiche di P. F. Bottazzoni," Milan, 1733, 4to.; two works by the celebrated Orsi, viz., "De Absolutione Capitalium Criminum," Milan, 1730, 4to., and "De Invocatione Spiritus Sancti," Milan, 1731, 4to. In 1732 he commenced the re-publication of the works of Sigonius, in six volumes folio, which he printed "in Ædibus Palatinis," that is, at the press of the Società Palatina: the last volume appeared in 1738. The first volume was dedicated to the Emperor Charles VI., who in return added another annual three hundred ducats to the pension previously granted to the editor. He re-published with the Abbé Biacca, at Milan, in 1730, in fol., the "Medaglie Imperatorie" of Mezzabarba, with the addition of others from the Farnese Museum, and various notices drawn from the manuscripts of the author; also the treatise

"De Antiquis Mediolani Ædificiis" of P. Grazioli, 1736, folio; the first edition of the "Neutonianismo per le Dame," by the Count Francesco Algarotti, 1737, 4to.; the "Lettere Polemiche" of Bacchini, 1738, 4to.; the "Thesaurus Novus Veterum Inscriptionum" of Muratori, 1739, fol.; the "Storia di Trino" of G. A. Irico, 1745, 4to.; the "Rime" of F. Lorenzini, 1746, 8vo.; "De Antiquis Ecclesiæ Ritibus," by Martene; several collections of poetry and other works. To what extent Argellati was concerned in the publication of the works mentioned above is not clear. Fantuzzi states that "he showed great zeal for the honour of Italy in thus publishing the works of her litterati, to which, perhaps, he may have been further stimulated by the traffic in books with which he occupied himself;" and in the "Giornale de' Letterati," quoted by Fantuzzi, he is distinctly called "Mercatante Libraro." He appears also to have been the director of the press of the Palatine Society, the founder of which, Carlo Archinto, he calls his Mæcenas. It is, therefore, not easy to say whether his connection with many of these works was as whole or joint editor or as publisher.

In addition to these re-publications, Argellati was the author of the following works: — 1. "Bibliotheca Scriptorum Mediolanensium; seu, Acta et Elogia Virorum omnigena Eruditione illustrium, &c.; Præmittitur J. A. Saxii Historia Typographica Mediolanensis," two vols., Milan, 1745, fol. The authorship of this work was attributed to G. A. Irico by the "Giornale de' Letterati," and Argellati was accused of plagiarism. In a letter, however, published by him September 22d, 1746, he denies the charge, and Fantuzzi states that the "Acta Lipsiensia," quoted by the journalist as an authority for the accusation, makes no mention of any such plagiarism. 2. "De Monetis Italiæ variorum illustrium Virorum Dissertationes P. Argellati collegit, recensuit, auxit, nec non Indicibus exornavit," six vols., Milan, 1750—59, 4to. In this work are contained, 3. "Numorum Series tam Auri quam Argenti et Æris, qui in officina monetaria Mediolanensi cusi fuere ab anno 1348 ad 1750;" and, 4. "Additiones ad Numos variarum Italiæ Urbium, una cum eorumdem Formis et Explicationibus. 5. "Animadversiones in Opera Caroli Sigonii," published in the edition of Sigonius mentioned above. 6. The dedicatory epistles to all the volumes of the "Scriptores Rerum Italicarum." 7. The lives of all the poets whose works are inserted in the "Corpus omnium veterum Poetarum Latinorum, cum Versione Italica," thirty-five vols., Milan, 1731—65, 4to., edited by him in conjunction with J. R. Malatesta. 8. "Rimario; ossia. Raccolta di Rime sdrucciole," Milan, 1753, 4to. 9. "Risposta dell' Amico alla Lettera di * * *," Milan, 1730. This was a reply to an anonymous publication, entitled "Lettera ad un Amico," which ap-

peared at Florence in 1730, directed against the "Cronaca de' tre Villani," comprised in vols. xiii. and xiv. of Muratori's collection. 10. "Biblioteca degli Volgarizzatori, ossia Notizia dell' Opere Volgarizzate d' Autori che scrissero in Lingua morte prima del Secolo XV. Opera postuma, colle Addizioni e Correzioni di Angelo Teodoro Villa," five tom., Milan, 1767, 4to. In the preparation of this work Argellati was assisted by Paitoni and A. M. Biscioni.

Argellati died at Milan on the 25th of January, 1755. He was not a man of genius, but his labours were highly serviceable to the cause of Italian literature: they display great intelligence, indefatigable industry, very considerable reading, and much bibliographical knowledge. He was a member of several academies: of the Affidati of Pavia; the Adunanza degli Arcadi of Rome, with the name of Dioneo Termeonio; the Gelati of Bologna, and of the Società Colombaria of Florence. The only additional fact recorded of him is that in 1717, being one of the tribunes of the people, he delivered a discourse to his successors upon the various points concerning them, which gave so much satisfaction that it was ordered to be inscribed among their acts. (Mazzuchelli, *Scrittori d' Italia*; Fantuzzi, *Notizie degli Scrittori Bolognesi*; Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII.*, viii. 200.; Mazzuchelli, *Scrittori d' Italia*; Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.*, iii. 107—109.) J. W. J.

ARGELLA'TI, FRANCESCO, son of Filippo Argellati, was born at Bologna on the 8th of May, 1712. He studied under the Jesuits, and, after going through his course of philosophy, applied himself to law, and took his doctor's degree on the 3d of May, 1736. He paid much attention to fortification, and obtained a patent as royal engineer dated 9th November, 1740. In addition to his scientific pursuits, he was well versed in polite literature. His death took place at Bologna, February 13. 1754.

His works are:—1. "Pratica del Foro Veneto," &c., Venice, 1737, 4to. 2. "Della Situazione del Paradiso terrestre, Opera di Mon. Uezio [Huet] tradotta in Volgare," 1737, 8vo. 3. "Saggio d' una nuova Filosofia, ove s' insegna l'Arte di far Denari," Venice, 1740, 8vo. 4. "Storia della Nascita delle Scienze e Belle Lettere, colla Serie degli Uomini illustri che l' hanno accresciute," &c., Florence, 1743, 8vo. It was intended that this work should extend to twelve volumes, but no more than the first was published. 5. "Storia del Sacrificio della Santa Messa," &c., Venice, 1743, 8vo., and Florence, 1744, 8vo. 6. "De præclaris Jurisconsultis Bononiensibus Oratio, &c. Accedit Epistola Philippi Argelati ad Franciscum Filium," 1749, fol. 7. "Il Decamerone," two vols., Bologna, 1751, 8vo. This work consists of a hundred tales of various kinds distributed

into ten days, in the same manner as the "Decameron" of Boccaccio. 8. "Novissimo Sistema di Filosofia alla Cappuccina, a vantaggio di chi non può intertenersi in lunghe Applicazioni a questo Studio," Modena, 1753, 8vo. 9. In 1744 he published at Florence "Epistola Viris eruditis Græcarum, Latinarumque Litterarum Amatoribus," in which he declared his intention of publishing a collection of all the works, edited and inedited, of Leo Allatius. This project, however, he did not carry into effect. In 1738 he prepared a model explanatory of a new system of military architecture, by which he professed to render a besieged place altogether, or to a great extent, bomb proof. He left in manuscript, 10. "La Vita di Giovanni Gastone ultimo Gran Duca di Toscana della Famiglia Medici," preserved in the library of the Institute of Bologna. 11. "Vita di Suor Maria Maddalena di Gesù del Terz' Ordine di San Francesco." (Fantuzzi, *Notizie degli Scrittori Bolognesi*; Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII.*, viii. 200.; Mazzuchelli, *Scrittori d' Italia*; Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.*, iii. 109.) J. W. J.

ARGENS, JEAN-BAPTISTE DE BOYER, MARQUIS D', was born at Aix in Provence, on the 24th of June, 1704. His father was procureur-général to the parliament of Aix. The parents of D'Argens wished him to follow the profession of the law, but he refused, and entered the army at the age of fifteen. From this period he led a life of profligacy. A connection which he formed with an actress, whom he calls Sylvia in his Memoirs, induced him to leave the army; and he was on his road from France to Spain, where he intended to marry the actress, when he was arrested, at the request of a friend of his family, and brought back to France. Being sent to Constantinople he was attached to the French embassy; but he entered into new intrigues, which nearly cost him his life. Returning to France, he took to the profession of the law to please his family, but fresh amours made him quit it and enter the army again in 1733. At the siege of Kehl in 1734, he was slightly wounded; but some time after the siege of Philippsburg on the Rhine, he was so seriously disabled by a fall from a horse that he was obliged to leave the service. Disinherited by his father, he went to Holland, and gained his livelihood by his pen. Here he wrote his "Lettres Juives," and his "Lettres Chinoises," and the "Lettres Cabalistiques." In December, 1741, he arrived at Berlin, with a recommendation to Frederick II., king of Prussia, whose offers induced him to fix his abode in the Prussian capital. Frederick made him chamberlain, and co-director of the academy, and gave him a salary of six thousand livres. D'Argens soon became one of the most intimate of Frederick's associates;

his conversation was remarkable for a certain *bonhomie* and vivacity which rendered it very agreeable, and he never forgot the king in the friend. On account of his agreeable disposition and manners Frederick called him "le divin marquis," and addressed to him numerous poetic epistles. But Frederick was fond of playing him practical jokes, and he used to rally D'Argens most unmercifully on the hypochondriac humours to which he gave way. At the age of nearly sixty D'Argens married an actress named Mademoiselle Cochois, without Frederick's knowledge, a step which the king never entirely forgave. At the end of the seven years, D'Argens left Berlin to pay a visit to his family in Provence, and on his road he was met by an ordonnance apparently issued by the "bishop" of Aix, in which he was specially noticed and excommunicated for blasphemy and impiety. This publication gave him the greatest uneasiness, till he discovered that the title "bishop" was erroneously attached to the signature instead of "archbishop," and thus he perceived that Frederick had been playing him one of his practical jokes. On his return to Berlin, he had to endure more severe sarcasms than ever, in consequence of which a coolness arose between him and Frederick. Though he had agreed with the king, on entering his service, that he should be at liberty to retire at a certain age, and he had passed the stipulated period, still he could not venture to apply for his dismissal, but solicited leave of absence, and with great difficulty obtained it, for six months (1769). Towards the end of the appointed time he was returning, when he was taken very ill at Bourg en Bresse. His wife was so occupied in attendance upon him, that she forgot to write to Frederick to explain the cause of his prolonged absence, and Frederick, concluding that the marquis had given him the slip, struck out his name from the pension list. D'Argens, irritated at this return for his long services, went back immediately to Provence, and lived about two years at Eguilles on a small estate which his brother, the President of Eguilles, had given him, although he had been disinherited by his father. D'Argens died at Toulon January 11. 1771, of indigestion. When Frederick heard of his death, he ordered a marble monument to be erected to his memory at Eguilles. It is said that D'Argens asked for the sacrament in his last sickness; that he often read the Gospel, and was admitted as a penitent by a certain brotherhood. He left an adopted daughter.

D'Argens was master of several languages; had some knowledge of chemistry and anatomy, and painted pretty well. His works are very numerous, and some of them very licentious, but the principal are as follows:—1. "Discours de l'Empereur Julien contre les Chrétiens," a new edition with notes by Voltaire, 8vo. 1768. 2. "Ocellus Lucanus," 12mo. 3. "Timée de Locres," 12mo. These three

are good translations, and were published with the Greek text. 4. "Bibliothèque Critique, ou Mémoires pour servir à l'Histoire Ancienne et Moderne," 8vo. Berlin, 1746. 5. "Correspondance entre Frédéric II. et le Marquis d'Argens, avec les Epîtres du Roi au Marquis," 8vo. Paris, 1799, 2 vols. 6. "Critique du Siècle," 12mo. La Haye, 1746, 1755, 2 vols. 7. "Lettres Cabalistiques," 8vo. La Haye, 6 vols.; 12mo. 1769, 7 vols. 8. "Lettres Chinoises," 8vo. La Haye, 1739, 1742, 6 vols.; 12mo. 1755, 1779, 8 vols. 9. "Lettres Juives," 8vo. La Haye, 1738, 1742, 6 vols.; 12mo. Paris, 1754, 1766, 1777, 8 vols. 10. "Lettres et Mémoires," London (Rouen), 1737, Paris, 1748. A new edition of this work, with a notice of the life and works of the author, was published by Peuchet, 8vo. Paris, 1807. The "Mémoires" are very licentious. 11. "Mémoires secrets de la République des Lettres," 12mo., 1744, 7 vols. A new edition, which was almost a new work, was published with this title, "Histoire de l'Esprit Humain, ou Mémoires secrets et universels de la République des Lettres," 8vo. Berlin, 1765—1768, 14 vols. 12. "Philosophie du Bon Sens, ou Réflexions philosophiques sur l'Incertitude des Connoissances Humaines," 12mo. La Haye, 1746, 2 vols.; 12mo. 1768, 3 vols. The other works of D'Argens are enumerated by Quérard. A collection of some of his works was published with this title, "Œuvres, contenant les Lettres Juives, Chinoises, Cabalistiques, et la Philosophie du Bon Sens," 12mo., 1768, 24 vols. D'Argens was one of the authors of the "Nouvelle Bibliothèque, ou Histoire Littéraire des principaux Écrits, &c." (Quérard, *La France Littéraire*; T. Campbell, *Frederick the Great*, &c., ii. 261—268, London, 1842, 8vo., 2d edition. This work contains some anecdotes about D'Argens; Thiebault, *Mes Souvenirs de Vingt Ans de Séjour à Berlin*, v. 321., &c., Paris, 1804, 8vo.) C. J. S.

ARGE'NSOLA, BARTHOLOME' LEONARDO Y, the younger brother of Lupercio de Argensola, was born at Barbastro, in Aragon, in 1564. He was of Italian descent, and his paternal grandfather, a member of the ancient family of Leonardo of Ravenna, was the first of the race who settled in Spain. Through his mother, by whose surname he is most generally known, he was connected with the highest nobility of Catalonia. He was educated with his brother at the universities of Huesca and Saragossa, at the latter of which he took the degree of doctor of laws. In 1588, by the influence of his brother, he obtained the rectory of Villahermosa from the duke of that name, and afterwards the place of chaplain to the empress Maria of Austria. He accompanied Lupercio to Naples, though he held no appointment in the government. On the death of his brother in 1613, he applied for his

office of "Coronista del Reyno de Aragon," but without success, though backed by the influence of the viceroy of Naples, the Count de Lemos. Pope Paul V., however, promoted him to a canonry of Saragossa, and in 1616, on the death of the coronista Llorente, his successful competitor, he obtained the post he wished for, to which, two years after, the king added that of his "coronista mayor," which had been held in conjunction with the same office by his brother Lupercio. He spent the rest of his life chiefly at Saragossa, dividing his time between the duties of his canonry and those of his secular station, to which was added for a time the care of the education of the young Duke of Villahermosa. After a long martyrdom to the gout, he died at Saragossa on the 26th February, 1631, at the age of sixty-seven.

The principal works of Bartholome de Argensola are—1. "Conquista de las Islas Molucas," Madrid, 1609, fol., a work written by desire of the Count de Lemos, the constant patron of the Argensolas. The length of the book laid the author open to the charge of prolixity, of which he took no notice, though his brother Lupercio thought it necessary to append a formal defence by way of preface to the work. Some of the statements advanced border so closely on the marvellous, that the French translator of Byron's "Voyage" ventured to class Argensola's as "a fabulous history;" but on this score also he has been warmly defended by a countryman, indignant at such an insinuation against so grave a writer. 2. "Primera Parte de los Anales de Aragon," continued from Zurita, Saragossa, 1630, fol. This was written in his character of coronista; but, although the deputies of Aragon had shown themselves anxious for its composition, they were so lukewarm as to its publication, that the author was about to have it printed at his own expense, when their tardy orders to that effect were at last given. Like his three predecessors (his brother being one), Bartholome de Argensola tried his hand on the annals of the movements in Aragon in 1591, but, like them, he could not succeed in producing a satisfactory account of events so recent, and many of the actors in which were among the number of his patrons, the deputies. His labours, therefore, in common with those of all who had touched the subject, remained in MS. 3. "Regla de Perfeccion," a translation from the work of an English friar, very popular in its day. Translations by him from the Greek of some of Lucian's Dialogues are also given at the end of Pellicer's Memoir, as well as a Latin correspondence, chiefly with Justus Lipsius, in which his brother Lupercio took part. His "Rimas," which almost alone preserve his name, published with those of Lupercio, by his nephew, soon after his death, are noticed in the life of his brother. It may

be added here that Bartholome de Argensola has been praised even more enthusiastically, if possible, than Lupercio, and that Villegas is contented with nothing less than styling him "the Phœnix of Castilian Poetry." (Pellicer, *Ensayo de una Bibliotheca de Traductores Españoles*, &c., p. 288.; N. Antonius, *Bibliotheca Hispana Nova*, i. 196.; Uztarroz and Dormer, *Prograssos de la Historia en el Reyno de Aragon*, p. 288.; Sedano, *Parnaso Español*, v. p. 8.; *Poesias Escogidas de Fernando de Herrera*, &c., Madrid, 1822, p. 159—164.) J. W.

ARGE'NSOLA, LUPERCIO LEONARDO Y, the eldest son of Don Juan Leonardo and his wife Donna Aldonza de Argensola, was born at Barbastro, in the year 1563. He received his education partly at the university of Huesca, and afterwards at that of Saragossa. In 1585 he became secretary to the Duke de Villahermosa, and repaired to Madrid, where he distinguished himself as a member of the "Academia Imitatoria," instituted for the literary imitation of the Italians. In 1587 he married Donna Mariana Barbara de Albion, the widow of an officer. About this time, or perhaps before, he produced three tragedies, entitled "Filis," "Isabela," and "Alejandra," which were performed at the theatres of Madrid and Saragossa with extraordinary success. Cervantes, who speaks of them in Don Quixote in the highest terms, insinuates that the three plays produced more money to the actors than any thirty of their degenerate successors. But Lupercio seems soon to have withdrawn his attention from the drama. He obtained the post of secretary to the ex-empress Maria of Austria, and in 1594 that of gentleman of the chamber to her son the Archduke Albert. Philip III. on his accession to the throne determined to found the office of "coronista mayor de la corona de Aragon" (chief chronicler of the crown of Aragon), and on the 15th of January, 1599, Lupercio de Argensola received the appointment, with which was joined a seat in the supreme council of Aragon, which consisted of seven members only. He occupied himself in writing the annals of the kingdom, but his labours have not been preserved. In 1608 he became also "coronista del reyno," an office of older foundation than his own, and in the gift of the deputies of Aragon, not of the king. It became vacant on this occasion in consequence of the dissatisfaction of the deputies with their old chronicler, Martel, who failed in pleasing them, as his predecessor had also done, with his account of the movements of Aragon in 1591, consequent on the flight of Antonio Perez; movements in which Lupercio de Argensola himself had had some share. Advantage was taken of the absence of Martel to revive against him an old law which required the coronista to reside in the kingdom, and he was displaced without cere-

mony to make way for Argensola. In 1610 the viceroy of Naples, Count de Lemos, appointed Lupercio his "secretary of state and war" for the viceroyalty. In order to attend to the duties of this new office, he procured leave of absence for three years from the deputies of Aragon. At Naples he was more conspicuous as a man of letters than a statesman, and he prevailed on the viceroy to establish the famous academy of the Oziosi, of which he was himself one of the most distinguished members. In 1613, shortly after his leave of absence had been renewed, he was seized with an illness which soon proved fatal. His funeral was celebrated (29th March) by the Oziosi with great pomp, and his death was announced to the deputies of Aragon by the hand of the viceroy himself.

Two of Lupercio de Argensola's tragedies, the "Isabela" and the "Alejandra," were printed for the first time in the "Parnaso Español," vol. vi. Whatever was their original success, the publication of them has convinced modern critics, notwithstanding the praises of Cervantes, that Lupercio's genius for tragedy was not great. They are written in verse of every variety of measure, appropriate or not, and the smoothness of the versification is their highest merit. The author depends for his tragic interest more on the development of physical suffering than of passion or pathos. Thus, in each play, though a great number of characters are introduced, the majority are slaughtered without remorse; and in one the heroine is introduced lamenting over the severed head and limbs of her lover, who has just been executed. The personages also sometimes speak with strange coarseness, especially as proceeding from a writer whose perfect "gravity" is dwelt upon by his admirers as a great poetical merit. Lupercio's historical works are not now extant, with the exception of a short "Summary of the History of Aragon," written to be prefixed to a map. What he wrote of the "Anales de Aragon" exists only in the shape of fragments in private collections; and the "Informacion de los Sacesos del Reyno de Aragon en los Años de 1590 et 1591," although once about to be printed, never appeared. He made collections for a history of the Emperor Charles V., but did not complete the work. In 1598 he published a "Funeral Sermon on Phillip II.," which he had taken down from the lips of D. Aguilon de Terrones.

It is on his lyric poems that the reputation of Lupercio de Argensola rests. While at Naples he destroyed all those within his reach, so that what we now have are only the pieces which happened to be in the hands of friends. They were collected and published, with the poems of his equally-celebrated brother Bartholome [ARGENSOLA, BARTHOLOME LEONARDO Y] by Don Gabriel Leonardo y Albion, son of Lupercio, under the title of

"Rimas de Lupercio y del Doctor Bartholomé Leonardo de Argensola," Saragossa, 1634, 4to. The "two Argensolas" have been usually placed in the first rank of the poets of Spain; but, although they still have many admirers, modern critics have in some degree questioned their right to so prominent a position, notwithstanding the praises lavished on them by their contemporary, Lope de Vega, who calls them "the Horaces of Spain." They are wanting especially in vigour, a deficiency which is made up, as it best may be, by smoothness, facility, and correctness. In this last particular they so excel, that Lope de Vega observed that they seemed to have come from Aragon to teach the Castilians the Castilian language. Their satires are considered their best productions, although their never-failing "gravidad" leads them to wound the vices they attack rather by the weight of their weapon than the keenness of its edge. (Pellicer, *Ensayo de una Bibliotheca de Traductores Españoles*, &c. p. 1—49.; N. Antonius, *Bibliotheca Hispana Nova*, ii. 73.; Sedano, *Parnaso Español*, vi. 23—28., and *Critical Index*, xiii—xxv.; Uztarroz and Dormer, *Prograssos de la Historia en el Reyno de Aragon*, 188—192.; *Poesias escogidas de Fernando de Herrera*, &c., Madrid, 1822, p. 159—164.; Cervantes, *Don Quixote*, book iv. chap. 21.; Latassa, *Biblioteca Nueva de los Escritores Aragoneses*, ii. 143—156.)

J. W.

ARGENSON, MARC RENE' DE VOYER DE PAULMY D'. [VOYER.]

ARGENTA, JACOPO, a painter of Ferrara, who in the year 1561, was appointed a painter to the ducal court at Turin; but none of his works are known. (Lanzi, *Storia Pittorica*, &c.) R. N. W.

ARGENTAL, CHARLES AUGUSTIN DE FERRIOL, COUNT, was born at Paris on the 20th of December, 1700. He was intended originally for the army, but, in compliance with the wishes of his family, he accepted the post of counsellor of the parliament of Paris. After exercising his office for a period of forty years, he abandoned it in order to become minister to the Duke of Parma, in France. His death took place on the 5th of January, 1788, on which day he addressed some verses to one of his oldest female friends. All that Argental produced avowedly was some verses which do not appear to possess any great merit. Among his papers, however, were found several fragments, written and altered in his own handwriting, of a romance, published by his aunt, the celebrated Madame de Tencin, entitled "Anecdotes de la Cour d'Edouard." This circumstance has led to the suspicion that he was also concerned in the authorship of the "Comte de Comminge," likewise published by his aunt. The best proof of his literary ability, however, will be found in the correspondence between him-

self and Voltaire, by which it appears that the latter consulted him about many of his works. Marmontel, in his "Memoirs," speaks of him harshly: he calls him "l'ame damnée" of Voltaire, and maintains that he could neither form nor express an opinion. (*La Harpe, E'loge d'Argental* in the *Journal de Paris*, 1788, 69—71.; *Dictionnaire de la Conversation et de la Lecture*; Feller, *Dictionnaire Historique*.)

J. W. J. ARGENTE'RIUS, JOHANNES, ARGENTERIO, or ARGENTIER, was born in 1513 at Castel Nuovo, near Chieri, in Piedmont, where his father was a poor schoolmaster. He studied philosophy and medicine in the university of Turin, and after receiving the degree of doctor there, he went, in 1538, to Lyon, where his eldest brother, Bartolomeus, was practising as a physician. After five years' residence at Lyon, Argenterius went to Antwerp, where he lectured on medicine, and, having gained a very high reputation, was invited by the cardinal Vincentius Laurus, afterwards bishop of Mondovi, to accompany him to Italy. In Italy he was made professor of medicine, successively, at Naples, Pisa, and Rome; and in 1559 Emanuel Philibert, duke of Savoy, being desirous of re-establishing the university of Mondovi, first made Argenterius professor of medicine in it, and then associated with him in other professorships some of the most learned men of the day. Some years afterwards, when the university establishment was transferred from Mondovi to Turin, Argenterius became professor in the latter city, and he died there in 1572.

Sprengel places Argenterius foremost among those who prepared the way for the revolution in medicine, which Paracelsus wrought. He did this by the boldness with which he threw discredit on the school of Galen, rather than by substituting truth for its errors. He weakened old foundations, but laid no safe new ones; and among the peculiarities of his doctrines, which Sprengel mentions, those alone appear to have made a step towards truth in which he argued against the existence of the multiplicity of *spirits*, imagined by the writers of the Galenic school to be the chief agents in the functions of the living body, and in which he maintained that memory and other mental powers have not each a separate locality assigned to them in the brain. For these opinions he argued very ingeniously; but he neither proved them nor adduced any new facts in their support. His works afford a good example of the style of his time, in the combination which they present of subtlety in argument with indifference to facts; they differ from those of his contemporaries, chiefly in the energy and scepticism with which they are written; but, except to show how one wrong system may overthrow another, they are now valueless. Of Argenterius's skill in practice there are various and

contradictory accounts, which Bonino has collected and compared. It is not possible to draw a safe conclusion from them; but there is certainly no evidence in his writings that he deserved the title "Great Physician," which is said to have been given him when he practised at Lyon and Antwerp.

Argenterius's numerous works were edited by his only son, Hercules Argenterius, at Venice, in 1592, in three volumes folio, and in 1606 in two volumes folio. Other more complete and correct editions were also published, each in one large folio volume, at Hanover in 1610, and at Frankfort in 1616. The Frankfort edition includes the following, to most of which we have added, from Haller and Mazzuchelli, the dates of their previous publication in separate forms: those to which no dates are added were first printed by Hercules Argenterius after his father's death.

1. "In Claudii Galeni Pergameni Artem Medicinalem Commentarii Tres," Paris, 1553, 1578, 8vo., Mondovi, 1556, 1558, fol.
2. "In Libros I. II. III. IV. Aphorismorum Hippocratis Commentarii." These alone occupy one thousand four hundred and twenty closely printed folio columns.
3. "De Morbi Generibus Liber."
4. "De Morborum Differentiis Liber."
5. "De Causis Morborum Libri Tres."
6. "De Generibus et Differentiis Symptomatum Liber."
7. "De Causis Symptomatum Liber."
8. "De Temporibus Morborum Liber."
9. "De Signis Libri Quatuor."
10. "De Officiis Medici Libri Duo." This and the seven preceding were edited at Florence in 1550 and 1556, folio, and at Lyon, 1558, 8vo.
11. "De Urinis Liber Unus," Lyon, 1591, Leipzig, 1682, 8vo.
12. "De Somno et Vigilis Libri Duo," Florence, 1556, Lyon, 1560, 4to.
13. "De Consultandi Ratione Liber Unus," Florence, 1551, Paris, 1557, 8vo.
14. "De Febribus Liber Unus."
15. "In Librum Galeni de Febribus Commentarius."
16. "De Vi purgantium Medicamentorum Tractatio."
17. "De Calidi Significationibus et Calido nativo," Florence, 1556 and 1566, 4to.; Paris, 1568, 4to. Besides these, Argenterius is said to have also written "De Erroribus Veterum Medicorum," Florence, folio, 1553.

BARTOLOMEUS, the eldest brother of Johannes Argenterius, was also born at Castel Nuovo. About the year 1538 he established himself as a physician at Lyon. He is said to have collected many things from the works of Galen, which were published at Florence. He acquired considerable wealth, with which he purchased a large property in his native country, and some of his descendants became distinguished among the nobility of Piedmont.

Another brother, JACOBUS, was a physician and reader of philosophy in the university of Turin. He wrote a work called "Porta tecum. Rimedii più veri et approvati. . . . contra la Peste," which, together with sundry

notes upon contagion and other questions, were published, with translations of two French medical works, by Giovanni Michele Crotti, at Turin, in 1598. (Haller, *Bibliotheca Medica*, t. ii.; Mazzuchelli, *Scrittori d'Italia*; Sprengel, *Histoire de la Médecine*, t. iii.; Bonino, *Biografia Medica Piemontese*.)

It is necessary to distinguish from the members of this family, PETRUS DE ARGENTERIA, or DE ARGENTERIA, one of the renovators of surgery, which he taught in the early part of the fourteenth century at Paris and Montpellier. He is frequently mentioned by Guy de Chauliac, who transcribed several prescriptions from what he called "Cartularium Magistri Petri," and has given accounts of several of Argenteria's methods in surgical practice. (Bonino, *Biografia Medica Piemontese*.) J. P.

ARGENTI or ARIENTI, AGOSTINO, a Ferrarese of noble birth, was one of the minor poets of Italy about the middle of the sixteenth century. He was a lawyer by profession, and died in 1576. Argenti was one of the earliest writers of pastoral dramas in the modern Italian language, publishing a work of that kind in versi sciolti, entitled "Lo Sfortunato," Venice, 1568, 4to. He published likewise a treatise of local interest, called "Cavallerie di Ferrara." (Mazzuchelli, *Scrittori d'Italia*; Crescimbeni, *Storia della Volgar Poesia*, v. 132.; Tiraboschi, *Storia della Letteratura Italiana*, 4to., 1787—1794, vii. 1317.) W. S.

ARGENTI or ARIENTI, BORSO, a brother of Agostino, left the legal profession to become an ecclesiastic, and died in 1594. He composed poems, some of which were criticised severely by Annibale Caro. A specimen of them is in the "Rime Scelte de' Poeti Ferraresi." He published likewise a prose comedy, which is said to have enjoyed reputation: "La Prigione," Ferrara, 1580, 8vo., Venice, 1587, 12mo. (Mazzuchelli, *Scrittori d'Italia*.) W. S.

ARGENTI, GIOVANNI, a Jesuit of some eminence, was born at Modena about the year 1561. He was first a teacher in several Italian colleges; after which, as provincial, sub-provincial, or visitor, he superintended the affairs of the order in various parts of Europe, standing, likewise, though unsuccessfully, a contest for the office of general. He died in 1629, being then rector of the college at Modena. He was actively engaged in the disputes of the Jesuits with adversaries of various kinds; and their writers speak with high respect, both of his character and talents, and of the value of his services as a champion of the cause. His few published writings bear upon the history of the order during his own times:—1. "Epistola ad Sigismundum, Poloniæ ac Sveciæ Regem, de Statu Societatis Jesu in Provinciis Poloniæ ac Lithuanæ," Cracow, 1615, 4to.; Ingolstadt, 1616, 4to.; Cologne,

1616, 4to.; and (with the two following works), Cracow, 1620, 8vo. 2. "Proscriptio Societatis Jesu ex Regno Bohemiæ, Moraviæ, Silesiæ, et Ungariæ," published as above. 3. "Dux Actiones, quas Auctor in Transylvania in Generali omnium Ordinum Conventu habuit," 1605, 1607, and as above. (Tiraboschi, *Biblioteca Modenese*, i. 101—103.; Ribadeneira, Alegambe, and Southwell, *Bibliotheca Scriptorum Societatis Jesu*, 1676, p. 402—405.; Mazzuchelli, *Scrittori d'Italia*.) W. S.

ARGENTIER. [ARGENTERIUS.]

ARGENTILL, CARLO, was one of the predecessors of Palestrina as maestro di capella at St. Peter's in Rome, and, probably, Animuccia was his immediate successor. Burney says that some of his compositions, transcribed in 1543, are preserved in the library of the Vatican. He is mentioned by Adami in terms of high commendation. (Adami, *Osservazione per ben regolare il Coro*; Burney, *History of Music*.) E. T.

ARGENTI'NI, STEFANO, or according to others, FILIPPINI, was born at Rimini in the year 1600. He was a monk, bachelor of theology and maestro di capella in the church of San Stefano at Venice, where he printed a mass for three voc. in 1638, and also some of the Psalms, set to music. (Gerber, *Lexicon der Tonkünstler*.) E. T.

ARGENTO, GAETANO, was born at Cosenza, the capital of Calabria Citeriore, in the year 1662. He was endowed by nature with an excellent understanding and a very powerful memory; he consequently made rapid progress with his studies. At the age of twenty years he went to Naples for the purpose of rendering assistance to a relation who was in prison: this event determined him to remain at Naples and apply himself to the study of the law. His skill and reputation as a jurist, and also for general learning, was very great, and in 1709 he was appointed to be reggente of the supreme collateral council, at that time the highest legal dignity. On the 28th of May, 1714, the Emperor Charles VI. conferred upon him the dignity of vice-prothonotary of the kingdom and president of the royal council, with the title of duke. He died of apoplexy on the 31st of May, 1730. His conduct as a judge was characterised by great zeal and integrity. His works are:—1. "Relazione delle Feste celebrate in Cosenza nelle Nozze di Carlo II." Cosenza, 1680, 8vo. published anonymously. 2. "De Re Beneficiaria Dissertationes Tres," Naples, 1707, 4to. These dissertations were written in favour of an edict issued by the Emperor Charles VI., providing that ecclesiastical benefices should be conferred only upon natives. They gave great displeasure to the court of Rome, and were soon proscribed. He left behind him a great number of "consulte," one only of which has been

published. He is stated to have rendered great assistance to Giannone in the preparation of his "History of Naples." (Giustiniani, *Memorie Istoriche degli Scrittori Legali del Regno di Napoli*; *Biografia degli Uomini Illustri del Regno di Napoli*, iii.; Tibaldi, *Biografia degli Italiani Illustri del Secolo XVIII.*, iv. 388—389.; Spiriti, *Memorie degli Scrittori Cosentini*, 174—177.) J. W. J.

ARGENTON, COMTESSE D'. [ORLEANS, DUC D'.]

ARGENTRE, BERTRAND D', president of the parliament of Rennes, a learned jurist and indifferent historian, was born at Vitré in Brittany in the year 1519. His family had been one of the most considerable in Brittany from the year 1060, and his father was grand sénéchal of Rennes. Bertrand applied himself in the first instance to the study of polite literature and history. About the year 1540 he had completed a work entitled "De Origine ac Rebus gestis Armorice Britanniae Regum, Ducum et Principum ab Excessu Conani Meriadoci ad Francisci usque postremi Ducis et Annæ ejus Filiæ Tempora, ejus Matrimonio in Francorum Regiam Ducatus concessit." This history was never printed, and is now in the Bibliothèque du Roi, into which it passed from that of M. Colbert. On the completion of this work he devoted himself to the study of jurisprudence, and became one of the most learned jurists of his age. In the year 1547 his father resigned his office of sénéchal of Rennes in his favour, and this circumstance led him to pay particular attention to the customary law of Brittany, upon which his decisions must be grounded: his knowledge and skill in this respect became unrivalled, and in 1579 he was made one of the commissioners appointed for the reformation of this law. His position as a feudal lord naturally inclined him to favour the system, and so strongly was he imbued with its principles that he opposed with all the weight of his learning and influence the strenuous efforts of Charles Dumoulin to introduce general laws and abridge all customs, declaring his astonishment that it should ever have occurred to Dumoulin to assert that seignorial rights are odious servitudes which must be restricted. In the revision of the customary law, therefore, he did all in his power to strengthen and enlarge the power of the lord at the expense of the vassal; and would have gone still farther, even to the exclusion of the collateral branches of the feudal tenant from the inheritance in favour of the lord, but for the resistance of the other commissioners.

The object of this commission being accomplished, the States of Brittany requested him to write a history of the province. By the aid of memoirs of Pierre le Baud, his maternal grand uncle, which he had inherited, and his own long experience, he completed his task in the space of three years; and this,

his second history, was printed at Rennes in the year 1582. The work bore marks of its hasty production, and he revised and reprinted it at Paris in 1588. In his official capacity he was obliged to take many proceedings against the members of the Ligue in the following year, 1589; this brought upon him much ill feeling, and was the source of so much annoyance and vexation as to hasten his death, which took place on the 13th of February, 1590. His principal works are—1. "Histoire de Bretagne, &c.," Rennes, 1582, fol., and Paris, 1588, fol. The edition of 1582 was denounced by La Guesle, the procureur-general of the parliament of Paris, who considered that the manner in which the author had spoken of the rights and ancient independence of Brittany was calculated to have a mischievous tendency in the then circumstances of the kingdom. It was accordingly suppressed. Charles d'Argentré, the son of Bertrand, published an enlarged and altered edition at Paris in 1605, 1612, and 1618, fol., and it appeared again at Rennes in 1668, fol. An abridgment was published at Paris in 1685, in 12mo. This history is a close copy of that of Pierre le Baud, only extended to a later period. It is little more than a dry record of events, is not always correct nor well arranged, and the style is heavy. 2. "Commentaire sur les Quatre Premiers Titres de l'Ancienne Coutume," Rennes, 1568, 4to. 3. "Advis et Consultation sur le Partage des Nobles et l'Interprétation de l'Assise du Comte Geoffroy," Rennes, 1570, 4to. 4. "Commentaire sur le Titre des Appropriations, Prescriptions, &c.," Rennes, 1576, fol. 5. "Commentaire sur le Titre des Donations de l'Ancienne Coutume," Paris, 1584, fol. 6. "Aitiologia, sive Ratiocinatio de reformandi Causis," Paris, 1584, 4to., and 1613, fol.; and Nantes, 1620, 4to. 7. "De Laudimiis Tractatus," Paris, 1605, 4to. All the above treatises and commentaries, with others on marriage, bastardy, succession, &c. not printed in the author's lifetime, were published in a collected form by his son under the title "Commentarii in Patrias Britonum Leges, in lucem editi Cura et Studio Caroli d'Argentré," Paris, 1608, also in 1614 and 1621, fol. 8. "Généalogies des plus Anciennes Familles de Bretagne." This work appears not to have been printed. A life of Argentré was published by Miorcec de Kerdanet, at Rennes, in 1820, 8vo. (Miorcec and Taillandier, *Histoire Ecclesiastique et Civile de Bretagne*, edit. Guingamp, 1835., i. Pref. p. xvii.—xxv.; La Croix du Maine and Du Verdier, *Bibliothèques Françaises*, edit. Rigoley de Juvigny; Moréri, *Grand Dictionnaire Historique*, edit. 1759; Miorcec de Kerdanet, *Notices sur les Théologiens et Historiens de Bretagne*, 98—101.; Le Bas, *Dictionnaire Encyclopédique de la France*, 1840.)

J. W. J.

ARGENTRE', CHARLES DU PLESSIS D', bishop of Tulle, son of Alexis du Plessis, seigneur d'Argentré, dean of the E'tats de la Noblesse of Brittany, was born at Du Plessis near Vitré, on the 16th of May, 1673. He studied philosophy at the College de Beauvais at Paris. In 1693, in which year he finished his course of theology at the Sorbonne, he joined the order of the Friars Minors : he was admitted into the society of the Sorbonne in 1698, and took his doctor's degree in 1700. On the 24th of November the king, Louis XIV., nominated him to the abbey of Sainte Croix de Guingamps, of the order of St. Augustin, and Charles duke de la Tremouille nominated him to the deanery of Laval, on the 23d of January, 1702. In 1705 he was one of the deputies of the second order from the province of Tours, to the general assembly of the clergy of France. Oliver Jegou de Quervillio, bishop of Treguier, appointed him to be his vicar-general on the 7th of January, 1707, and in 1709 he was made almoner to the king. He was the first on whom the king conferred this office gratuitously. He was consecrated bishop of Tulle on the 10th of June, 1725. The same year he was present at the general assembly of the clergy of France as deputy of the first order from the province of Bourges. He subsequently retired to his diocese, where he continued to discharge his episcopal duties with great zeal until his death, which took place on the 27th of October, 1740. His principal works are—1. "Analyse de la Foi, avec un Traité de l'Essence et des Marques qui distinguent la véritable Eglise de Jésus Christ," 2 vol. Lyon, 1698, 12mo. This is an answer to Jurieu's "Analyse de la Foi." 2. "Apologie de l'Amour qui nous fait désirer véritablement de posséder Dieu seul, par le Motif de trouver notre Bonheur dans sa Connoissance et son Amour ; avec des Remarques sur les Principes et les Maximes que M. de Cambrai (Fénélon) établit sur l'Amour de Dieu, &c.," Amsterdam, 1698, 8vo. This was published anonymously. 3. "Elementa Theologica, &c., cum Appendice de Autoritate Ecclesiæ in condemnandis hæreticis et perversis quibuscumque Scriptis," Paris, 1702, 4to. 4. "Appendix Posterior, &c." (to the above work), Paris, 1705, 4to. 5. "Lexicon philosophicum," La Haye, 1706, 4to. 6. "De Supernaturalitate seu de propria Ratione, quâ Res supernaturales a Rebus naturalibus differunt, Notiones quædam Theologicæ," Paris, 4to. 7. "Martini Grandini Opera," 6 vols., Paris, 1710—1712, 4to. This is an edition of the theology of Grandin, edited by Argentré, and with which he published some of his own works. 8. "De Numine Dei, ut Rerum omnium Effectoris, &c.," Paris, 1720, 4to. 9. "Animadversiones in Analysim Holdenii," Paris. 10. "Collectio Effectorum Divinæ

Scripturæ, quibus Mysteria Fidei Catholicæ et Dogmata explicantur, &c., Paris, 1725, 4to. 11. "Collectio Judiciorum de novis Erroribus, qui ab Initio Duodecimi Sæculi usque ad Annum 1713 in Ecclesiâ proscripti sunt et notati, &c., cum Notis et Observationibus," 3 vols. Paris, 1725—1736, fol. reprinted in 1755. 12. "Theses philosophicæ et theologicæ, &c.," 12mo. 13. "Remarques sur la Traduction de l'Ecriture Sainte par M. de Sacy," Paris, 4to. 14. "Explication des Sacremens de l'Eglise, &c.," 3 vols. Tulle, 1734, 12mo. In addition to the above he wrote many funeral orations, pastoral instructions, theological dissertations, sermons, &c. At the time of his death he had prepared for publication a work of considerable extent, entitled "Theologia de Divinis Litteris expressa ;" it was never printed however, and is now lost. (Du Mabaret, *Vie d'Argentré*, in the *Mémoires de Trevoux*, 1743, p. 223—235.; Lambert, *Histoire Littéraire du Règne de Louis XIV.*, i.199—201.; Moréri, *Dictionnaire Historique*, edit. 1759.; Richard and Giraud, *Bibliothèque Sacrée*.) J. W. J.

ARGENVILLE. [DEZALLIER.]

ARGHUN KHAN, the son of Abaka Khan, the fourth of the Persian monarchs of the race of Jenghis Khan. He succeeded his uncle Nikûdâr in September, A. D. 1284, and occupied the Persian throne for about six years and a half. His immediate predecessor, Nikûdâr, had during his brief reign rendered himself notorious for his cruel treatment and persecution of all his subjects who did not embrace the Moslem faith, more particularly of the Jews and Christians. Arghûn, on the other hand, seems to have been very liberal on the score of religion. He favoured no sect in particular, but least of all the Moslems; and it argues much in favour of his character that the orthodox historians of his country have no crime whereof to accuse him, except his conferring the highest offices of the state upon those who were not of the true faith. One of Arghûn's first acts, after he ascended the throne, was to investigate the circumstances connected with his father's death, which had taken place a few years before. Shams-ud-din, who had been Abaka's prime minister, was strongly suspected of having poisoned his sovereign and benefactor; and the high favour in which he stood with Nikûdâr, who usurped his brother's throne to the exclusion of Arghûn, the rightful heir, renders the suspicion very probable. Nikûdâr had, previously to his brother's death, embraced the Moslem faith, and had become a paragon of sanctity. Abaka was something between a Christian and a Pagan, but certainly no Moslem. Hence it was easy for Nikûdâr to form a strong party in his own favour, including, of course, the orthodox Shams-ud-din; and the rest may be easily imagined. Arghûn directed a court of his

most distinguished nobles to examine the charges brought against the ex-minister. The result was that he was found guilty, and condemned to suffer death. During Arghún's reign the empire was well managed by his minister, Sa'd-ud-daula, a member of the Jewish persuasion, who owed his elevation, in the first place, to his skill as a physician. This person had previously lived at Baghdád; and from having freely associated with men of all countries, he became highly skilled in many languages, particularly the Persian, Arabic, and Turkish. He had also obtained considerable insight into the state of the revenues of that province, and into the numerous embezzlements and malversations by which the government was defrauded of its rights. When he became prime minister he introduced numerous reforms and improvements; hence it is not to be wondered at that he should have raised against him a host of enemies who ultimately succeeded in effecting his ruin. But notwithstanding the antipathies of an adverse creed, the Moslem historians are compelled to acknowledge that Sa'd-ud-daula, the fortunate Israelite, administered the government with a success which raised the empire to a pitch of almost unexampled prosperity and splendour. The whole of Arghún's reign passed in comparative tranquillity, for which he was mainly indebted to the wisdom of his chief counsellor. His own hardships terminated when he ascended the throne, on the death of his uncle, during whose reign his life had been in perpetual danger. But these events belong more to the reign of Nikúdar, of which we have an interesting account in the curious narrative of Marco Polo, the Venetian. Shortly after Arghún's death, Marco, with his father and uncle, arrived at the court of the Persian monarch on their way home from the dominions of the Great Kublai Khán, from whom they had letters of strong recommendation addressed to Arghún. The strangers were hospitably received and munificently entertained by Kai Khátu, Arghún's brother and successor. During their stay in Persia, Marco had every opportunity of obtaining his information from those who were actors in the scenes which he describes. His narrative also agrees exactly with that of the native historians; and one expression which he uses strongly tends to confirm what has been stated respecting Abaka's death. We quote from the curious edition of Marco Polo published, in old French and Latin, by the French Société de Géographie, 4to. Paris, 1824. Arghún, at the time of his father's death, was governor of Khorásán, and had succeeded in defeating a tribe of Tartars when the mournful intelligence reached him. According to Marco Polo, "il ne demore gramment que il at novelle comment Abaga son pere estoit mort; il en ait grant ire, &c." Again, the Latin has,

"Quando ergo Argon vicit prelium istud, ipse non stetit multum quod habuit nova quod pater suus erat mortuus, de quo habuit magnam iram et magnam melancoliam" ("He had not long to wait when he received intelligence that his father had died; at which he was exceedingly wroth and much grieved"). Now it is presumed that his *anger* must have been owing to something he had learned respecting the manner of his father's death, and his grief owing of course to the event itself. Arghún died in March, 1291 (the Moslem historians add), "to the great relief of every friend of Islám, and to the equal mortification of all that were hostile to the law of the true prophet." He was succeeded by his brother Kai Khátu, as already mentioned, his own sons, four in number, being then under age. Of these, the first, Gházán Khan, and the third, Uljaitu Khan, attained, at succeeding periods, the sovereignty of Persia. (Malcolm, *History of Persia*; Price, *Mahomedan History*, on the authority of the Habíb-us-siyar; *Recueil de Voyages et de Mémoires publié par la Société de Géographie*, tome premier, 4to. Paris, 1824.) D. F.

ARGILLATA, PETRUS DE, ARGELLATA, or PIETRO DELLA CERLATA, was professor of logic, astrology, and medicine, at Bologna, about the beginning of the fifteenth century. He taught the medical doctrines of Avicenna, and was regarded as one of the most learned anatomists and surgeons of his time. He died in 1423, and his statue was placed in the anatomical theatre of Bologna.

The only work which Argillata left was published with the title "Chirurgiæ Libri Sex," Venice, 1480, 1492, 1497, &c. folio; and Haller says there are manuscripts of it in the Berne library, dated 1442, and in the King's library at Paris, dated 1488. Much of it is taken from the writings of Avicenna and Guy de Chauliac; but it contains many cases and observations by the author himself, who, in several respects, improved the surgical practice of his time. He goes over the whole field of surgery, and Brambilla and Haller mention the following points, in which he either improved surgery, or observed important facts:—he disapproved of the use of sutures in wounds of nerves and tendons, though he employed them frequently in other wounds, and he urged that they ought to be inserted in the skin alone: he blamed the employment of caustics in the treatment of cancer, and improved the method of removing cancerous breasts; he described a case of a penetrating wound of the arm, in which motion was destroyed, but not sensation; he advised the incision of the whole length of fistulæ in ano, and the extraction of sequestra in cases of necrosis; and he recorded several instances of recovery from severe wounds of the head, and other parts, which had occurred in his

own practice. (Mazzuchelli, *Scrittori d'Italia*; Brambilla, *Storia delle Scoperte . . . fatte dagli Italiani*, t. i.; Haller, *Bibliotheca Chirurgica*, i. 165.)

It is necessary to distinguish from the preceding, PETRUS DE ARELATE, or DE ARGELLATA, a surgeon of an earlier period, at Avignon, but of whom nothing more is known, than that he is referred to by Guy de Chauliac, with whom he was contemporary. J. P.

ARGIS, BOUCHER D'. [BOUCHER.]

A'RGOLI, ANDREA, was born at Tagliacozzo in the kingdom of Naples about 1568. He studied medicine and astronomy; and all that is known of him is, that he was obliged to leave his country by the efforts of those who were hostile to him, some say for his talents, others for his astrology; that he retired to Venice, the senate of which made him professor of mathematics at Padua; and that he died at Padua later than 1650. The astronomical ephemerides which he published, extending as far as the year 1700, gave an extent and permanence to his reputation which his other writings would not have obtained alone. Delambre (*Astr. Mod.* vol. ii. p. 514.) has bestowed three pages upon Argoli, who, it appears, was not well informed on what had been done in his own time, and is aptly described as "one of those laborious men who wrote long works for the use of astronomers, and particularly of those who were also astrologers." His opinion that logarithms only facilitated easy operations, but made complicated ones more difficult, is better worth preserving for its singularity than any one of his writings for its utility. Argoli published:—"Tabulæ Primi Mobilis," Rome, 1610; "Secundorum Mobilium Tabulæ," Padua, 1634; "Pandosium Sphæricum," Padua, 1644; "De Diebus Criticis," Padua, 1652; with various smaller works and second editions (all in 4to.), a list of which is in Lalande's "Bibliographie Astronomique," but is not worth insertion. The Ephemerides were published as follows; from 1621 to 1640, at Rome in 1621; from 1631 to 1680, at Padua in 1638; from 1648 to 1700, at Rome in 1647. Those from 1661 to 1700 were reprinted at Leiden as late as 1677. (Weidler, *Hist. Astron.*; Moréri, *Diet. Hist.*; Delambre, *Astr. Mod.*; Lalande, *Bibliog. Astron.*) A. De M.

A'RGOLI, GIOVANNI, a son of Andrea, born at Tagliacozzo about 1609, acquired in early youth considerable celebrity as a poet; but his fame, founded on the precocity of his genius rather than the merit of his works, was of no long duration. His first volume of verses, "Della Bambace e Seta, Idyllio; Trasformazioni Pastoralì," Rome, 1624, 12mo., was published when he was but fifteen years old. Not long afterwards, shutting himself up in a room to which no one was admitted, he laboured for seven months in emulating the showy and affected

manner of Marini, then at the height of his ephemeral popularity. At the end of the voluntary confinement, the young versifier, whose age was then seventeen, had produced a mythological poem in twelve cantos, "L'Endimione," Terni, 1626, 4to. The "Endymion," a successful imitation of the fashionable model, was received with great applause, which its detractors sought to damp by insisting (no very likely supposition) that the poem must have been written by the youth's father. With the publication of this work Giovanni's desire of poetical fame seems to have become extinct. In the subsequent course of his life he continued to write verses, both in Latin and Italian; but he published nothing of the sort except two occasional pieces in Latin, one of which, indeed, was only a translation, by Argoli himself and a friend, from a Greek poem of Leo Allatius.

In 1632 Giovanni accompanied his father to Padua, where he engaged in legal studies and took a doctor's degree. After a time, however, he abandoned this pursuit for literature, attaching himself particularly to the study of the classical languages; and in these he attained such reputation as to be appointed to a professorship in Bologna. Again, with characteristic fickleness, he resumed the study of law, and held successively several judicial offices in the states of the church. He is supposed to have died about the year 1660. After his first abandonment of the law, he gave proof of his knowledge of classical antiquities, in which his labours have been considered to possess some merit. His writings of this kind are the following:—1. "De Lapide Sepulchrali Veterum Epistola," published in the first volume of the collection entitled "De Quæsitis per Epistolas à claris Viris Responsa Fortunii Liceti," Bologna, 1640, 4to. 2. An elaborate series of notes to the treatises of Onuphrius Panvinus "De Ludis Circensibus" and "De Triumphis." These notes appeared in the edition of the treatises published at Padua, 1642, fol.; again in the Paduan edition of 1681, fol.; and afterwards the notes to the first treatise (but not, as the biographical books usually assert, the notes to the second) were selected to accompany Panvinus in the "Thesaurus Antiquitatum Romanarum" of Grævius, vol. ix. 3. "Epistola ad Jacobum Philippum Tomasium, De Templo Dianæ Nemorensis." This petty essay, dated 1637, will be found in Tommasini's treatise "De Donariis," inserted in the "Thesaurus Antiquitatum Romanarum," vol. xii. Argoli left in manuscript a large number of works, among which were some Italian poems, a good many Latin ones, classical biographies, and antiquarian and critical commentaries. (Mazzuchelli, *Scrittori d'Italia*; Baillet, *Enfans Célèbres*, No. 64.; Papadopoli, *Historia Gymnasii Pa-*

tavini, ii. 140.; Toppi, *Biblioteca Napolitana*, p. 114.; Crescimbeni, *Storia della Volgar Poesia*, v. 159.; Nicéron, *Mémoires*, xxxix. 332—334.) W. S.

ARGONNE, NOEL or BONAVENTURE D', was born at Paris in the year 1640. His father was a goldsmith. D'Argonne practised as an advocate till the age of twenty-eight, when he entered a Carthusian monastery at Rouen, and changed his name of Noel to that of Bonaventure. He died at the Carthusian monastery in Gaillon, which is near Rouen, on the 28th of January, 1704, aged sixty-four.

D'Argonne's works are:—1. "Traité de la Lecture des Pères de l'Eglise, ou Méthode pour les lire utilement," in two parts, 12mo., Paris, 1668. A second edition, with numerous additions, and consisting of four parts, was published in 1702, Paris, 12mo., by Pellestre of Rouen, who died in 1710. This is a very learned and valuable work. 2. "Mélanges d'Histoire et de Littérature," published under the name of Vigneul-Marville, in three volumes. The first edition was published in 1699, and apparently at Rouen. Other editions were published at Rouen in 1700, 2 vols.; 1701, 3 vols. 12mo.: a fourth edition at Paris, 1725, 3 vols. 12mo. was edited after the death of D'Argonne by the Abbé Banier. The last volume of this edition was by Banier; and the first two volumes comprehended the three volumes of D'Argonne's work. These "Mélanges" form the fifth and sixth volumes of a collection of *Ana*, published at Amsterdam in 1789, 8vo. They are entitled "Vigneul-Marvilliana" in this collection. This work of D'Argonne is very learned, and full of literary anecdotes and criticisms. It is highly praised by Bayle in his letters, as superior to most other miscellanies of its nature, such as the *Ménagiana*. It contains a very severe criticism on the "Caractères" of La Bruyère, the justice of which is denied by his admirers. It has been questioned whether D'Argonne, as a monk, could have been the author of a work which contains so many anecdotes, but he owed his knowledge of them to the connexion which he continued to keep up by letters with the men of wit and learning whom he had known before he became a Carthusian. Bayle was the first to indicate who was the real author disguised under the name of Vigneul-Marville. 3. "L'Education, Maximes, et Réflexions de M. de Moncade, avec un Discours du Sel dans les Ouvrages d'Esprit," 12mo. 1691. (Chaufepié, *Nouveau Dictionnaire Historique et Critique; Lettres Choieses de M. Bayle*, Rotterdam, 1714, 8vo.; *Preface to the Vigneul-Marvilliana*; Quérard, *La France Littéraire*. As these authorities differ among themselves and also from the *Biographie Universelle* in the dates which they assign to the life and the editions of D'Argonne's works, we have followed none

implicitly, but by comparing them have endeavoured to arrive at the truth. The authority of Quérard has been followed for the works of D'Argonne.) C. J. S.

ARGOTE, JERONIMO CONTADOR DE, was born in the city of Collares on the 8th of July, 1676. At the age of twelve years he entered the order of the Theatines, and applied himself with great diligence to scholastic studies. Having made himself master of the Latin, Greek, French, and Italian languages, he turned his attention to sacred and profane history. He was one of the first members of the royal academy of Portuguese history, and delivered several discourses before the society upon the fables introduced into history, which he attributed to ignorance, evil design, poetry, and painting. John V., king of Portugal, selected him from the members of the academy to write the history of the archbishopric of Braga, a task which he performed in a very satisfactory manner, although Majansius laments that the author had not been a little more accurate and careful in the antiquarian portion of his history. He died in the year 1749. His principal works are,—1. "Disertação da Vinda de St. Iago a Hespanha," printed in the "Collecção dos Documentos e Memorias da Academia Real Portuguesa," for the year 1722. 2. "Contas de seus Estudos Academicos," printed in vols. iv. v. vi. and xi. of the above collection, 1724—1732. 3. "De Antiquitatibus Conventus Bracaraugustani Libri Quatuor Vernaculo Latinoque Sermone Conscripti," printed in the volume for the year 1728 of the above-named collection: a second edition, with the addition of a fifth book, was published at Lisbon in 1738, in 4to. 4. "Memorias para a Historia Ecclesiastica de Braga, Primas das Espanhas," 3 tom., Lisbon, 1732—1744, 4to. 5. "Sermão da Payxão pregado no Convento de Nossa Senhora da Divina Providencia," Lisbon, 1717, 4to., and 1735, 4to. This work was published under the name of Padre Caetano Maldonado da Gama." 6. "Regras da Lingua Portuguesa, Espelho da Lingua Latina, &c.," Lisbon, 1721, 8vo.: an enlarged and improved edition was published at Lisbon in 1725, 8vo. 7. "Vida e Milagres de Saõ Caetano Thiene, fundador dos Clerigos Regulares," Lisbon, 1722, 4to.: Argote published a supplement to this work at Lisbon in 1743, 4to. 8. "Parecer Anatomico, Historico, Critico, &c.," Lisbon, 1742, 4to. 9. He translated from the Italian, under the assumed name of Padre Jozé Gentil, "Vida da Ven. Madre Rosa Maria Serio, &c.," Lisbon, 1744, 4to. (Barbosa Machado, *Bibliotheca Lusitana*, ii. 493, 494.; *Summario da Bibliotheca Lusitana*, ii. 218, 219.; Majansius, *Specimen Bibliothecæ Hispano-Majansianæ*, &c., 163, 164.) J. W. J.

ARGOU, GABRIEL, a native of Vivarais, and avocat in the parliament of Paris.

He took the oath of avocat on the 24th of November, 1664. His name appears on the list of avocats in 1701, and disappears from it in 1710. He must have died in the interval. Little is known of his private history. The continuators of Moreri mention that he lived on terms of intimacy with the literary men of his time, and particularly with the Abbé Fleury. It is said that an impediment in his speech prevented Argou from distinguishing himself as an oral pleader, but that his great legal acquirements obtained for him the confidence of the Chancellor Pontchartrain.

Argou published—1. “Mémoires touchant le Comté de Neufchatel, où l’on voit ce qui s’est passé entre Madame la Duchesse de Longueville et Madame la Duchesse de Nemours,” Paris, 1674, 4to. 2. “Mémoire pour M. le Duc de Luxembourg touchant la Question de l’Extinction de la Pairie de Pincy prétendue par MM. les Ducs et Pairs,” Paris, 4to. (without date, re-printed at Lyon in 1710, in the “Recueil des Factums.”) 3. “Institution au Droit Français. Par M. Argou, Avocat en Parlement,” Paris, 1692, 1699, 1710, 1719, 1730, 1740, 1746, 1753, 1762, 1771, 1787: all these editions are in two vols. 12mo.

The Institutions of French law alone have an abiding interest: the number of editions through which the work passed previous to the French revolution show the estimation in which it was held as a manual. A brief history of French law, by Fleury*, is prefixed. The Institutions are distributed into four books: the first treats of persons (des personnes); the second of things (des choses); the third of obligations (des obligations); and the fourth of various miscellaneous topics, under the title, “Des Accessoires et des Suites des Obligations.” The name of the author does not appear on the title-page of the two editions published during his life (Fleury is named in the preface as author of the historical sketch); neither does it appear on the title-page of the edition of 1710, though it is mentioned in the privilege granted to the printer, which bears date the 14th of April, 1703. To the edition of 1810 are attached a number of valuable notes. These annotations are anonymous, but the authors were known to have been Messrs. Bretonnier and Barbier, two eminent lawyers, the one distinguished by his knowledge of the law of “les pays du droit écrit,” the other well known as a pleader at the Châtelet, and profoundly versed in the “coutume de Paris.” The edition of 1719 is a mere re-print of that of 1710, with the solitary addition of the author’s name on the title-page. The edi-

tion of 1730 has some additional notes, probably by M. Barbier: M. Bretonnier had been dead for some time. The editions of 1740 and 1746 are re-prints of that of 1730, with the addition of an alphabetical index. The edition of 1753, by M. Boucher d’Argis, Avocat au Parlement, has both additions and retrenchments, made for the purpose of assimilating the Institutions to the actual state of the law. The editions of 1762 and 1771 are mere re-prints of the edition of Boucher d’Argis. The edition of 1787 we have not seen, nor does Camus, from whom we have learned its existence, give any account of it. We have been induced to notice so much in detail the bibliography of this work on account of its having been the most popular, and, indeed, with the exception of the works of Coquille (1642) and Claude Serre (1753), the only elementary manual of French law previous to the Revolution. It is still not destitute of a practical interest for those who have occasion to study the laws of our colonies of St. Lucia and Lower Canada, which are based upon the old French law: the foundation of the civil law of our other French colony, Mauritius, is the Code Napoleon. (Boucher d’Argis, in his *Preface* to the edition of the *Institution au Droit Français* of 1753; Camus and Dupin, *Profession d’Avocat*; Adelung, *Supplement* to Jöcher, *Allgemeines Gelehrten-Lexicon*.) W. W.

ARGUES. [DESARGUES.]

ARGUELLES. [CANGA-ARGUELLES.]

ARGUIJO, JUAN DE, a Spanish poet, was born at Seville in the latter half of the sixteenth century, and died before the year 1630. His love for poetry was so great that he expended nearly the whole of his patrimony in the support and encouragement of the professors of this art, who repaid his munificence by their praises. It is not to be presumed, however, that his liberality was indiscriminating, or the compliments he received flattery. It is asserted that no Spanish poet ever received so many eulogies as Arguijo. Lope de Vega, who dedicated several of his pieces to him, was among the number of his eulogists. His verses upon him in the “Laurel de Apolo” commence thus:—

“Aquí Don Juan de Arguijo
Del sacro Apolo y de las Musas hijo,” &c.

Unfortunately his compositions are scattered in different works. The principal of them, a canción written on the death of a friend, is inserted in the “Parnaso Español,” ix. 140—154. His style is natural, pure, and elegant, and the canción above-mentioned is described as a perfect model for that species of writing. Bouterwek has inserted one of his sonnets in his history. He also wrote in verse “Relacion de las Fiestas que hizo en Sevilla Don Melchor de la Alcazar en Obsequio de

* A translation of this sketch into English, dedicated to Lord Millsintown, was published in London in 1724, with the title “The History of the Origine of the French Laws. Translated from the French by J. B., Esq.” [John Beaver.]

la immaculada Concepcion." (*Parnaso Español*, por Lopez de Sedano, ix.; Arana de Varflora, *Hijos de Sevilla*; Bouterwek, *Geschichte der Poesie und Beredsamkeit*, iii. 428.)

J. W. J.

ARGYLL, DUKES, MARQUISES, and EARLS OF. [CAMPBELL.]

ARGYROPYLUS or ARGYROPULUS, JOANNES, a learned Greek who lived in the middle of the fifteenth century. Much has been said by his biographers respecting the period at which he first went to Italy, but it is not clear whether it was in 1434 or some years later. It appears that he was retained by Palla Strozzi when at Padua, for the purpose of reading Greek and the natural philosophy of Aristotle with him. Faccioli states that in 1442 he was chosen rector of the university of Padua; and in 1444 he took part in conferring the doctor's degree on Francesco della Rovere, afterwards Pope Sixtus IV. He appears to have been held in high estimation by Cosimo, Pietro, and Lorenzo de' Medici, the last of whom he had assisted to educate. By either Pietro or Lorenzo he was invited to Florence, and made Greek professor in the university of that city. Niccolò Vallori asserts that he was indebted to Pietro for this appointment, but Roscoe gives the credit of it to Lorenzo. It is supposed that this event took place in the year 1456. He remained at Florence teaching Greek and the Aristotelian philosophy fifteen years. In the year 1471 he quitted Florence, and in that year, or according to some, in 1473, proceeded to Rome, where he became professor of Greek as at Florence, and continued until his death, which took place some time after the year 1489, in the seventieth year of his age. His death is said to have been caused by fever, brought on by the immoderate use of melons. All authors agree that he possessed great learning and ability. During his residence in Italy he acquired a perfect knowledge of the Latin language; but he entertained a strange prejudice against all Latin authors, and asserted that Cicero knew nothing of Greek or philosophy. His principal works are his translations of Aristotle into Latin, viz. — 1. "Prædicamenta." 2. "De Interpretatione." 3. "Analyticorum Posteriorum Libri II." 4. "Physicæ Auscultationis Libri VIII." 5. "De Cælo Libri IV." 6. "De Anima Libri III." 7. "Metaphysicorum Libri XII." 8. "Ethicorum ad Nicomachum Libri X." 9. "Politieorum Libri VIII." The several editions of Aristotle's works in which these versions have been printed are enumerated by Fabricius and Hoffmann. Opinions appear to have differed as to the merit of these translations. According to Boernerus, they were considered by some rather elegant than faithful; by others, more faithful than elegant; and by others again neither faithful nor elegant. 10. "Expositio Ethicorum Aristotelis." This

is an original work, and was published by Donato Acciajuoli at Florence, in 1487, in fol. He also translated some of the Homilies of St. Basil into Latin, which are printed in the old editions of that saint's works. His unpublished works are dispersed among different libraries, as in that of Madrid, the royal library of Paris, &c., a complete list of which will be found in the authorities quoted below. (Hodius, *De Græcis Illustribus Lingue Græcæ Litterarumque Humaniorum Instauratoribus*, 187—210.; Boernerus, *De Doctis Hominiibus Græcis Litterarum Græcarum in Italia Instauratoribus*, 137—151.; Tiraboschi, *Storia della Letteratura Italiana*, vi. 509—518.; Fabricius, *Bibliotheca Græca*, edit. Harles, xi. 460, 461.; Hoffmann, *Lexicon Bibliographicum Scriptorum Græcorum*, art. "Aristotle;" Roscoe, *Life of Lorenzo de' Medici*; Vallori, *Vita di Lorenzo de' Medici*.)

J. W. J.

ARGYRUS, ISAAC (Ἰσαάκης Ἀργυρός), a Greek monk, was a distinguished astronomer. According to his own statement in his printed work cited below, he was born at Constantinople, either in 1322 or 1323. We know nothing about his life. In 1373 he wrote *Κανὼν Πασχάλιος*, or "Computus Græcorum de Solennitate Paschatis celebranda," which he dedicated to Andronicus, despot of Ænus, on the Hebrus, in Thrace. The Latin title was given to it by Christopher Christmann, professor of Logic at Heidelberg, who published the work in 1611, 4to.: he added a Latin translation and a commentary. This little work, which is divided into six chapters, gives rules for calculating the period of the Easter of the Greeks. Several years before it was published by Christmann, who had used a Heidelberg MS., the sixth chapter of it ("De Canonis Incertitudine") was separately published by Joseph Scaliger, together with the "Canon Paschalis Hippolyti," in 1595, and afterwards in Scaliger's "De Emendatione Temporum," Lyon, 1598. Petavius published a second edition of the whole work, with a new Latin translation, in the third volume of his "Uranologium," Paris, 1630, which was reprinted at Antwerp (Amsterdam), in 1703, fol. Both Scaliger and Petavius used a MS. of the royal library of Paris. The third volume of the "Uranologium" contains another "Computus," which likewise treats on calculations of time, and which is attributed to the same Isaac Argyrus. Besides these works, Isaac Argyrus wrote several others, chiefly on astronomy and geometry, the greater part of which are in MS. scattered through the principal libraries of Europe; some others treat on divinity and miscellaneous matters. The principal are — 1. "De reducendo Calculo Astronomicorum Canonum Ptolemæi ab Annis Ægyptiacis et ab Alexandriæ Meridiano ad Annos Romanos et ad Meridianum Constantinopoleos," in the imperial library

at Vienna. 2. "Apparatus Astrolabii," in the Vatican library. 3. "De reducendis Triangulis non Rectis ad Rectos," in the Bodleian and in the former Coislin library at Paris. 4. "Methodus Geodæsiæ," in the library of the Escorial. 5. "Methodus Melior Solarium et Lunarium Cyclorum," in the library at Leiden, a legacy of Joseph Scaliger. 6. "Carmina de Duodecim Ventis." 7. "Encomium Martyris Demetrii." The Bodleian contains besides:—8. "De Regimine Novitiorum Liber." 9. "De Monastica Politia." 10. "De Virtutibus et Vitiis." These three MSS. belong, perhaps, to some other Isaac Argyrus. According to the authors of the "Appendix" to Cave, (*Hist. Eccles. Liter.* p. 75.), the works which have been cited above do not all belong to the same author: their opinion is that there were two Isaac Argyri, who were both mathematicians and contemporaries, and one of whom they suppose to be the author of the "Computus" first published by Christmann, while the other would be the author of that other "Computus" first published by Joseph Scaliger with the "Canon Paschalis Hippolyti," and perhaps also of the works on divinity and on the Twelve Winds. Gerhard Vossius, in his work "De Universa Mathesios Natura et Constitutione," p. 127, 128., says that Isaac Argyrus lived in the eleventh century. Saxius (*Onomasticon*, vol. ii. p. 382.) finds fault with this opinion, but Vossius quotes Clavius and Blancanus. However, in another place (*De Historicis Græcis*, p. 493.), Vossius says that Isaac Argyrus lived in the fifteenth century, before and after the capture of Constantinople, and that he translated part of the works of Aristotle. It is very likely that there were more than one Isaac Argyrus. (Fabricius, *Biblioth. Græca*, iv. 155., xi. 126, &c.; *Commentary* of Christmann to the *Computus* of Isaac Argyrus.) W. P.

ARI or ARA or ARE HIN FRODI, or the Learned, the earliest historian of Iceland, or at all events the oldest whose writings have come down to us, was born in Iceland in the year 1068. His father's name was Thorgil, his mother's Valgerda. He was brought up by his grandfather Geller Thorgillson till his seventh year, when, on his grandfather's death, he was sent for education to Hall Thorarinsson hin Milldi, or the Liberal, the most learned and benevolent layman in the island, to whom Teit, the son of Isleif, bishop of Iceland, was also sent for the benefit of his superintendence. Ari remained at Haukadal, at the residence of Hall, till the death of his instructor in 1090, at the age of ninety-four, and from his conversation collected much of the information which he afterwards embodied in his histories. It has been asserted that after the death of Hall, Ari went to Germany in company with Sæmund Sigfusson, also called Hin Frodi, the author of the Edda which goes by the

name of the Edda of Sæmund; but Finn Jonsson, the learned bishop of Skalholt, has shown, by a comparison of dates, that these two celebrated Icelanders could not have been in Germany together, and it is doubtful if Ari visited Germany at all. In the time of Gissur, the second bishop of Iceland, Ari took priest's orders, and afterwards married and had a family. He died on the 9th of November, in the year 1148, at the age of eighty.

The whole of the writings of Ari are not preserved. Snorro Sturlason in the preface to his "Heimskringla" refers to a work by him on the kings of Norway, from Odin to Magnus Olafsson, of which no trace remains, except in the work of Sturlason himself, who appears to have made copious use of it. The "Landnamabok" and the "Islendinga-Bok," which are still extant, are sufficient to attest the value of the labours of Ari. The "Landnamabok" is a history of the colonisation of Iceland. It was commenced by Ari, continued by Kolskeg, Brand, Styrmir hin Frodi, and Sturle Thordsson, and completed by Haco Erlendisson. A Latin epitome of its contents appeared in Arngrim Jonsson's "Specimen Islandiæ;" the first complete edition, in Icelandic only, was published at Skalholt in 1688, in quarto, by Bishop Thord Thorlaksson, and the best, in Icelandic, with a Latin translation, by Johann Finsson, at Copenhagen, in 1774, in a handsome quarto volume. Owing to the attention paid to matters of genealogy the book is not of the most entertaining character, but the information it affords is of the higher interest from its perfect authenticity. The "Islendinga-Bok" or "Book of the Icelanders" is a small treatise of ten chapters and a preface only, in which Ari speaks of the first occupation of Iceland, the names of the earliest colonists, the laws they established, their expeditions to Greenland, the first introduction of Christianity into Iceland, and the names of the earliest bishops. All that he states is told with the utmost simplicity and plainness, and he shows a spirit of historical research and criticism scarcely to be expected in that age. Finding, for instance, that he could not obtain a fixed date for many events in the early history of Iceland, owing to the uncertainty of the exact period of its first settlement, which the traditions of the North would not enable him to fix, Ari did not neglect to avail himself of the circumstance, that according to tradition the colonisation took place in the same year that the sons of Regner Lodbrok slew Saint Edmund, the English king, in revenge for the death of their father, and finding in the English written annals the death of Saint Edmund placed in the year 870, he assumed that date as the groundwork of his Icelandic chronology. The first edition of the work was published, in Icelandic only, by Bishop Thorlaksson

at Skalholt in 1688; an edition of it was commenced, but never completed, by Christian Worm, when at Oxford in 1696, and copies of it are extant, some with that date and others with that of 1716; in 1733 Busæus published another at Copenhagen in quarto, with a Latin translation, a life of Ari, and a glossary, under the title of "Schedæ, seu Libellus de Islandia, Islendinga-Bok dictus." It also forms part of the collection entitled "Islendinga Sögur," published at Copenhagen in 1829, by the Northern Antiquarian Society, of the whole of which the same society has published a Danish and a Latin translation. A history of the introduction of Christianity into Iceland entitled "Kristni-Saga" has also been attributed to Ari, but in an edition of the work published at Copenhagen in 1773 by Luxdorph and others this opinion is discountenanced. We observe that it is repeated in the "Antiquitates Americanae," published in 1837 by the Northern Antiquarian Society, but without any reference to fresh evidence in its favour. This may, however, be contained in a work which we have not had an opportunity of consulting, entitled "De Ario Multiscio," written by Werlauff, the principal librarian of the royal library at Copenhagen, and published at that city in 1808. The "Kristni-Saga" is a work of great interest and value. (Worm, *Lexicon over Danske, Norske og Islandske lærde Mænd*, i. 37., iii. 26.; Finn Jonsson or Finus Johannæi, *Historia Ecclesiastica Islandia*, i. 193, &c.; Dahlmann, *Forschungen auf dem Gebiete der Geschichte*, i. 345—356, &c.; Sibbern, *Bibliotheca Historica Dano-Norvegica*, p. 74.; *Antiquitates Americanae*, p. 206, &c.) T. W.

ARIADNE or ARIADNA (Ἀριάδνη), the elder daughter of the Emperor Leo I., Thrax, and the empress Verina, was born before the accession of her father, which took place in A. D. 457; her younger sister, Leontia, who afterwards married Marcianus, the son of Anthemius, emperor of the West, was born after the accession of Leo. In 468 Ariadne was given in marriage to Tracalisseus, as Theophanes calls him, or Arimæsius according to Evagrius, a noble Isaurian, who on this occasion assumed the name of Zeno, and was created a Roman patrician. In 469 the emperor appointed him magister militum, and commander of the guards. Zeno was a widower, and it seems that the emperor made him his son-in-law for the purpose of being supported by him and his numerous adherents in Isauria in his differences with Aspar, to whom Leo owed his crown, but who had become dangerous by his great power. Ariadne and Zeno had a son, Leo the younger, who in 473 was chosen by his grandfather to succeed him on the throne. In the following year, 474, Leo died; his infant grandson was proclaimed emperor, and reigned under the regency of

his father Zeno, but he died in the same year. A rumour spread abroad that Zeno had poisoned his son, but this opinion is groundless, nor are there any facts known from which we may conclude that Ariadne participated in such a crime, as has been pretended. It appears, however, that Ariadne encouraged her husband to assume the purple after the death of their son. A short time after his accession Zeno became the victim of the intrigues of his mother-in-law, the empress-dowager Verina, who caused a revolt, in consequence of which her brother Basiliscus was proclaimed emperor (475). Zeno, then at Chalcedon, fled to Syria; Ariadne escaped from Constantinople, and crossing the Bosphorus in a storm, joined her husband, whose cause she defended with great activity. Basiliscus being unable to maintain himself on the throne, was deposed by the people, and Zeno was recalled. For some time Verina succeeded in maintaining her former power, but she had to struggle with the emperor, and the patrician Illus, who had great influence over Zeno. At last Verina was arrested and imprisoned in some castle in Asia. She wrote to her daughter, the empress, to contrive her delivery. According to Theophanes, Ariadne begged Zeno to restore her mother to liberty, but the emperor sent her to Illus, without whose permission he did not venture to act. Ariadne addressed herself to Illus, and entreated him on behalf of her mother with tears, but in vain. The haughty minister answered, that he believed she intended to put another man on the throne of her husband. Ariadne indignantly left Illus and went to Zeno, to whom she reported the insult which she had received. "Am I to remain in thy palace, or is Illus?" cried she. "Thou," answered the emperor, "if thou canst get rid of Illus: I give thee my permission to try it." A plot was formed to murder Illus, who fled from Constantinople. Jornandes gives a different account. He says that Illus having excited Zeno's jealousy against his wife, the emperor gave orders to put her to death secretly. The officer, who was charged with the execution, communicated the secret to one of the maids of the empress, adding that Ariadne was to be put to death the following night. Ariadne being informed of this, made her maid sleep in her bed, and fled to Acacius, bishop of Constantinople. On the following morning the bishop went to the emperor, who had retired to his private apartments, a prey to remorse, for he believed that the crime had been perpetrated. Acacius easily contrived a reconciliation, and Ariadne now resolved on the death of Illus. One Spanicius (according to Theophanes) was charged with the murder, but Illus, although severely wounded, escaped and caused a revolt in Asia. He was afterwards taken prisoner and beheaded. Evagrius says that Zeno determined on the death of Illus,

but he does not even mention the name of Ariadne.

Zeno died in 491. There are conflicting accounts by Cedrenus, Zonaras, and others, of his death. It is said that he was beheaded in his bed, whilst asleep; that having died suddenly in a state of drunkenness, Ariadne ordered him to be interred as quickly as possible; and that, being insensible during a fit of apoplexy, Ariadne ordered him to be buried alive. All these statements are at least very improbable, if compared with the statements of Theophanes, Evagrius, and Theodorus Lector, who either simply mention the death of Zeno, or add that he died in a fit of apoplexy.

Anastasius I., the successor of Zeno, owed his accession to Ariadne, whom he married soon afterwards. There is no ground of suspecting her of having lived in adulterous intercourse with Anastasius previous to their marriage. It seems that Ariadne exercised great influence over Anastasius, which, during the differences between Anastasius and Vitalianus, became rather pernicious to the emperor, if it is true that he followed her advice; yet she blamed very severely the pusillanimous conduct of the emperor during the religious and civil troubles which partly caused the rebellion of Vitalianus, and partly were the consequence of it. According to Theophanes, Ariadne died in the twenty-fifth year of the reign of Anastasius, that is in 515, Anastasius having been crowned in the month of April, 491. The general impression which we receive from those facts in the life of Ariadne which may be considered as true, is that she was an affectionate, active, and highly-gifted woman who on many occasions showed more character than the emperors. She accompanied her husband Zeno in his exile, though nothing prevented her from playing an important part at Constantinople; and she tried every means in her power to release her mother from captivity, though Verina intended Zeno's ruin. Verina died in her prison, and Ariadne was not satisfied till she had obtained the emperor's permission to carry the body to Constantinople, where it was buried. The history of the time is far from being clear for want of sufficient authorities; the contemporary histories of Malchus and Candidus are lost, except a few fragments in Suidas and in Photius; and nothing is extant of the history of Eustathius Syrus, to whom Evagrius refers (iii. 26. 27.). (Cedrenus, ed. Paris, p. 346—351.; Zonaras, ed. Paris, vol. ii. p. 51—55 (xiv. 1—3.); Evagrius, ii. 15., iii. 3. 26. 27. 29.; Theophanes, ed. Paris, p. 96. 103. 104. 107, &c., 136. 139.; Theodorus Lector, ed. Reading, i. excerpt. 20—37., ii. excerpt. 6.; Jornandes, *De Regnorum Successione*, ed. Lindembrog, p. 58—61.) W. P.

ARIEUS or ARIDÆUS (Ἀριαῖος or Ἀριδαῖος), one of the generals and friends of

Cyrus the younger, in whose army he commanded the barbarians at the battle of Cunaxa, B. C. 401, against Artaxerxes II. surnamed Mnemon. After the death of Cyrus, Clearchus, one of the Greek commanders in the army of Cyrus, who fell in battle, proposed to place Ariæus on the throne of Persia, and was supported in his proposal by several others, especially by Meno, the Thesalian, who was a personal friend of Ariæus. But Ariæus declared to those who informed him of this plan, that there were many Persians of higher claims than himself, who would not tolerate him on the throne; and he declined the offer. But at the same time he declared his intention not to forsake the Greek army, but to accompany them on their retreat; and both parties bound themselves by mutual oaths to be faithful to one another. They had not advanced far, when the brothers and relatives of Ariæus appeared in the camp to inform him that the king was ready to pardon every thing that had occurred, if Ariæus would desert the Greeks. This communication seems to have made some impression upon him, for from that moment the Greeks began to suspect him, and henceforth they kept as much as possible away from him and his barbarians. On some occasions, however, when the two parties came in contact, open violence was resorted to by the soldiers of each. These things increased the hostile feelings on both sides; and when at last the retreating army had come to the banks of the Zabatus (the lesser Zab), Ariæus aided the treacherous scheme of Tissaphernes, in consequence of which several of the Greek officers fell into the hands of Tissaphernes, and were either put to death or sent to Persia. Ariæus now openly declared that the army ought to surrender their arms to Artaxerxes as their lawful master. Such a demand was treated with contempt by the Greeks, who continued their march, and the barbarians under Ariæus returned. About four years later, in B. C. 396, we again find Ariæus as satrap (of Larissa?), and employed by Tithraustes in putting to death Tissaphernes by the command of King Artaxerxes. In the year following, B. C. 395, he was at Sardis, where he appears to have revolted from Artaxerxes, and received Spithridates and the Paphlagonians, who had deserted the service of Agesilaus, and taken with them the treasures of the camp. (Xenophon, *Anabasis*, i. 8. § 5., ii. 1. § 4., 2. § 1. 2. 8, &c., 4. § 1. 2. 9., 5. § 28. 38, &c.; Diodorus, xiv. 22. 80.; Plutarch, *Artaxerxes*, 11. 18., *Agesilaus*, 11.; Xenophon, *Hellenica*, iv. 1. § 27.; Polyænus, vii. 16.) L. S.

ARIALDUS was a deacon of the church of Milan, said to have been of the family of Aleciati. He made himself conspicuous in the schism concerning discipline which broke out in that church in the latter half of the eleventh century. It was the practice in the

province of Lombardy, which was spiritually subject to the Archbishop of Milan, to grant priests' orders to married men who had married only one wife, she being a spinster and not a widow, and priests so ordained continued to cohabit with their wives after ordination. If a priest became a widower, he was not allowed to marry again, under pain of being interdicted the exercise of his clerical functions. Such was likewise the practice of the eastern church long before its separation from Rome, and such it has continued to this day. In the west, celibacy being more in honour, especially after the introduction of the monastic orders, its enforcement upon the secular clergy was attempted by a succession of popes and councils, but the attempt met with a strong and lasting opposition in several countries, and the obligation of clerical celibacy was not universally acknowledged until the latter part of the eleventh century, when the determined will of Gregory VII. surmounted all obstacles, established it as a canon of the church, and enforced its observance by means both of the spiritual and temporal powers.

Wido de Velate was made Archbishop of Milan after the death of the famous Heribert, A. D. 1045. Wido was a worldly man, fond of ease, and not very strict in matters of discipline. The church of Milan, like most other churches of that age, was very corrupt. Simony was openly and commonly practised. Independently of the priests who were legally married, many others kept concubines, and some zealous men, indignant at the abuse, thought that the strict enforcement of universal celibacy among the clergy was the only cure for the evil, whilst other considerations of ecclesiastical polity contributed to make clerical celibacy appear desirable. But in their declamations against the licentiousness of the clergy, they and the historians and canonists who came after them, have often confounded the married priests with those who kept concubines, and have stigmatised all of them as concubinarians and fornicators, and thus they have disfigured the historical facts. Among those who first raised their voice against the corruptions of the clergy was Anselmo da Baggio, a canon of the church of Milan, and a man of learning and piety. The citizens or popular party, who were frequently at variance with the nobles, seemed disposed to listen to charges against the clergy, a body connected with and supported by the nobility. The Archbishop Wido, anxious to avoid popular tumults, contrived to remove Anselmo from Milan by having him appointed Bishop of Lucca. But the deacon Arialdus, who is said to have been intimate with Anselmo, took up the question concerning the clergy, and soon became a principal in it. He found an associate in Landulfus, a man of

noble birth and a ready speaker. A third person is mentioned, named Nazarius, a wealthy banker who supplied the two others with money to carry on their agitation. It was in the year 1056 that Arialdus and Landulfus began publicly to harangue the people of Milan, and to descant on the licentious lives of the clergy. The chronicler Arnulfus gives the substance of some of their speeches. They declared that for a long time past the Saviour was not known in the city of Milan; they told their townsmen that they were blind men led by the blind, that the sins of fornication and simony were common among the ministers of the altar, and that the people ought to abstain from the communion of such men, and keep away from their churches, which they had transformed into stables. Landulfus openly encouraged the multitude to fall upon the priests, to hunt them out, drive them away, get rid of them by any means, and confiscate their property. Arialdus, on a day of festival, entered a church at the head of a mob, while the priests were officiating, chased them about, and seized those who could not escape. He then published a resolution binding all priests and deacons to separate from their wives and live in celibacy, and he compelled all whom he caught to sign the paper. The mob, in the mean time, was plundering the houses of the clergy and pulling down some of them. The archbishop convoked a provincial synod at Fontaneto in the district of Novara, before which Arialdus and Landulfus were summoned to appear and state their charges against the clergy, and as they did not obey the summons, they were both excommunicated by the synod, A. D. 1057. Upon this Arialdus repaired to Rome, where Pope Stephen X. was then holding a council. Both Arialdus and a deputation from the clergy of Milan appeared before the council. The spokesman of the deputation acknowledged that there was much reason and soundness in the doctrine supported by Arialdus, but he complained of his manner, of his intemperate and factious zeal, which was exciting a schism in the church. Arialdus having replied, the pope imposed silence, and, saying little about the grounds of the quarrel, he pronounced the sentence of excommunication against Arialdus and Landulfus to be null. He then appointed Anselmo, bishop of Lucca, and Cardinal Hildebrand (afterwards Gregory VII.) as legates to Milan, to investigate the matter in dispute, and he ordered Arialdus to go with them. The legates were not well received at Milan. Having investigated the conduct of the clergy, they returned to Rome to make their report, leaving at Milan Arialdus and Landulfus, whom they encouraged to persevere in their work of exposing and denouncing the guilty. It seems that the two reformers succeeded in making converts

even among the clergy, and that several priests who had purchased livings, resigned them, and that others separated themselves from their wives or dismissed their concubines. An attempt is said to have been made to kill Landulfus, who however escaped.

In 1059 Nicholas II., then pope, sent as legates to Milan the learned Petrus Damianus and Bishop Anselmo. A tumult broke out soon after their arrival, the legates were threatened, and Landulfus himself was so frightened, that he made a vow to become a monk, which, however, he did not fulfil. Damianus in his work "*Contra Clericorum Intemperantiam*" exhibits the difficulties of his position. "The fat bulls of the church of Lodi beset me, bellowing out, 'We have the sanction of the council of Tribur, which allows clergymen to have wives;' to which I replied, 'that the authority of the alleged council was of no avail if it disagreed from the decretals of the Roman pontiffs.'" And in one of his letters to Hildebrand, Damianus states a new difficulty which had arisen in his way. Damianus having claimed precedence of the Archbishop of Milan on public occasions, had given offence, not only to the whole clergy, but to the people also, who did not like to see the humiliation of their ancient see. "A loud murmur," says Damianus, "ran through the multitude, importing that the Ambrosian church must not be subjected to the laws of Rome; that the Roman pontiff has no right to judge or interfere with the metropolitan see of Milan." It was one of the objects of the mission of Damianus to enforce the supremacy of Rome, and he has reported in his works the principal arguments of which he made use for that object. It seems that the clergy remained silent, if not convinced, and Damianus proceeded to expedite the affairs of discipline. As the whole clergy, including the archbishop, were guilty of simony, it being an old received custom at Milan to give and receive fees for ordinations and preferments, Damianus obtained from the heads of the clergy their written promise to desist from the practice in future, and contented himself with awarding them certain canonical penances for past transgressions. Much was said on this occasion against simony, but little about the married priests; only the archbishop in his declaration promised to endeavour, as much as in him lay, to make all priests and deacons give up the company of their wives and concubines. Soon after, the Archbishop Wido repaired to the council held at Rome in April, 1059, and although Arialdus, who was also there, complained of the continuance of the irregularities of the clergy, Wido was well received by Pope Nicholas, who invested him with the pallium and the pastoral ring. By a canon of that council, priests and deacons keeping concubines were

declared to be suspended from their functions.

In 1061, after the death of Nicholas, Anselmo, bishop of Lucca, was made pope by the name of Alexander II. One of his first acts was to write a pastoral letter to his townsmen, the clergy and people of Milan, full of kind sentiments, but expressing his confident hope that clerical chastity would be permanently honoured, and the opposite vice be cast off among other heresies. Previous to this the agitation against the clergy had somewhat subsided, as Arialdus was deprived of the active support of Landulfus, who became afflicted with a disorder of the chest, by which he lost his voice. At this juncture, a brother of Landulfus named Erlembaldus, happening to return home from a pilgrimage to Palestine, Arialdus fixed upon him as a fit champion, and urged him to gird on his sword, "like a new Matathias to fight for the good cause." Erlembaldus hesitated a while to meddle with clerical disputes, and then resolved to go to Rome and abide by the decision of the pope. Arialdus went with him. Alexander II. received them affectionately, and having assembled a consistory, in which Cardinal Hildebrand took the lead, he appointed Erlembaldus gonfaloniere or standard-bearer of the Roman and universal church, and delivered to him the standard of St. Peter, commanding him to unfurl it against the enemies of the church whenever it should be necessary to resort to force. This military appointment by the pope in a foreign country is defended by Puricelli, a Milanese canonist of the seventeenth century, who has written the life of Erlembaldus, on the plea that the pontiff has an indirect sovereignty over all Christendom, whenever the exercise of it is required for spiritual good; and he quotes St. Bernard and Bellarmine in support of his proposition.

On arriving at Milan, Arialdus and Erlembaldus began to exercise their mission, being supported by a large party among the people. They separated by force the priests and deacons from their wives and concubines, and they scourged many with whips studded with nails, according to Arnulfus. The priests had also their partisans, and frequent encounters took place, and confusion raged in the city. This was in 1062. In the following year Pope Alexander wrote two more letters, one to the clergy and the other to the people of Milan, forbidding the faithful to attend the service of mass when performed by concubinarian or simoniacal priests, declaring the latter to have lost their benefices if they persisted in their guilty course, and enjoining the heads of the clergy to enforce these decisions. The clergy, however, being ill-disposed to obey, Arialdus proposed a conference. The archdeacon Guibert, a canon, and another clergyman, came forward

to argue with Arialduſus and Landulfus, who appears again on the ſtage on this occaſion. The archdeacon quoted the paſſages of St. Paul and Ambroſe which appeared favourable to the married prieſts: the concubinariums, with whom they were confounded by their antagoniſts, could not be defended. The conference terminated after the manner of controverſial conferences in general, by each party returning home more convinced of the juſtice of its reſpective opinion. Arialduſus complained that there was hardly a clerical man who would join him, and that he was only ſupported by laymen. Both he and Erlembaldus were in frequent correſpondence with Rome, and eſpecially with Cardinal Hildebrand, and alſo with Peter Damianus, from whom there is a letter dated 1064, and inſcribed "to the holy brothers Rudolfus, Vitalis, Arialduſus, Erlembaldus, and the others who are fighting with an invincible faith for the cauſe of Jeſus Chriſt," in which Damianus laments that the heresies of the Nicolaites and Simoniacs ſhow ſtill a bold front at Milan, and exhorts his brethren in the Lord to continue the good fight, without counting numbers, againſt the enemies of the diſcipline of the church. And after ſtating the principles of that diſcipline, as he underſtood them, he adds: "It has ever been an occurrence familiar to the church of Milan to have perſons who followed oppoſite doctrines. Such were Auxentius and Ambroſe, who were contemporaries." Puricelli warmly refutes the ſlur caſt by Damianus upon the orthodoxy of Ambroſe. Auxentius was the Arian biſhop of Milan in Ambroſe's time.

In 1066 Arialduſus wrote to the pope complaining that the clergy of Milan and the archbiſhop himſelf perſiſted in their old ſimoniſtical practices, and that many of the prieſts did not obſerve celibacy. Erlembaldus went himſelf to Rome with the letter. Meantime an affray took place at Milan between Arialduſus and his party, and the archbiſhop and his guards, on account of ſome prieſts of Monza of the party of Arialduſus, who were confined by order of the archbiſhop. Soon after Erlembaldus returned from Rome with a papal bull of excommunication againſt Archbiſhop Wido, who communicated the fact to the aſtounded congregation from his place in the cathedral on Whiſunday morning, holding the bull in his hand, and telling the aſſembled multitude that this ſentence of their common degradation and ruin was the reſult of the intrigues of thoſe men who ſtood before them, pointing to Arialduſus and Erlembaldus, who had taken a conſpicuous place oppoſite the archbiſhop; that out of reſpect for Ambroſe, the church of Milan had never before been ſubject to Rome, and that thoſe who conſpired to ſtrip that ancient ſee of its independence deſerved to be caſt out of the land of the living. Cries of "death to them!" reſounded from various parts of the church.

The ſcene that followed is variously related, but all agree in ſaying that the party of Arialduſus laid violent hands upon the archbiſhop, ſtripped him of his robes, beat him, and that it was with difficulty that he eſcaped with his life. Arialduſus appears alſo to have been attacked by the oppoſite party and roughly uſed. A day or two after the archbiſhop laid an interdict upon the whole diocēſe of Milan, as long as Arialduſus remained in it: church ſervice was diſcontinued everywhere. The people, horror-struck, took the part of their archbiſhop. Arialduſus and Erlembaldus thought it prudent to leave in the night, and they repaired to Legnano, which was a domain of Erlembaldus. But as they were ſurrounded by enemies, Arialduſus asked a country prieſt of his acquaintance to conceal him in his church. The prieſt betrayed him to the emiſſaries of the archbiſhop. Arialduſus was arreſted, tied on a horſe, and carried to the caſtle of Arona on the Lake Maggiore, and brought before a niece of the archbiſhop called Oliva, who ordered him to be taken to a deſert iſland on the lake, one of the now beautiful Borromeo iſlands, and gave ſecret inſtructions to the guards to kill him. The manner of his death is variously reported. It is ſaid that he was offered his life if he would retract what he had ſaid againſt the archbiſhop, to which Arialduſus replied that he would not ſave his life by a lie. It is added that the guards heſitated to murder him, when two prieſts or deacons of his enemies were ſent in a boat by Oliva to ſee that he was put to death, and they killed him after cruelly mutilating him. His body was thrown into the lake. This happened on the eve of St. Peter's day, 28th June, 1066. Unuſual ſigns and prodigies, it is ſaid, cauſed the body to be found uncorrupted ten months after, when Erlembaldus, at the head of an armed multitude, carried the body to Milan, where it was ſolemnly interred. Erlembaldus continued to agitate Milan for years after. The Archbiſhop Wido, worn out with age and anxiety, reſigned; and a new ſchiſm broke out concerning the election of his ſucceſſor. At laſt Erlembaldus was killed in an affray, A. D. 1076. The prieſt Liprandus, who had joined Erlembaldus, was ſeized and had his noſe and ears cut off. The chronicler Landulfus the younger, who was the nephew of Liprandus, tranſcribes a conſolatory or rather congratulatory letter of Pope Gregory VII. to Liprandus, felicitating him upon his having ſuffered bodily mutilation for the ſake of religion. Arialduſus was inſerted in the catalogue of martyrs by Pope Alexander II., and he is regiſtered by the Bollandiſts among the ſaints of the month of June. His diſciple Andreas, who afterwards became a monk of Vallombroſa, wrote a life of his maſter, which was inſerted by Puricelli in his work: "*De SS. Martyribus Arialdo Alciato et Erlembaldo Cotta,*" Milan, 1657.

The result of the contest was that the see of Milan became subject to that of Rome, like the other sees of Italy, and its discipline was made uniform with that of the rest. Nothing further is said about the married priests, a class which became gradually extinct, as no more married men were ordained. (Verri, *Storia di Milano*; Cibrario, *Storia della Monarchia di Savoia*; Muratori, *Annali d'Italia*; Bossi, *Storia d'Italia*, and the chroniclers and biographers quoted in the course of this article.) A. V.

ARIAMNES (*Ἀριμνής*), a king of CAPPADOCIA, was the son of Datames, and the father of Ariarathes I. of Cappadocia. He reigned fifty years.

ARIAMNES II., king of Cappadocia, succeeded his father, Ariarathes II.; and he associated with him in the government his son, Ariarathes III., who succeeded him. (Diodorus, xxxi., *Eclég.* 3.) G. L.

ARIARATHES (*Ἀριαράθης*), the name of nine kings of Cappadocia, who traced their descent from Anaphas, one of the seven Persian chiefs who slew the Magi in B. C. 521. Several works, such as "L'Art de Vérifier les Dates," tom. ii. p. 461—469., the "Biographie Universelle," and Eckhel in his "Doctrina Numorum Veterum," vol. iii. p. 196—198., give a list of ten kings of Cappadocia of the name of Ariarathes. They divide our Ariarathes I. into two. This seems to be a mistake arising from a mistranslation of a passage from Diodorus, preserved by Photius in his *Bibliotheca*, Cod. 244. p. 382. ed. Bekker.

The prefix "Aria" shows that the name Ariarathes is Persian, and it occurs in the form of "Ario" in other names, such as Ariomardus, Ariobarzanes. The same element *Ar* occurs in the word "Arii," which is the ancient name of the Medes, and in the name Aria, which was a province of the ancient Ariana. This word "Aria" is identical with the Sanscrit "Arya," the name for the followers of Brahma, and signifies "honourable." Another form, "Arta," which contains the same element "Ar," appears in the names Artabanus, Artaxerxes. (See the articles, "Aria," "Ariana," *Penny Cyclopædia*.) Fröhlich assigns the extant coins which bear the name of Ariarathes to Ariarathes IV. V. VI. VII. and X., which correspond to III. IV. V. VI. and IX., as here given. C. J. S.

ARIARATHES I., the eldest son of Ariamnes I., succeeded his father in the government of Cappadocia. He had a brother named Holophernes, "whom he loved exceedingly, and whom he advanced to the highest offices." Holophernes assisted the Persian king Oehus in recovering Egypt, B. C. 350, and died leaving two sons, one of whom was named Ariarathes, and whom Ariarathes I. adopted as his son, not having any legitimate offspring of his own. During the expedition of Alexander the Great,

Ariarathes I. remained faithful to the Persians, but as Cappadocia was not of sufficient importance to arrest his attention, Alexander left Ariarathes unmolested in his kingdom. But upon the death of Alexander, when the partition of his conquests was made, Perdiccas assigned Cappadocia to Eumenes. Ariarathes refused to cede his power to Eumenes; Perdiccas led a powerful army against him, and Ariarathes prepared for a vigorous defence. He had thirty thousand infantry, and five thousand horse, but he was defeated, taken prisoner, and crucified together with most of his relations. Ariarathes died at the age of eighty-two, B. C. 322, and consequently he was born B. C. 404. (In the extract from Diodorus, preserved by Photius, *Bibliotheca*, Cod. 244. p. 382. ed. Bekker, it is said that Ariarathes died in battle. This extract from Diodorus is printed by Dindorf, in his edition of Diodorus, vol. ii. pars 2. p. 37. The mistake is probably committed by Photius, as Diodorus himself, in his *Bibliotheca*, xviii. 16., states that Ariarathes was crucified. Such is also the statement of Lucian, *Macrob.*, c. 13., of Arrian, *Apud Photium*, Cod. 92. p. 69. ed. Bekker, of Appian, *De Bellis Mithridaticis*, c. 8. The account of Justin, xiii. 6., is erroneous.)

C. J. S.
ARIARATHES II., son of Holophernes, whom Ariarathes I. had adopted as his son, fled to Armenia after the death of Ariarathes I. But after the death of Eumenes, which occurred early in B. C. 315, he returned to Cappadocia with an army which was given him by Ardoates, king of Armenia, slew Amyntas, the Macedonian general, drove out the Macedonians from the country, and recovered the kingdom. He left it to Ariamnes II., the eldest of his three sons. (Diodorus, *Apud Photium*, *Bibliotheca*, Cod. 244. p. 382. ed. Bekker.) C. J. S.

ARIARATHES III., son of Ariamnes II., married Stratonice, a daughter of Antiochus II., king of Syria. Ariamnes associated his son during his lifetime in the government of Cappadocia, and after his father's death Ariarathes continued to reign alone till B. C. 220. (Diodorus, *Apud Photium*, *Bibliotheca*, Cod. 224. p. 382. ed. Bekker. The statement of Diodorus that Ariarathes III. married Stratonice, which seems to have been doubted by Wesseling in his note upon the passage, is confirmed by the Armenian copy of the "Chronicon" of Eusebii; *Eusebii Pamphili Chronicorum Libri Duo*, Milan, 1818, 4to., lib. i. c. 40. p. 185., where Ariarathes is called Arathes.) C. J. S.

ARIARATHES IV., son of Ariarathes III. and Stratonice, was a child at his accession in B. C. 220. This date is given upon the authority of Polybius (iv. 2.). The previous reigns occupied the space of ninety-five years, dating from the accession of Ariarathes II. after the death of Eumenes, B. C. 315. In

B. C. 192, Ariarathes married Antiochis the daughter of Antiochus III., king of Syria. In consequence of this alliance he aided Antiochus in his war against the Romans, and in B. C. 188, fearing the consequences of this step, he sent an embassy to Cn. Manlius, who was then in Asia. Cn. Manlius promised to leave him unmolested if he paid the sum of six hundred talents; but as the daughter of Ariarathes was at that time betrothed to Eumenes, he was admitted to an alliance with the Romans upon more favourable terms. In B. C. 183—179, he was an ally of Eumenes II. in his war against Pharnaces I. After the death of Antiochus IV., which occurred towards the close of B. C. 164, an embassy was sent to Ariarathes from Rome, of which the details are given by Polybius (xxx. 12, 13.). The date of the embassy may therefore be fixed at B. C. 163. Ariarathes reigned about fifty-eight years, B. C. 220—163, both inclusive. Antiochis for a long time was barren. She therefore had recourse to artifice, and persuaded her husband that she had borne him two sons, who were named Ariarathes and Holophernes. But in course of time she had two daughters and a son, who was named Mithridates, but afterwards became Ariarathes V. She then informed her husband of the fraud which she had practised upon him, and contrived to have the elder of the supposititious children sent to Rome, and the younger to Ionia. (Diodorus, *Apud Photium, Bibliotheca*, Cod. 224. p. 383. ed. Bekker; Justin, xxix. i.; Polybius, iv. 2. xxii. 24., xxx. 12, 13.; Appian, *De Bellis Syriacis*, c. 5.; Livy, xxxviii. 37.) C. J. S.

ARIARATHES V., called Mithridates at first, and surnamed Philopator because of his affection for his father, succeeded his father Ariarathes IV., in the winter of B. C. 163. His father returned the son's affection, and wished to cede the kingdom to him during his own lifetime, but he could not prevail upon his son to accept it. Ariarathes V. is highly eulogised by Diodorus. He was acquainted with Greek literature, and "applied himself to philosophy; from which Cappadocia, which before was unknown to the Greeks, became a place of residence to the learned." In B. C. 162, Ariarathes sent an embassy to Rome, soon after his accession, to renew the alliance which his father had made with the Romans. Demetrius Soter, king of Syria, proposed his sister in marriage to Ariarathes, who refused it from fear that the Romans would not approve of the connexion. Demetrius, offended at the rejection of this alliance, supplied troops to Holophernes, the supposititious son of Ariarathes IV., and brought him forward as a claimant to the throne. Ariarathes was driven from his kingdom, and fled to Rome in the summer of B. C. 158. The Romans restored to him his kingdom, but according to Appian (*De Bellis*

Syriacis, c. 47.) they appointed Ariarathes and Holophernes to reign together. This fact is also implied by Polybius (xxxii. 20.). But Polybius (xxxiii. 12.) speaks of Ariarathes as sole king about B. C. 154; therefore, the reign of Holophernes could not have lasted long. Ariarathes assisted Attalus II. in his war against Prusias in B. C. 154, and Demetrius, his son, commanded the forces sent for that purpose. Ariarathes joined the consul P. Licinius Crassus in the war against Aristonicus of Pergamus. He fell in that war, B. C. 130, in the thirty-third current year of his reign. As a reward for his services in this war, the Romans added Lycaonia and Cilicia to the dominions of his descendants. Ariarathes left six sons, but Laodice their mother, to keep the administration of affairs in her own hands, poisoned five of them; one of them, a child (parvulus), was rescued by his relatives, and as his mother was killed by her subjects, he succeeded to the throne with the title of Ariarathes VI. (Polybius, iii. 5., xxxi. 14, 15., xxxii. 5.; Diodorus, *Apud Photium, Bibliotheca*, Cod. 244. p. 383. ed. Bekker; Justin, xxxv. i., xxxvii. i., xxxviii. 2. According to Livy (xlii. 19.), an Ariarathes was educated at Rome, who was probably Ariarathes, the supposititious son of Ariarathes IV.) C. J. S.

ARIARATHES VI., the youngest son of Ariarathes V., was a minor at his accession, B. C. 130. He married Laodice, the sister of Mithridates Eupator, king of Pontus; but Mithridates caused him to be assassinated by Gordius B. C. 96. His widow then married Nicomedes, king of Bithynia, who took possession of Cappadocia. But Mithridates sent an army under pretext of maintaining the rights of the children of Ariarathes VI., expelled the troops of Nicomedes out of Cappadocia, and established on the throne Ariarathes VII., a son of Ariarathes VI. (Memnon, *Apud Photium, Bibliotheca*, Cod. 224. p. 230. ed. Bekker; Justin, xxxvii. 1., xxxviii. 1.) C. J. S.

ARIARATHES VII., son of Ariarathes VI. A few months after establishing him on the throne, Mithridates intimated to him that he meant to send Gordius back to Cappadocia. It was a pretext to enable him to seize the power himself. He expected what would happen—that Ariarathes would resist the return of his father's murderer. Ariarathes raised an army to prevent the design, and Mithridates also marched a force against him. He invited Ariarathes to an interview, and in the presence of both the armies assassinated him. He placed on the throne of Cappadocia his own son, who was eight years old; he gave him the name of Ariarathes, and intrusted the government of affairs to Gordius. The Cappadocians revolted and brought in from Asia a second son of Ariarathes VI., and placed him on the throne. (Justin, xxxviii. 1.) C. J. S.

ARIARATHES VIII., a younger son of Ariarathes VI. Soon after his accession to the throne, he was attacked by Mithridates and driven out of Cappadocia. He died, shortly after his expulsion, from grief. Mithridates then replaced his own son on the throne. By the death of Ariarathes VIII. the royal family of Cappadocia became extinct. Nicomedes, however, pretended that Ariarathes VI. had left three sons instead of two, and he sent a young man to Rome, as the third son, to ask of the senate his father's throne. Laodice also went to Rome to support his pretensions, and deposed that she had borne those sons to Ariarathes VI. Mithridates, on his side, deputed Gordius to maintain before the senate that the boy to whom he had given the kingdom of Cappadocia, was a descendant of that Ariarathes who had fallen in the war against Aristonicus. The senate decreed that neither of the two pretenders to the throne should possess it, but that Cappadocia should be an independent country. But, as the Cappadocians preferred having a king, the senate allowed them to elect from themselves whomever they pleased, and they chose Ariobarzanes, B.C. 93. (Justin, xxxviii. 1, 2; Strabo, xii. p. 540.) C. J. S.

ARIARATHES IX. is called the brother of Ariobarzanes III. by Cicero (*Epist. ad Fam.* xv. 2.). He was therefore a son of Ariobarzanes II. He succeeded Ariobarzanes III. as king of Cappadocia after the battle of Philippi in B.C. 42. He was deposed and put to death by Antony in B.C. 36, after he had reigned about six years. Antony then gave the kingdom of Cappadocia to Archelaus, the son of Glaphyra. Thus, according to the statement of Strabo (xii. p. 540.) the family of Ariobarzanes became extinct in the third generation. The first generation consisted of Ariobarzanes I., the second of Ariobarzanes II., the third of Ariobarzanes III., and his brother Ariarathes IX. to be the son of Ariobarzanes III., whom he calls Ariobarzanes II., rather than the brother mentioned by Cicero, because of the statement of Strabo, but we conceive him to be mistaken. The Ariarathes of whom Cicero speaks as being at Rome in B.C. 45 (*Epist. ad Att.* xiii. 2.) was then, not, as Clinton supposes, son of Ariobarzanes I., but Ariarathes IX., son of Ariobarzanes II. (Appian, *De Bellis Civilibus*, v. 7.; Dion Cassius, xlix. 24. and 32.; Valerius Maximus, ix. 15. 2.: respecting all these kings of Cappadocia, see Clinton, *Fasti Hellenici*, vol. iii. appendix, c. 9.; and Eckhel, *Doctrina Numorum Veterum*, iii. 195—202., where other authorities are indicated.) C. J. S.

A'RIAS BARBOSA. [BARBOSA.]

A'RIAS FERNÁNDEZ, ANTONIO, a Spanish painter of the seventeenth century, born at Madrid. He studied under Pedro de

las Cuevas, and at the age of fourteen had made such progress in his art as to be entrusted to paint the pictures of the great altar in the monastery of the Carmelites at Toledo, by which he acquired a great reputation. At the age of twenty-five he was considered one of the best painters at Madrid. Arias was selected by the Duke Olivares to paint the series of portraits of Spanish kings, which were placed in the old palace in the chamber de las comedias. He excelled in colour and chiaroscuro, was a man of great accomplishments and excellent character; had good connections, and yet he died in extreme poverty in an hospital of Madrid in 1784. He left a daughter who acquired a reputation by her paintings.

Cean Bermudez mentions a sculptor of the name of Arias; DON JOSEF ARIAS, who was born in Madrid in 1743, and died in Mexico in 1788. He was a member of the academy of S. Fernando of Madrid, and was sent to Mexico to assume the direction of the academy of the arts, which had been established there by the Spanish government. (Cean Bermudez, *Diccionario Historico*, &c.)

R. N. W.

A'RIAS, FRANCISCO, a Spanish Jesuit, was born at Seville, A. D. 1533, and received his theological education at Alcalá de Henares. In his twenty-eighth year, when he had already been a priest some time, he joined the society of the Jesuits. For four years he was professor of moral theology in their college at Trigueros, of which, as well as of that at Cadiz, he was rector. Subsequently he spent ten years at Valencia; after which he returned to Seville, and then, in the year 1593, was obliged to go to Rome on business concerning his order. On his return to Seville, he resided there until his death in 1605, in the seventy-second year of his age. He enjoyed the reputation of great piety and learning, and was an intimate friend of J. de Avila, the apostle of Andalusia. His works, all of which are of a devotional cast, and are written in Spanish, are:—"Del Aprovechamiento espiritual," in two parts, Valencia, 1588, 4to.; and "Libro de la Imitacion de Christo," in two parts, Seville, 1599, 4to. Both works are translated into Latin, and, either wholly or in part, into French, Italian, and other modern languages. It may be doubted whether another work of his, "De la Fealdad y Gravedad del Pecado," was ever printed in the original. Antonio says he has merely seen that title in the catalogue of the writings of the Jesuits; and Ribadeneira is not explicit on this point. It has, however, been published in an Italian and in a French version. (N. Antonius, *Biblioth. Hisp. Nova*, i. 403.; Ribadeneira, *Catal. Scriptor. Soc. Jesu* (1613), p. 59.) J. N.—n.

A'RIAS, JOSEPH, a Portuguese Jew, who lived at Amsterdam during the latter part of the seventeenth century. He trans-

lated from the Greek into Spanish the two books of Josephus against Apion, which contain a defence of his nation and its antiquity. The translation was printed at Amsterdam A.D. 1687. In the title the author calls himself captain. (De Rossi. *Dizion. Storie. degli Autor. Ebr.* i. 53.) C. P. H.

ARIAS MONTANUS, BENEDICTUS, (in Spanish, Benito Arias Montano), one of the most eminent Biblical scholars of the sixteenth century, was born in 1527 at Frexenal de la Sierra, a village of Estremadura, close to the frontier of Andalusia, which belonged, in civil matters, to Badajoz, but, as to spiritual jurisdiction, to the archbishopric of Seville. Cypriano de Valera maintains that he took the designation Montano from the hilly site of his native place; but Pellicer y Saforcada explicitly denies this, and states that his father also was called Benito Arias Montano. As Arias sometimes called himself Hispalensis, it has been doubted whether he was not a native of Seville; but Valera accounts for his adopting that epithet, on the grounds that he received his early education there, and that Frexenal belonged (in one respect) to the territory of Seville. His family are said to have been noble; but they were in reduced circumstances, and his father was a notary. He was sent in his early youth to Seville, and lodged with one of his father's friends while he went through his courses of grammar, philosophy, and rhetoric. On the death of his father (about 1544), Cristoval de Valtodano, canon of Badajoz, became his patron, and enabled him to continue his education. He then went to the university of Alcalá, where he devoted himself to the study of theology under Andres de la Cuesta; and to that of Oriental languages under Hernando Diaz, who left a Chaldee grammar in manuscript. In 1551 he was crowned poet laureate. Soon after he was ordained priest; and subsequently received the habit of Santiago in the convent of San Marco at Leon, becoming a clerical knight of that order. In 1562, Martin Perez Ayala, bishop of Segovia, and a knight of Santiago, selected Arias to attend him, as a theological coadjutor, at the last convocation of the council of Trent, where his learning excited general admiration. On his return to Spain he retired from the turmoil of the world to the hermitage of Nuestra Señora de los Angeles, which was on a rock near Aracena in Andalusia, and devoted himself to Biblical studies. From this retirement, however, he was called by Philip II., in the year 1568, and appointed to superintend the publication of the celebrated Polyglott Bible which was about to be printed at Antwerp at the expense of that prince. He accordingly went to Flanders, with letters of recommendation to the Duke of Alba, and spent the next four years of his life in the execution of that very laborious trust. The Polyglott was finished in 1572, and Arias

had the honour of presenting a copy of it in person to Pope Gregory XIII. During his residence at Antwerp he was also appointed president of that commission which the Duke of Alba, in compliance with the resolutions of the council of Trent, had ordered to examine all printed books in the Netherlands, and to mark their objectionable passages. From Rome he returned to Spain in 1573, when Philip rewarded his services by ecclesiastical benefices to the amount of two thousand ducats, by the lay commandery of Pelai Perez of the order of Santiago, and by appointing him one of his chaplains. But neither this court favour, nor the fact that the Polyglott had received the approbation of the Pope and of the faculties of Louvain and Paris, preserved Arias from the suspicion of heresy; and he who had presided over a commission for detecting every oscillation on either side of what the Romish church constituted the central truth, was now made in his own person to experience the nameless terrors of such an inquiry. Considerable obscurity hangs over the particulars of this famous charge of heresy. The fullest account of it appears to be that contained in the "Carta y Discurso de Luis de Estrada sobre la Aprobacion de la Biblia Regia y sus Versiones" (being a letter addressed to Arias himself, written about 1574), accompanied with the illustrations of Pellicer y Saforcada (in the "Biblioteca Española" of R. de Castro). The accusation itself, which was confined to this Polyglott, imputed to Arias such a leaning to Judaism as was incompatible with the orthodox faith; and it was based generally on the charges that he had allowed the original texts a superior importance to the Septuagint and Vulgate versions (therein, as it was contended, departing from the standard established in the Polyglott of Ximenes), that he had published the later Jewish Targums, with Latin translations (although he had designedly mutilated them), and that he had made frequent appeals to Rabbinical authorities in his "Jewish Antiquities," which form part of the appendix to the Polyglott. His accuser was Leon de Castro, professor of Oriental languages at Salamanca; and he was so zealous an antagonist that he brought charges of heresy against him before the Inquisitions of Rome and of Spain at the same time. That given in to the Holy Office at Rome excited Pedro Chacon, who resided at the papal court, to write an energetic defence of Arias, which does not appear to have been published. Antonio alone asserts that Arias was more than once compelled to appear at Rome to defend his cause in person. Before the Inquisition of Spain the accuser lodged three informations, one in Latin, and the other two in Spanish. The Latin one was printed, together with the reply which Arias made to it, in that edition of the Hebrew Bible with

the version of Pagninus, as emended by Arias, which appeared at Orleans, 1609, fol. A manuscript copy of a work also which Arias composed in his own justification, in the Spanish language, fell into the hands of the English at the siege of Calais, and was deposited in the Bodleian library. Many Protestant writers confidently assert that the Jesuits were the secret instigators of this vexatious persecution. It is certain that a letter of Arias to Philip II. is extant (of which a Latin version is given in the "*Hispania Orientalis*" of Colomesius), the whole object of which is earnestly to warn the king against the dangerous consequences of suffering that order to obtain any influence whatever in the Netherlands. This letter is dated as early as 1571, and speaks of his convictions on this subject as being of fifteen years' standing. After stating that the letter is entrusted to one who knew nothing of its contents, the writer adds: "For I am aware how many spies they have everywhere to pick up all that happens either in their own concerns or in those of other people, and what destructive and what covert enmities they practise against all persons of less elevated rank who meddle in any offensive way with their affairs." Here is sufficient testimony to his long settled unfavourable opinion of the Jesuits, and to his cognisance, as well as his apprehension, of their secret machinations. All this, according to the watchful and revengeful policy which Arias has ascribed to them, would show that the Jesuits might not have lacked means to detect his hostility to them, nay, perhaps to read this very private letter to the king; and that they had some motive for secretly fomenting this fearful attack on one of the most learned and blameless men of his country. On the other hand, however, it is to be admitted that there were some elements in the position of Leon de Castro which would enable any one, who desired to acquit the Jesuits of all participation in this affair, to show that he might have been influenced by personal motives in his animosity. First, he was a warm champion of the opinion that the Jews had wilfully corrupted the Hebrew text of the Old Testament, and consequently that the Septuagint, and especially the Vulgate, alone contained the unadulterated Scriptures. He was therefore quite consistent with himself when he complained, to use the words of Pellicer y Saforcada, that Arias had not corrected the Hebrew so as to make it agree with those versions and with the Fathers. Again, as he was an eminent oriental scholar, he may have conceived an ungovernable jealousy of the greater attainments and fame of Arias. Lastly, he may have regarded himself as a person defrauded of his due honour, when the superintendence of this famous Polyglott was not entrusted to him, but to his junior. However all these doubtful points may be hereafter determined, it is

certain that this harassing inquisition was not concluded until the year 1580; during which interval, however, the accused enjoyed his personal liberty. The exact nature of the ultimate verdict has not transpired. The character of the tribunal, the rank of the parties concerned in the result, and the importance of the theological question involved in the decision, explain why neither party obtained a triumphant victory. Arias at least appears to have received a kind of acquittal, as he retired, after the decision, to his rock at Aracena. Here he rebuilt the church of Aracena out of the revenue of his benefices, and did a great deal to render his retreat a little garden. In fact, he laid out such a sum in improvements that P. V. de Guevara, to whom it belonged, granted him the property of the place; and Arias bequeathed it to the king. Philip once more summoned him from his seclusion to arrange the library of the Escorial, and to teach the oriental languages there. From these charges he at length withdrew to Seville, and died there, as prior of the convent of Santiago, in 1598, aged seventy-one years. He left his Greek, Hebrew, and Arabic MSS. to the Escorial, and his printed books to the library of his order in Seville. There appears to be but one voice as to the gentleness, uprightness, and piety of his moral character. He carried his abstemiousness so far as to take food but once in twenty-four hours, and to live without the use of wine or meat. He is said to have possessed an intimate acquaintance with ten languages, to some of which his residence abroad afforded him access. His general scholarship, and especially his attainments in the Syro-Arabian languages, are, when estimated according to the age in which he lived, of a very high character; and his diligence was unwearied.

Besides the general labours of Arias in editing the Polyglott Bible, the following are the most important works by him which appeared before and after his death.* They almost all relate to the Bible, but may be distinguished into three classes: commentaries on biblical books, treatises on biblical subjects, and miscellanies. Among the former are his "*Commentaria in XII. Prophetas*," Antwerp, 1571, fol.; "*Elucidationes in IV. Evangelia*," Antwerp, 1575, 4to.; "*De optimo Imperio, sive in Librum Josue Com-*

* In a certain sense one might consider the Polyglott itself as one of his works. However, as it is certain that Plantin (and not Philip II.) originated the design, and as several scholars shared, although subordinately, in the editorship, as well as in the authorship of the various treatises which form the apparatus to the work, it may be better to enumerate here only those portions which he expressly contributed. It deserves to be mentioned to his honour that the well-known attempt to change the reading of Genesis iii. 15. (without the sanction of a single Hebrew manuscript) to make it conform to the Vulgate, in order to introduce the Virgin Mary there — an attempt, too, which was marred by a misprint, and at last produced a word which does not exist in Hebrew — is not ascribed to Arias, but to his coadjutor Guy le Febvre de la Boderie.

mentarius," Antwerp, 1583, 4to.; "In Acta Apostolorum Elucidationes;" "In omnia SS. Apostolorum Scripta;" "In D. Joannis Apocalypsin Significationes;" together, Antwerp, 1588, 4to.; "De Varia Republica, sive Commentarius in Librum Judicum," Antwerp, 1592, 4to.; "Commentaria in Esaïæ Sermones," Antwerp, 1599, 4to.; "Commentaria in XXX. priores Psalmos," Antwerp, 1605, 4to. Among the treatises on biblical subjects are several essays on the geography and other antiquities of the Bible, which originally formed a part of the apparatus to the Polyglott, but which have been printed separately under the title "Antiquitates Judaicæ," Antwerp, 1693, 4to., and have been incorporated in all three editions of the "Critici Sacri;" "Liber Generationis et Regenerationis Adam, sive de Historia Generis humani, Operis magni Pars prima, id est, Anima," Antwerp, 1593, 4to. The remaining divisions of this work were to have been entitled "Corpus" and "Vestes." Fragments of its continuation were found among his MSS., and a portion appeared under the title "Naturæ Historia, prima in magni Operis Corpore Pars," Antwerp, 1601, 4to. Among the miscellanies are, "Benjaminus Tudelensis Itinerarium . . . B. Aria Montano Interprete," Antwerp, 1575, 8vo.; "Aforismos Sacados de la Historia de C. Tacito," Barcelona, 1614, 8vo. Nicolas Antonio supplies a fuller list of his published works, and enumerates several which only existed in MS. Richard Simon, of the Oratory, remarks that a large portion of his works contained in our first class have been put into the "Index Librorum Expurgandorum," on the score of several passages there marked; but he adds, "This is not the place to inquire whether the Roman inquisitor has unjustly tarnished the name of Arias by extravagant censures, as has often happened to this class of censors, who have not even spared the excellent commentary on Joshua by A. Masius . . . without this conduct hurting either the book, or the person of its illustrious author." (Rodriguez de Castro, *Biblioteca Española Nora*, i. 207—210.; Colomesius, *Hispania Orientalis*, p. 241—249.; Rosenmüller, *Handbuch für die Litteratur der Biblischen Kritik*, iii. 296—313.; Simon, *Critique de la Bibliothèque de Dupin*, ii. 213—220.)

J. N.—n.

ARIASPES. [ARTAXERNES MNEMON.]

ARIBERT I., king of the Longobards, was the son of Guntwald, brother of Theudelinda of Boioaria, who accompanied his sister to Italy when she went to be married to Antheric, king of the Longobards, A. D. 589. Guntwald settled in Italy, married a wealthy Longobard woman, and was made Duke of Asti. He was killed in the latter part of the reign of Agilulfus, Theudelinda's second husband, being struck by an arrow from an unknown hand: it is

hinted by some that this was in consequence of his aspiring to the crown. His son Aribert was elected king of the Longobards after the death of Rodoald, son of Rothar, A. D. 653. The reign of Aribert, which lasted nine years, was a period of tranquillity, at least for Northern Italy; for, in the south, the Longobards of Beneventum were often at variance with the Byzantine governors of Apulia. Aribert belonged to the Catholic or Nicene communion, whilst many of the Longobards still professed Arianism, which was the creed of the three immediate predecessors of Aribert. The Italian or subject population followed the Nicene faith. There were, therefore, two sets of bishops and clergy, one Arian and the other Catholic. "In the time of King Rothar," says Paulus Diaconus, "almost every town in the kingdom had two bishops, one Catholic and the other Arian. In the town of Ticinum (Pavia) they show to this day the spot where the Arian bishop, who resided in the Basilica of S. Eusebius, had his baptistery, whilst another bishop presided over the Catholic church." The Arian clergy do not appear to have molested the Catholics in the exercise of their religion. King Rothar, one of the ablest princes of the Longobards, was an Arian; but he is stated to have shown a strict impartiality towards both communions, by allowing his subjects to follow which they thought proper, for which he is censured by the historian Giannone, as "having afforded, by his pernicious example, an additional argument to those wicked politicians who contend that a sovereign ought not to interfere with the religion of his subjects, nor oblige them to profess that which he believes to be true." Whether Giannone spoke his undisguised sentiments in the above sentence may be a matter of doubt; but the passage exhibits the prevalent feeling of his time and country. Under King Aribert and his descendants of the Boioarian line, the conversion of the Longobards to the Nicene creed rapidly spread, until hardly any Arians remained in the latter part of the seventh century. Already in the reign of Aribert we find the Catholic clergy resorting to active measures to put down Arianism. John, bishop of Bergomum, is reported to have expelled the Arians from his town, and to have converted the whole population of Farra to the Catholic faith; and both he and John Bonus, archbishop of Milan, are said to have strenuously attacked and depressed Arianism.

King Aribert built a splendid church outside of the western gate of Pavia, which he dedicated to the Saviour. Many years after, the Empress Adelaide, wife of Otho I., built a monastery annexed to the church, and gave it to the order of S. Benedict, which continued to exist till the French revolutionary invasion. Aribert died at Pavia,

A. D. 661, and was buried in the church which he had built, as appears by an inscription in honour of his grandson King Cunibert, which is given by Muratori. Aribert left two sons, Bertharit and Gundabert, between whom he divided the kingdom. Gundabert fixed his residence at Pavia, and Bertharit at Milan. Dissensions broke out between them, of which Grimoald, duke of Beventum, soon availed himself. Under the pretence of giving assistance to Gundabert, he marched with troops to Pavia, and there treacherously murdered Gundabert at their first interview, A. D. 662. Bertharit ran away from Milan, and Grimoald was proclaimed king of the Longobards. (Muratori, *Annali d'Italia*; Sigonius, *De Regno Italiae*; Giannone, *Storia Civile del Regno di Napoli*.)

A. V.

ARIBERT II., king of the Longobards, son of Ragumbert and grandson of Gundabert, succeeded his father A. D. 701. The events of his reign are given under ANSPRAND. Aribert II. restored to the see of Rome certain "patrimonia" or possessions or estates, situated in the valleys of the Cottian Alps, which were given by former emperors to the bishops of Rome, but which had been occupied by the Longobards at the time of the invasion. Aribert sent to Pope John VII. the Act of Donation written in golden letters. These domains in the Cottian Alps are mentioned among the earliest possessions of the see of Rome, and their history has given rise to much controversy. Baronius has assumed that the whole province of the Cottian Alps was given to the Roman see; but Muratori maintains that these "patrimonia," which is the word used on the occasion, were allodial property, and consisted of houses, lands, and fees, and not of towns, castles, or princely jurisdiction. The see of Rome had, by gifts of the early Christian emperors, many such possessions in Sicily, Tuscany, and other parts of Italy. (Muratori, *Antiquitates Italicae, Dissert.* 69., and *Annali d'Italia*, A. D. 707.)

A. V.

ARICI, CESARE, born at Brescia in 1782, studied in his native town, and followed the profession of the law. Under Napoleon's kingdom of Italy he was employed in the judicial courts of the department of the Mella, of which Brescia was the head town. He also applied himself to poetry, and published, in 1808, a didactic poem, in four cantos, on the cultivation of the olive-tree, "La Coltivazione degli Ulivi," an important branch of Italian agriculture. In 1810 he was appointed professor of history and literature in the Lyceum of Brescia, and, in 1812, he was made a member of the Italian institute of sciences, literature, and the arts. In 1824, in consequence of the reform of the public establishments of education, the chair of history being suppressed in the Lyceums, he

was made professor of Latin philology, which chair he retained till his death, which occurred in 1836. He wrote also a small descriptive poem on coral, "I Coralli;" but the work for which he is best known is "La Pastorizia," published in 1814, a poem in six books, in blank verse, in which he describes the rearing and breeding of the sheep, and all the particulars concerning that branch of industry, and the nature and habits of the various races. Competent judges, such as Giordani and Foscolo, have greatly praised this work of Arici as one of the finest specimens of Italian didactic poetry. Arici began an epic poem, entitled "La Gerusalemme Distrutta," which, however, he did not finish. He also wrote "L'Origine delle Fonti" ("On the Formation of Water Springs"), "Il Sirmione," "Il Camposanto," and other small poems. (Tipaldo, *Biografia degli Italiani Illustri*; Levati, *Saggio sulla Storia della Letteratura Italiana*; Giordani, *Opere*.) A. V.

ARICONA, LÖW BEN MEIR (אריקונה לב בן מאיר), a Polish rabbi of Lithuania (Wolff calls him Rabbinus Sittelenensis in Lithuania), who lived at the conclusion of the seventeenth century. He wrote some learned observations on the commentaries of Rashi (R. Solomon Jarchi) and Elijah Mizrahi (Orientalis), which were published by his brother, R. Levi Hirsh ben Meir, in the work which he edited, entitled "Chiddushe Meharshe" ("New Thoughts or Ideas from R. Samuel Eidels"), printed at Hanau, A. M. 5476 (A. D. 1716). (Wolffius, *Biblioth. Hebr.* iii. 135.)

C. P. H.

ARIDÆUS. [ARLEUS; ARRHIDEUS.]

ARIENTI. Mazzuchelli mentions two Bolognese physicians of this name: one, Tommaso Arienti, was professor of medicine and surgery at Bologna from 1380 to 1390, when he was murdered with his wife and child by one of his servants. He left a manuscript, entitled "Praxis omnium Morborum cum Medicinis ejusque Generis," which is referred to by Petrus de Argillata. The other, Cecco degli Arienti, died in 1508, at the age of ninety, and is mentioned as the author of a work entitled "Libro d'Annotazioni sopra le Virtù dell'Acque e dei Bagni della Porella." (Mazzuchelli, *Scrittori d'Italia*.) J. P.

ARIENTI. [ARGENTI.]

'ARIF AL-HARWĪ (MAULA'NA), a Persian poet who lived about the commencement of the fifteenth century of our æra. It appears from an index to a large collection of extracts from Persian poets in our possession, that there have been no fewer than six poets of the name of 'Arif, besides Al-harwī, viz., 'Arif of Ispahan, two in number, 'Arif of Rai, 'Arif of Tabriz, 'Arif of Kum, and 'Arif of Lahore; but none of these is noticed by Daulatshāh, nor have we ever heard of their names, nor of their works anywhere except in the present collection. Daulatshāh's

account of 'Arif Al-harwī is very brief and unsatisfactory. He gives neither the time of the poet's birth nor that of his death. He merely states that 'Arif was a man of fine genius and composed many excellent pieces addressed to the kings and princes and eminent men of his time. His works consist of ten letters on the Sufi Doctrines, Miscellaneous Poetical Compositions, Odes and Fragments; all of them, according to Daulatshāh, sweet and excellent. 'Arif had died when Daulatshāh wrote his celebrated biographical work; and as that work proceeds in chronological order, we are led to infer the period at which the poet lived, from the lives of those immediately preceding and following him. We are not aware that there is any copy of 'Arif's works in Europe. (Daulatshāh, *Lives of the Persian Poets.*)

D. F.

ARIGISUS I., called also ARECHIS, a relative of Gisulfus, Longobard duke of Friuli, was appointed by King Agilulfus to be Duke of Beneventum after the death of Zoto, A. D. 591. Arigisus governed the duchy of Beneventum for fifty years, during which he greatly extended its boundaries, by taking from the eastern emperors part of Apulia as far as the port of Sipontum on the Adriatic. The Longobards of Beneventum made also predatory incursions into Lucania and the country of the Bruttii, the modern Calabria, and took and plundered the town of Croton, carrying away a number of persons into slavery, many of whom were afterwards ransomed, chiefly through the benevolent exertions of Gregory I. The Longobards of Beneventum were still partly heathens and partly Arians, and it was only after the middle of the seventh century that they were converted to Catholicism by the ministry of Barbatus, bishop of Beneventum. Paulus Diaconus transcribes a letter from Pope Gregory I. to Duke Arigisus, in which the pope calls him his sincere and glorious son, and requests him to send him some large timber for the churches of St. Peter and St. Paul at Rome. From the style of this letter it would appear that Arigisus professed the Catholic or Nicene faith. Arigisus, in conjunction with Ariulfus, duke of Spoleum, attacked the duchy of Naples, which paid allegiance to the eastern emperors, and attempted to seize the town, but the Exarch of Ravenna sent assistance to Naples under a new duke, called Maurentius, an active and vigilant officer, who strengthened the fortifications of the town and kept a strict watch, and the Longobards were obliged to desist from their attempt. Ariulfus, a violent and turbulent man, who gave much trouble to Pope Gregory by his predatory incursions in Central Italy, and who had been the chief promoter of the attack upon Naples, died about A. D. 603. Many years after Radoald and Grimoald, sons of Gisulfus, the late duke of Friuli, being on bad terms with their uncle

Grasulfus, who was the reigning duke, escaped by sea to Sipontum, and sought the protection of Arigisus, who received them as if they had been his own children, and on his death-bed he recommended them to the assembled chiefs and the officers of his household, as being more fit for the cares of government than his own son Aio or Ayo, who had given signs of mental weakness. Aio succeeded his father Arigisus, A. D. 641, but in the following year a party of marauding Slavi having landed at Sipontum, Aio went to fight them, and was killed, when Radoald and Grimoald were elected joint dukes of Beneventum, agreeably to the wish manifested by Arigisus. (Paulus Diaconus, *De Gestis Langobardorum*; Giannone, *Storia Civile del Regno di Napoli*; Muratori, *Annali d'Italia.*)

A. V.

ARIGISUS II., called also ARECHIS, was appointed by King Desiderius, whose daughter Adelberga he had married, to succeed Luitprand as Duke of Beneventum, A. D. 758. It is said by some that Luitprand, conjointly with his neighbour the Duke of Spoleum, had opposed the election of Desiderius, and had entered into correspondence with Pepin, king of the Franks. Desiderius having once established his authority over North Italy, marched his troops into the duchy of Spoleum, defeated and took prisoner the duke, and then entered the territory of Beneventum, when Luitprand ran away to the Byzantines of Apulia, and Desiderius appointed Arigisus in his place. Others say that Arigisus was appointed duke after the death of Luitprand.

Arigisus restored to the see of Rome the estates "censi," and other property which it had formerly possessed in the territories of his duchy by gifts of the Christian emperors and other pious personages, but which were seized by the Longobards, either at the time of their first invasion or in their successive conquests. These possessions are often mentioned in the letters of the popes of the eighth century by the names of "patrimonia Beati Petri," and "justitiæ Beati Petri." Aribert II. and other kings of the Longobards had already restored to the see of Rome property of a similar nature situated in the Cottian Alps and other parts of North Italy; but they could not well enforce the same restitution in the duchies of Spoleum or Beneventum, without the active interference of the respective dukes. It is mentioned that some of the property had been originally bequeathed for the purpose of keeping a number of lamps perpetually burning before the altar of St. Peter at Rome.

Arigisus II. appears to have been an able and equitable prince. He was partial to men of learning, and he treated with considerate and affectionate kindness Paulus Diaconus, when he sought an asylum at his court after escaping from the islands of Tremiti, whither he had been banished by Charlemagne.

Arigisus published a "Capitulare," or series of laws both on civil and criminal matters, which bear testimony to his sound judgment and sense of justice. Among others is a law against the slave trade, which was carried on surreptitiously by kidnapping people and selling them to the Byzantines, who took them to the markets of the east. Another law of Arigisus is against those women who assumed the garments of nuns as a cloak to licentiousness, remaining in their own houses and in the midst of the world and all its pleasures. Arigisus embellished the town of Beneventum: he completed the splendid church of S. Sophia, begun by the Duke Gisulfus II.: he fortified Salerno with strong walls and towers, and built princely mansions both at Beneventum and Salerno.

When Charlemagne conquered and took prisoner at Pavia Desiderius, the last of the Longobard kings, and assumed the crown of the kingdom of the Longobards, A. D. 774, Arigisus, as well as Hildebrand, duke of Spoletum, refused to submit to the Frankish conqueror. They, as well as the duke of Friuli, still corresponded with Adelgisus, son of Desiderius, who had taken refuge at the Byzantine court. Charlemagne fell upon the Duke of Friuli, took him prisoner, and beheaded him. The Duke of Spoletum, alarmed, made his submission, but Charles being obliged to go to Germany to subdue the revolted Saxons, could effect nothing against Arigisus, who, having assembled the counts, bishops, and other leading men of his duchy, assumed, with their approbation, the title of Prince of Beneventum, and was solemnly crowned as such. He struck coins in his name, and had his images put in the churches. With Arigisus II. begins the first dynasty of the Princes of Beneventum, which lasted for more than a century, till A. D. 891, when it was overthrown by the Byzantines. The principality of Beneventum in the time of Arigisus included by far the greater part of the present kingdom of Naples. It extended on the west as far as the Liris, which separated it from the duchies of Rome and of Gaeta; it was bounded on the south by the duchy of Naples, which extended along the coast from Cumæ to Amalfi, and which, as well as the duchy of Gaeta, paid allegiance to the eastern emperors. To the eastward the territory of Beneventum extended over Lucania and part of the Bruttii, as far as Consentia, the Byzantines retaining possession of the extremity of the peninsula, with Rhegium, Croton, and other maritime places, which were dependent on the patrician who administered Sicily. The Longobards occupied all Apulia as far as Tarentum and Brundisium, but Hydruntum and the extreme Iapygian peninsula belonged to the Byzantine emperor. Northwards the principality of Beneventum extended along the coast of the Adriatic as far

as Teati and the river Aternus, which divided it from the territory of the Duchy of Spoletum. This vast extent of territory was divided into counties and gastaldia: the dignity of count was for life, and was given as a reward for military services, but the office of gastaldus, which was of a judicial and fiscal nature, was held during pleasure. Counts of Capua, Sora, Aquinum, Compsa, and others begin to be mentioned about this epoch.

Arigisus II. had several quarrels with his neighbours of the duchy of Naples. Upon one occasion he attacked Cumæ, but was repulsed with considerable loss. Another time he laid siege to Amalfi, which, being relieved by the Neapolitans, he was obliged to raise the siege. Arigisus afterwards, when threatened by Charlemagne, made peace with the Neapolitans, and Camillus Peregrinus has preserved the text of the convention concluded between Arigisus and the "Judge" or chief magistrate of Naples, which determined the possession or tenure of certain rich border lands near Nola, and also made stipulations concerning runaway serfs on both sides.

In 786 Charlemagne returned to Italy with a large force, and in the spring of the following year he invaded the territory of Beneventum, and advanced as far as Capua. Arigisus having provided for the defence of Beneventum, repaired to Salerno, which he considered safer on account of its maritime situation, as the Franks had then no fleet on the sea. But seeing the Frankish army devastating Campania, devouring everything like locusts, according to the expression of the chroniclers, he sent a deputation of bishops to Charlemagne to sue for terms, offering to pay him allegiance, and to give his own children as hostages. Charles, after some difficulty, consented to leave Arigisus in possession of his territories, on condition of his paying a large sum of money and giving his son Grimoald as hostage, which being done, Charles returned to France. But Arigisus meantime had sent ambassadors to Constantine Porphyrogenetus, emperor of Constantinople, to propose an alliance against the Franks, offering to do allegiance to him as patrician, and to cut his beard and live after the Byzantine fashion, on condition of the duchy of Naples being given up to him. Constantine dispatched two legates by way of Naples to invest Arigisus with the insignia of the patrician dignity, and to negotiate a treaty with him, promising to send troops to his assistance, but demanding as hostage Romuald, another son of Arigisus. The legates were received at Naples with great honour, but the negotiation was cut short by the death, first of Romuald and soon after of Arigisus himself, who died in August, 787. Paulus Diaconus, in gratitude to his hospitable benefactor, wrote his epitaph in elegiac verse, in

which he praises his high and good qualities with evident feeling, after which, weary of the world, he retired to Monte Casino and became a monk. Adelberga, the wife of Arigisus, survived her husband, and her son Grimwald or Grimoald being allowed by Charlemagne to return to Beneventum, succeeded his father in the principality. (Giannone, *Storia Civile del Regno di Napoli*; Camillus Peregrinus, *Historia Principum Langobardorum*; Fatteschi, *Memorie Istoriche Diplomatiche dei Duchi di Spoleto*.) A. V.

ARIGNO'TE. [PYTHAGORAS.]

ARIGONI, GIOVANNI GIACOMO, a musical composer and member of the Academia Filenserà (in which he received the appellation of "Il Affettuoso"), lived at the commencement of the seventeenth century, and published at Venice a set of madrigals for two and three voices. A copy of his "Concerti da Camera," Venice, 1635, which was in the Royal Library at Copenhagen, perished in the fire which destroyed the entire collection in 1794. (Gerber, *Lexicon der Tonkünstler*.) E. T.

ARIGONI or ARRIGONI, ONORIO, was born at Venice in the year 1668. He was celebrated in his time for a collection of coins, formed by himself, and which he described in a work in four volumes in folio, entitled "Numismata quedam ejusdemque Formæ et Metallî Musei Honorii Arigonii Veneti, ad usum Juventutis Rei Nummariæ studiosæ," Trevigi, 1741, 1759. The fourth volume is extremely rare. (Moschini, *Della Letteratura Veneziana del Secolo XVIII.*, ii. 86.; Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.* iv. 63.; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

ARIMINO, GREGORIUS DE, or GREGORIO DA RIMINI, so called from his birth-place, the city of Rimini in Italy. Quadrio says that he was of the family of the Tortorici. He was born towards the end of the thirteenth century, and became a monk of the order of the Augustins, of which he was made general at Montpellier in the month of May, 1357. He was one of the most subtle of the scholastic philosophers of his age, and taught in the university of Paris with great applause; according to Quadrio and others at the same time as Duns Scotus, about the year 1307. He obtained the title of "doctor authenticus." In the year 1351 he was principal professor of the convent of his order at Rimini. He died at Vienna in the year 1358. He is represented by most writers as a man of great learning and piety; and Cardinal Noris asserts that of all the old scholastic philosophers he was most deeply versed in the works of St. Augustin. The subtle character of his mind led him to attach himself more to the Nominalists than to the sect of the Realists. His works are:—1. "Lectura Primi Libri Sententiarum (of Petrus Lombardus)," Paris, 1482, fol.; again

in 1485, fol., and 1487, fol. 2. "Super Secundum Sententiarum," Milan, 1494, fol. The two books together were published under the title "Commentarius in Lib. I. et II. Sententiarum," Valentia, 1500, fol.; and by Paulus de Genezano, Venice, 1503, fol., and 1518, fol. 3. "Liber de Usuris," Rimini, 1622. 4. "Liber de Impræstantiis Venetorum et Usuris," Rimini, 1522, and again in 1622, 4to. 5. "Commentaria in Epistolas S. Pauli et S. Jacobi Canonicam et Liber de Usuris," Rimini, 1522, fol. His unpublished works are:—1. "Lectura in III. et IV. (of the Sentences of Petrus Lombardus)." 2. Tractatus de Conceptione B. V. Mariæ," preserved in the Ambrosian library at Milan. 3. "Sermones de Tempore." 4. "Sermones de Sanctis." 5. "Questiones Metaphysicales." 6. "Tractatus de Conditionibus Florentinorum." 7. "Tractatus de Intensione et Remissione Formarum." 8. "Carmina Italica et Latina." With respect to his Italian poetry it appears to be doubtful whether any of his compositions remain. (Ossinger, *Bibliotheca Augustiniana*, art. "Arimino;" Bayle, *Dictionnaire Historique et Critique*, art. "Rimini;" Fabricius, *Bibliotheca Latina Medie et Infimæ Ætatis*, edit. Mansi; Quadrio, *Della Storia e della Ragione d'ogni Poesia*, ii. 170.) J. W. J.

ARIMNA, an ancient Greek painter of uncertain age and country, mentioned by Varro, together with Mycon and Diorea, as having been anterior to Apelles. He says that Apelles, Protogenes, and other great painters, are not to be blamed for not following the style of Mycon, Diorea, Arimna, and others who preceded them. (Varro, *De Lingua Latina*, viii. in princip. or p. 129. ed. Bipont.) R. N. W.

ARINGHI, PA'OLO, a native of Rome, and a priest of the congregation of the Oratory, died in 1676. His printed works are the following:—1. "Roma Subterranea Novissima," &c., Rome, 1651, 2 vols. fol., with many engravings of early Christian monuments; Cologne, 1659, and Paris, 1659, 2 vols. fol. This work is in substance a Latin translation of the Italian treatise, in which Bosio described his interesting researches in the Roman catacombs, and which, after his death, was completed and published by Severano; but Aringhi incorporates with his original the results of many important discoveries since made by others, and adds something, though not much, of his own. The antiquarian value of his text has been in a great measure destroyed by the more learned and skilful work in which the same monuments are illustrated by Bottari. [Bosio; BOTTARI.] 2. "Monumenta Infelicitatis, sive Mortes Peccatorum pessimæ," Rome, 1664, 2 vols. fol. 3. "Triumphus Pœnitentiæ, sive Selectæ Pœnitentium Mortes," Rome, 1670, fol. (Mazzuchelli, *Scrittori d'Italia*; Röstel, *Beschreibung der Stadt Rom*, i. 356, 1830.) W. S.

ARIOALD, called by some CAROALD, was the Longobard duke of Turin in the reign of King Adaloald, whose sister Gundaberga he had married. When Adaloald, by his violent conduct, which is attributed to insanity, roused against him the leaders of the Longobard people, Arioald was proclaimed king by a considerable party, A.D. 625. But another portion of the Longobards maintained their allegiance to Adaloald, who was supported by Pope Honorius I. and by the Byzantine exarch of Ravenna. Adaloald had been brought up by his mother, Theudelinda, in the Nicene or Catholic faith. Arioald belonged to the Arian communion, which was still that of a great number of the Longobards; for the conversion of that people to the Nicene creed, which began under Theudelinda and her husband, Agilulfus, was gradual and slow, and did not become universal till half a century later. In the contest for the crown between Adaloald and Arioald, the Catholic clergy appear to have been divided, for there is a letter from Pope Honorius I. to Isaac, exarch of Ravenna, in which Honorius strongly censures the bishops of the towns north of the Po for forsaking the legitimate and orthodox King Adaloald, and using their influence to induce the people to acknowledge the usurper, Arioald. It is clear that Honorius is speaking of the Catholic bishops, and not of the Arian bishops, with whom he had no communion. He requests the exarch to support the rightful king; and, after having restored him to his authority, to send to Rome the refractory bishops, in order that they may be punished according to their deserts. Isaac made a demonstration in favour of Adaloald, but without success. Adaloald himself died soon after, it was said of poison, and Arioald was acknowledged king; and the exarch renewed with him the peace or truce agreed upon under Agilulfus between the eastern empire and the kingdom of the Longobards.

The chroniclers have recorded few political events of the reign of Arioald, which appears to have been a period of peace. Ionas, a contemporary monk, who wrote the lives of several abbots of Bobbio, of which monastery Ionas was an inmate, mentions two facts which are characteristic of the times. A monk of Bobbio, named Biddulf, was sent by the abbot upon business to Pavia, where meeting Arioald in public, the monk did not give the customary greeting to the king, upon which Arioald observed to one of his attendants: "Here is one of those monks of Columbanus, who do not vouchsafe to salute us." The king was the first to salute the monk; on which Biddulf, noticing the king's condescension, said that he should have greeted him first, if Arioald had been orthodox in matters of faith. Arioald having complained to those around him of the monk's temerity, one of the king's attendants pro-

posed to give him a sound beating in secret, which was done accordingly, and the monk, though sadly bruised, says the chronicler, miraculously recovered, and returned to his monastery safe and sound. The other circumstance related by Ionas shows the character of Arioald in a favourable light. About the year 627 Attala, abbot of Bobbio and successor of Columbanus, the founder of the monastery, died, and the monks elected Bertulf for their abbot. The Bishop of Tortona however interfered, claiming jurisdiction over the monastery, and he applied to King Arioald to support his claims. Bertulf and the monks on their part appealed to the king in support of their exemption from episcopal jurisdiction. This question of ecclesiastical discipline was first raised about the beginning of the seventh century, when Pope Gregory I., in a council held in the Lateran in April, 601, passed several regulations in favour of Monte Casino and other monasteries, exempting them from the episcopal jurisdiction, giving the monks the right of electing their abbots, administering their temporalities, and regulating their own discipline without interference from the bishop. This exemption was afterwards particularly claimed by those monasteries which were situated, like Bobbio, in a remote district at a distance from the episcopal residence. On the present occasion King Arioald replied to both the applicants that the matter in question fell under the cognizance of the ecclesiastical authorities and councils, and that he on his side could not think of favouring either party. The monks then asked his leave to appeal to Rome, which Arioald granted, upon which Bertulf himself proceeded to Rome with Ionas, the chronicler. Pope Honorius acceded to their demand, and granted of his own authority to the monastery of Bobbio exemption from episcopal jurisdiction. Instances of a similar privilege granted by Rome became rapidly extended during that and the following centuries.

Gundaberga, the wife of Arioald, who had been brought up by her mother Theudelinda in the Catholic faith, is represented as a handsome princess, kind and charitable, and universally liked. It happened that a young Longobard of distinction called Adalulf being at court, was accidentally noticed by the queen for his comely appearance. Adalulf either overheard her remark or was apprized of it, upon which he presumed to make unlawful proposals to the queen. Gundaberga, incensed at his presumption, rebuked him sharply, and even spat on his face, a mark of utter contempt not unusual among northern people in their rude state. Adalulf, afraid of his life if the king should hear of the occurrence, hastened to Arioald and told him that Gundaberga had had secret interviews with Taso, duke of Friuli, and that a con-

spiracy was hatched between them to poison Arioald and put Taso in his place. The Duke of Friuli, one of the most powerful of the Longobard dukes, had always shown himself disaffected towards Arioald, who from prudential motives avoided coming to an open rupture with him, especially as Taso was closely connected with Clotarius II., king of the Franks, whose dominions extended over Helvetia, Rætia, and Boioaria nearly to the borders of Friuli. Arioald, however, imprisoned his wife Gundaberga in the castle of Lomello, where she remained about three years, at the end of which messengers came from Clotarius, some say from his son Dagobert, for there is some uncertainty about dates, to remonstrate with Arioald concerning his treatment of Gundaberga, who, by her mother's side, was connected with the royal house of the Merovingians. Arioald having explained the reason of Gundaberga's imprisonment, one of the messengers advised him to resort to the "judgment of God," or single combat between a champion of the queen and her accuser. This being assented to by Arioald, a champion was soon found, and the duel took place, in which Adalulf was killed. Gundaberga was restored to her royal residence and all her honours. The story is related by Fredegarius, a contemporary Frankish or Burgundian chronicler, but Paulus Diaconus, who lived long after, in relating the same tale, makes Gundaberga the wife of King Rodwald, the son of Rothar. He has probably confounded Arioald with Rodwald. We have the testimony of Ionas and Fredegarius that Gundaberga was the wife of Arioald, after whose death she married Rothar, and could not therefore have been the wife of Rothar's son.

About the year 635 Taso, duke of Friuli, was treacherously put to death by the Exarch of Ravenna, at the suggestion, it is said, of Arioald, who wished to get rid of a troublesome vassal. The fact is related in two ways. Fredegarius says that Arioald offered to deduct one third of the annual tribute, styled a present, which, as a condition of the truce, was paid by the exarch to the Longobard king, if the exarch would manage to kill Taso. The exarch accordingly invited Taso to a conference under pretence of concerting measures to make a joint attack upon Arioald. Taso having proceeded to Ravenna with an armed escort, the exarch went out to meet him, and induced him to come into the town with his personal attendants only, leaving the armed men outside of the walls, out of regard for the dignity of the emperor, the sovereign of Ravenna. Taso went in confidently, when the gates being shut, he and his attendants were overpowered and murdered by the soldiers of the exarch. Paulus Diaconus says that it was the patrician Gregory, who was probably an officer of the exarch, that enticed Taso and his brother Caco into the

town of Opitergium, near the borders of Friuli, under pretence of adopting Taso for his son. The two brothers went into the town with some personal attendants, when being assailed by the soldiers of the patrician, they defended themselves bravely until they fell dead, when Gregory had the head of Taso brought to him and cut off its beard, which was the ceremony attendant upon adoption. Grasulf, uncle of Taso, succeeded him as Duke of Friuli, and Grimoald and Radoald, younger brothers of Taso, left their country and went to Beneventum, where they were kindly received by their kinsman Duke Arigisus, who treated them as his own sons.

About the year 636, according to Muratori's calculations, Arioald died, and soon after his widow Gundaberga gave her hand to Rothar, duke of Brixia, who was acknowledged by the Longobards as their king. (Paulus Diaconus, *De Gestis Langobardorum*; Muratori, *Annali d'Italia*; Sigonius, *De Regno Italiae*.) A. V.

ARIOBARZA'NES (Ἀριόβαρζης), the name of three kings of CAPPADOCIA. Clinton (*Fasti Hellenici*, vol. iii. Appendix, c. 9.) considers that there were only two kings of Cappadocia of this name, but coins and inscriptions prove that there were three. (Eckhel, *Doctrina Numorum Veterum*, iii. 199—200.) C. J. S.

ARIOBARZA'NES I. (Ἀριόβαρζης), king of CAPPADOCIA, is surnamed on coins PHILO-ROMÆUS (Φιλορῶμαιος), "a lover of the Romans." He was a Cappadocian by birth, and was elected king by his fellow-countrymen about B. C. 93. Mithridates expelled him from his kingdom soon after his accession, and Ariarathes fled to Rome, but he was restored by Sulla, B. C. 92. He was a second time expelled by Mithridates about B. C. 90, and restored by M. Aquillius about B. C. 89. He was a third time expelled by Mithridates in B. C. 88, the year in which the Mithridatic war began; and in B. C. 84, when peace was concluded between the Romans and Mithridates, Ariobarzanes was restored to his kingdom. In B. C. 66, Mithridates again took possession of the kingdom; but Ariobarzanes was re-established by Cn. Pompey, and resigned the kingdom to his son, probably in B. C. 63, after a reign of about thirty years (B. C. 93—63). From a Greek inscription on a stone, inserted by Eckhel in his "*Doctrina Numorum Veterum*," vol. iii. p. 199., it appears that his wife's name was Athenais, and that she was surnamed Philotorgos, "lover of her children," and that he was the father of Ariobarzanes Philopator, that is, Ariobarzanes II. (Plutarch, *Sulla*, c. 5.; Appian, *De Bellis Mithridaticis*, cc. 15. 60. 105., *De Bellis Civilibus*, 1. 103.; Valerius Maximus, v. 7. § 2.; Cicero, *Pro Lege Manilia*, cc. 2. 5.) C. J. S.

ARIOBARZA'NES II., king of CAPPADOCIA, son of Ariobarzanes I. and Athenais, succeeded his father B. C. 63. He is surnamed

PHILOPATOR (Φιλοπάτωρ), in a legend on a coin which is inserted by Eckhel in his "Doctrina Numorum Veterum," vol. iii. p. 199. He restored at his own expense the Odeum at Athens, after it had been injured during the siege of that city by Sulla. He died by a violent death, as may be inferred from Cicero (*Epist. ad Fam.* xv. 2.). His death certainly occurred before B. C. 51, as his son was then on the throne (Cicero, *Epist. ad Fam.* xv. 4.). In an inscription on a stone printed by Eckhel, p. 200., his wife is called Athenais, and his son is called Ariobarzanes Eusebes Philoromæus. This is the Ariobarzanes of whom Cicero speaks in one of his orations (*De Prov. Consul.* c. 4.). C. J. S.

ARIOBARZANES III., king of CAPPADOCIA, son of Ariobarzanes II. and Athenais, is called by Cicero (*Epist. ad Fam.* xv. 2.), and also on a coin, EUSEBES and PHILOROMÆUS (Εὐσεβῆς, Φιλωρώμαιος). He was king of Cappadocia in B. C. 51, as Cicero calls him king in a letter of that date (*Epist. ad Fam.* xv. 4.). Cicero, who was then proconsul in Cilicia, protected him against some conspiracy which had been formed against him, and strengthened his authority. In the civil war, Ariobarzanes aided Pompey against Cæsar; but Cæsar forgave him, and even added a part of Armenia to the dominions of Ariobarzanes. He also defended him against Pharnaces II., king of Pontus. He was put to death by Cassius in B. C. 42, on the ground of forming a conspiracy against him. He consequently reigned about nine years, B. C. 51—42. (Dion Cassius, xli. 63., xlii. 48., xlvii. 33.; Appian, *De Bellis Civilibus*, ii. 71., where he is called by mistake Ariarathes, iv. 63.; Cicero, *Epist. ad Att.* v. 20., *Epist. ad Fam.* ii. 17.; Plutarch, *Cicero*, c. 36.; Cæsar, *Bellum Civile*, iii. 4.; Hirtius, *Bellum Alexandrinum*, cc. 34. 66.) C. J. S.

ARIOBARZANES (Ἀριοβαρζάνης), the name of three kings of PONTUS. The kings of Pontus derived their descent from one of the seven Persian chiefs who slew Smerdis, the Magian usurper, in B. C. 521. The word "Ario" often occurs as a component part of Persian names. [ARIARATHES.] C. J. S.

ARIOBARZANES I., king of PONTUS, was betrayed by his son and successor, Mithridates I., to the king of Persia. (Xenophon, *Cyropædia*, viii. 8. 4.; Aristotle, *Polit.* v. 8. 15. ed. Schneider; Fréret, *Académie des Inscriptions*, tom. xix. p. 76.) C. J. S.

ARIOBARZANES II., king of PONTUS, succeeded his father Mithridates I. in B. C. 363, and reigned twenty-six years, till B. C. 337. He held a place of command under the Persian king, Artaxerxes II., in B. C. 368, five years before his father's death. Diodorus calls him "satrap of Phrygia," and Nepos (*Datames*, c. 2.) describes him as "præfect of Lydia, Ionia, and all Phrygia." But as he revolted from Artaxerxes II. in B. C. 362, it is probable that he then established an

independent kingdom. Demosthenes, in a speech delivered in B. C. 352 (*In Aristocratem*, p. 666.), speaks of Ariobarzanes and his three sons as having just been made Athenian citizens. In another speech delivered B. C. 351 (*Pro Rhodiorum Libertate*, p. 193.), he says that the Athenians sent Timotheus to aid Ariobarzanes, but that Timotheus seeing that Ariobarzanes had openly revolted from the Persian king refused to aid him. (Xenophon, *Hellenic.* vii. 1.; Diodorus, xv. 90., xvi. 90.; Clinton, *Fasti Hellen.* vol. iii. Appendix, c. 8.)

C. J. S.

ARIOBARZANES III., king of PONTUS, was the son of Mithridates III. and grandson of Mithridates II. He succeeded his father in B. C. 266. Ariobarzanes and his father Mithridates III. formed an alliance with the Gauls, who had been brought into Asia twelve years before the death of Mithridates, and with their assistance drove out an Egyptian force which had been sent by Ptolemy Philadelphus. But towards the end of his life Ariobarzanes incurred the hostility of the Gauls, and after his death they made an incursion into his son's territory. Ariobarzanes died about B. C. 240, after a reign of twenty-five years, leaving a son, Mithridates IV., in minority. (Memnon, *Apud Photium*, *Cod.* 224. pp. 227, 228, ed. Bekker; Stephanus Byzant. Ἀγκυρα; Clinton, *Fasti Hellen.* vol. iii. Appendix, c. 8.) C. J. S.

ARION (Ἀρίων), one of the earliest Greek poets and musicians. His history is mixed up with fable. He is called a son of Cyclops, or of Poseidon, and the nymph Onœa. He was, however, a native of Methymna in Lesbos; and from his connexion with Periander, the son of Cypselus and tyrant of Corinth, it must be inferred that he lived about B. C. 700. Herodotus calls him the inventor of dithyrambic poetry, and of the name dithyramb itself. Suidas states that he introduced in his dithyrambs the tragic style, which shows that they were of a gloomy character, and referred to the sufferings and dangers of Dionysus (Bacchus). He also wrote proœmia (προοίμια), that is, hymns to the gods, which served as introductions to festivals. All his productions have perished. Ælian indeed, in his "History of Animals," has preserved two small poems, the one an inscription upon the monument at Tænarum, and the other a hymn to Poseidon; but, as both presuppose the truth of the story of Arion having been saved by a dolphin, and as the latter in particular is more verbose than rich in ideas, the genuineness of these two poems is doubtful. All that has come down to us respecting the life of Arion is the beautiful story related by Herodotus, who calls him the greatest cithara player of his time. The story runs thus. After having spent the greater part of his life with Periander at Corinth, Arion asked permission to sail to Italy and Sicily, and after being richly

rewarded in those countries, he embarked at Tarentum in a Corinthian vessel to return to Corinth. During his voyage the sailors formed the plan of killing Arion, in order to obtain his money. Arion offered to give up all he had to save his life, but the sailors were inexorable, and Arion could only obtain permission to put on his complete dress, and sing one song to his cithara. Having finished his song, he threw himself into the sea, when he was taken up by a dolphin, and carried to the promontory of Tænaron, the most southern point of Peloponnesus. From thence Arion travelled to Corinth and told Periander all that had happened. In the meantime the vessel arrived at Corinth, and Periander, who disbelieved Arion's story, and had put him in confinement, sent for the sailors, and asked them what had become of him. They replied that they had left him well and safe at Tarentum, but the poet suddenly came forward in the dress in which he had leaped overboard, and the sailors were compelled to confess their guilt. Near the temple of Poseidon, on Mount Tænaron, there was in the time of Herodotus and Pausanias a small bronze monument representing Arion seated on the dolphin. It was believed to have been dedicated there either by Arion himself, who was also said to have written the epigram upon it, or by Periander. K. O. Müller thinks that this monument represented Taras sitting on a dolphin, just as he appears on the coins of Tarentum, and it is not improbable that this monument gave rise to the story of Arion. (Herodotus, i. 23. 24.; Suidas, *Ἀρίων*; Scholiast on *Pindar's Olymp.* xiii. 25.; A. Gellius, xvi. 19.; *Ælian, Hist. Animal.* xii. 45.; Pausanias, iii. 25. § 5.; Ovid, *Fasti*, ii. 91, &c.; Hyginus, *Fabul.* 194.; Müller, *History of the Literature of Ancient Greece*, i. 204, &c.; Cramer, *Anecdota*, iii. 352.; Servius, *Ad Virg. Georg.* 1. 12., *Eclog.* viii. 55.) L. S.

ARIOSTI, ATTILIO, a dramatic composer of some celebrity, was a native of Bologna. He was intended by his family for the priesthood, and in compliance with their wishes became a Dominican friar. But his heart was devoted to music, his time was spent in its cultivation, and at length he was freed by a papal dispensation from the rules of his order, and left to follow his favourite pursuit as he chose. His bent was towards dramatic composition, and in 1696 he set to music Apostolo Zeno's "Dafne," which was performed in his native city. Two years afterwards he entered the service of the Electress of Brandenburg, and his ballet "La Festa d' Imeneo," and his opera of "Atis" were produced at Berlin during the short period that he remained there. "To a portion of the latter," says Hawkins, "Ariosti adapted a composition called 'Sinfonia Infernale,' the modulation of which was so singular, and withal so masterly, that the

audience were alternately affected with terror and pity in exact correspondence with the sentiments of the part and the design of the representation." During his residence at Berlin, Ariosti became acquainted with Handel, then a youth, and the friendship thus early formed was unimpaired in after life when they met as rivals. On his return to Italy he composed "Nebuchadonassar," an oratorio, for Venice; and his opera, "La più gloriosa Fatica d' Ercole," for Bologna. He quitted Italy again for Vienna, when, in 1708, he brought out the opera of "Amor tra Nemici." How long he remained in the Austrian capital is unknown, but on the 12th July, 1716, the "London Courant" announced his performance of a solo on the viol d'amour at the Italian opera house, on the sixth representation of Handel's "Amadigi." During this, his first visit to England, Ariosti appears only to have attracted attention as a skilful performer on an instrument little known there. In 1720 a plan was formed in London for patronising Italian operas, and enlisting in their composition and performance the choicest musical talent of Europe. For this purpose the sum of fifty thousand pounds was raised by subscription, George I. contributing one thousand; and the associated subscribers gave the establishment the title of the Royal Academy of Music. A lyric poet was engaged, the best singers that Europe could supply were brought to London, and three eminent composers were enlisted in the service of the Academy. Bononcini, as he himself states, was invited from Rome, Ariosti from Germany, and Handel, who at this time resided with the Duke of Chandos at Cannons, was not only included in the arrangement, but was commissioned to engage the principal singers. The following year, Handel having returned from his mission, the libretto of "Muzio Scevola" was divided between these three composers; the first act having been assigned to Ariosti, the second to Bononcini, and the third to Handel. This allotment has been supposed to have been intended as a trial of strength between the rival artists, but there is no just ground for thus regarding it. The engagement of each was certain, not conditional; and although an opera so constructed would of necessity challenge a comparison of the relative powers of its composers, and occasion some contests among their several partisans, they respectively continued to occupy their stations, and in turn to produce operas for the same theatre, several years after the appearance of "Muzio Scevola." Ariosti's "Ciro" was the first new opera after the run of "Muzio Scevola," and its songs were printed by Walsh. To this succeeded the "Floridante" of Handel, and then the "Crispo" of Bononcini. In 1723 Handel's "Otho" was followed by the "Coriolano" of Ariosti; then came Bononcini's "Erminia," the "Flavio" of Handel,

and, in 1724, the "Vespasiano" of Ariosti. This successive occupation of the Italian opera stage by the three rivals continued till 1727, when Bononcini having produced his "Ashtanax" and Ariosti his "Lucio Vero," they relinquished their engagements, and left Handel in undisputed possession of the field.

Of the various operas which Ariosti wrote, "Coriolano" was the most popular. "The prison scene," says Hawkins, "is wrought up to the highest degree of perfection that music is capable of, and is said to have drawn tears from the audience at every representation." This was supposed to have been parodied by Gay in the "Beggars' Opera," and to have been alluded to in this sentence from his introduction: "I have introduced the similes that are in all your celebrated operas; and besides I have a prison scene, which the ladies always reckon charmingly pathetic."

Bononcini, after ceasing to write for the stage, found, for a time, patronage and support among his titled admirers, especially from the Marlborough family. Ariosti was less fortunate. He issued proposals for publishing a collection of cantatas, and a set of lessons for the viol d'amour, but with little success. No reputation is more transient than that of a composer for the Italian opera, and the three rivals, whose contending claims for supremacy for several years agitated the fashionable world, were in turn destined to encounter its neglect. Ariosti, soon after this disappointment to his hopes, quitted England, and of his future fate nothing is recorded.

"Ariosti," says Dr. Burney, "seems to have been a perfectly good harmonist, who had treasured up much excellent music in his head, but had little invention. I can sometimes trace Corelli in his works, but, as for his immediate contemporaries, there appear, on a general reading, so many claimants for the favourite passages of the day, that it is difficult to assign them to the right owners: Handel, Bononcini, and Ariosti all adopted the same divisions in songs of execution." In proof of this assertion, Burney has subjoined the "Aria d'agilità," sung by Senesino in "Vespasiano," in which the alleged community of style and passage is sufficiently conspicuous.

That Bononcini and Ariosti should have been invited to England as joint composers with Handel to the Italian opera at a time when the latter was residing in London, and had given some evidence of his power as a dramatic writer, may seem to argue a needless prodigality of expenditure on the part of its noble directors; and that there should have been enlisted on the side of his competitors a formidable array of partisans may also appear to indicate a strange want of ability to estimate the real capacity and merit of the three rivals. But it must be remembered

that the works which have immortalised Handel had not, at this period, been called into existence. He is now known, pre-eminently, as a choral writer; his name is associated with whatever is grand and majestic in his art. He was then known and estimated solely as a composer of operas for the Italian stage, forming his style upon Italian models, governed and restricted by the rules which then regulated the lyric drama of that country, and venturing upon no demonstration of that power which he afterwards so copiously displayed. The Italian operas of his time were little else than a succession of songs, "in number, weight, and measure" chiefly constructed in accordance with the fashion of the time and the powers of his singers. The varied employment of music on the stage which Purcell had attempted was regarded as a heresy by his foreign contemporaries and immediate successors. The libretto of every Italian opera was a chapter from Greek or Roman history or mythology, dramatised according to a prescribed form, and the composer was confined to one and the same mode of exercising his talents. This will serve to account for the temporary stand which Ariosti and Bononcini were enabled to make against a composer who afterwards proved himself, in another department of his art, so immeasurably their superior. It is true that in Handel's operas his genius occasionally blazes out, that the vigour of his mind and the extent of his resources are disclosed, that we feel the spirit and strength of the "giant Handel;" but these indications of power are, nevertheless, rare, and a comparison of his operas with those of his rivals will show a pervading sameness of style and of phrase sufficient to account for their having shared with him, for a time, the favour of the London public. That such a division of opinion existed has not only appeared from the facts already stated, but is admitted by the author of "The Life of Handel" (1760). "A number of great persons," he remarks, "had been instrumental in bringing over Ariosti and Bononcini, and they were unwilling to abandon men of such ability in their profession. The contest ran high on both sides. And those who really preferred them to Handel thought it was an act of injustice to discard them, and rightly interested themselves warmly on their side." The operas of Handel, Ariosti, and Bononcini are now almost equally unknown, and are found only in the libraries of collectors. (Gerber, *Lexicon der Tonkünstler*; Hawkins, *History of Music*; Burney, *History of Music*; *Life of Handel*; *Libretti del Teatro Real*, 1720—1730.) E. T.

ARIOSTO, ALESSANDRO, a native of Bologna, entered the order of St. Francis, and was sent in 1476 on a mission to the Maronites of Mount Lebanon, with the title of apostolic commissioner. He remained

three years in Syria. He is the author of a description of Palestine: "Topographia Terræ Promissionis, ad Illustrissimum Principem Borsium Mutinæ Regiique Ducem, Marchionem Estensem, et Rodigii Comitem." The work is quoted by Mazzuchelli as being in MS. in the archives of the convent of the Nunziata at Bologna. Le Long in his "Bibliotheca Sacra" erroneously ascribed this work to the Professor Francesco Ariosto, and said that a copy of it existed in the Bodleian library, No. 3422. Father Alessandro Ariosto also wrote:—"De Sacra Peregrinatione ad S. Catharinam Montis Sinai, deque Maurorum Moribus, Institutis, Opibus, Presbyterive Joannis Regis Indorum," which is mentioned by Mazzuchelli as existing in MS. in the library of S. Dominic at Ferrara, and being addressed by the author to the Archpriest Lodovico Ariosto of Ferrara. There is also a letter from him to Pope Sixtus IV., dated from the convent of Canobin on Mount Lebanon, August, 1476, in which he asks the pope for some pecuniary assistance for the patriarch of Antioch. The patriarch also wrote to the pope on the same occasion, and his letter was translated from the Arabic into Latin by Father Alessandro. After his return to Italy Father Alessandro was employed by Pope Sixtus in several ecclesiastical affairs in the province of Romagna. The date of his death is not known. His "Manual for Confessors" has been printed: "Enchiridion seu Interrogatorium Confessorum pro Animarum curanda Salute," Venice, 1513, reprinted at Paris in 1520, at Lyon in 1528, and at Brescia in 1529. He also wrote several works on the institutions of the Minor Friars of St. Francis, the titles of which are reported by Mazzuchelli; but these works do not appear to have been printed. (Mazzuchelli, *Scrittori d'Italia*.) A. V.

ARIOSTO, FRANCESCO, of Ferrara, a grand uncle of the poet Lodovico, was professor of philosophy and civil law in the university of Ferrara in the second half of the fifteenth century, and was also employed by the Dukes Borso and Ercole I. in several public offices and diplomatic missions. He died in 1492, and was buried in the church of S. Francesco of Ferrara. His grand nephew, Lodovico Ariosto, wrote and placed a Latin inscription over his tomb, which is given by Mazzuchelli. Francesco was the author of a work on the spring of petroleum at Monte Gibbio near Sassuolo in the Modenese territory: "Francisci Ariosti de Oleo Montis Zibinii, seu Petroleo Agri Mutinensis Libellus, e Manuscriptis Membranis editus ab Oligerio Jacobæo," Copenhagen, 1690. The work was re-published by B. Ramazzini, with some additions by the editor, Modena, 1698. (Mazzuchelli, *Scrittori d'Italia*.) A. V.

ARIOSTO, GABRIELLO, a younger brother of the celebrated Lodovico Ariosto, is often mentioned in the biographies of his

brother, as well as by his brother himself in his verses. He was a cripple from infancy both in his hands and feet. Late in life he began to write poetry, and he left a volume of Latin poems, which were published at Ferrara after his death. Giralddi and Garofalo number him among the good Latin poets of his age. In one of these compositions he expresses his gratitude to his brother for having first taught him the rudiments of poetry. He completed the comedy of "La Scolastica," which Lodovico had left unfinished. His son Orazio Ariosto became a priest and a canon of the cathedral of Ferrara. Orazio was intimate with Torquato Tasso, and wrote the "Argomenti" or explanatory title-pieces in verse to each of the cantos of the "Gerusalemme." He wrote in defence of his uncle's great poem: "Difese dell' 'Orlando Furioso' dell' Ariosto contro alcuni Luoghi del Dialogo dell' Epica Poesia di Camillo Pellegrino," Ferrara, 1585. He began a poem in ottava rima, entitled "L' Alfeo," which he left unfinished. He also wrote comedies, and some minor poems which have not been published. (Mazzuchelli, *Scrittori d'Italia*; Baruffaldi, jun., *La Vita di M. Lodovico Ariosto*.) A. V.

ARIOSTO, LODOVICO, was born at Reggio, near Modena, in September, 1474. He was the son of Niccolò degli Ariosti, who was employed in several important offices, first by Borso d'Este, duke of Ferrara, and afterwards by Duke Ercole I., who succeeded Borso. The family of Ariosti or Areosti was ancient and noble, and had intermarried with several princely families of Italy, among others with the house of Este. Niccolò Ariosti was military governor of the fortress of Reggio when his wife Daria Maleguzzi brought into the world her eldest son Lodovico. In 1479 Niccolò Ariosti having retired from the command of Reggio, went to live at Ferrara in his paternal house; and in 1486 he was chosen "Judge of the Twelve," or in other words, president of the communal council of Ferrara. Young Lodovico having received his grammatical education in the public schools of Ferrara, applied himself, according to his father's wish, to the study of law in the university of that city. He began his course of law about the year 1489 under Giovanni Sadoletto, a celebrated professor of that time. Some have asserted that he went to study at Padua, but this is disproved by Barotti and Baruffaldi with cogent arguments; they quote a decree of Duke Ercole, issued in 1485, forbidding his subjects to study at a foreign university. The course of law at Ferrara lasted five years; but it was much against the inclination of Ariosto that he attended the lectures during this period, as he says in his Sixth Satire, his mind being engrossed by poetry and romance, for which he had shown from his infancy a decided taste. When a boy he had written an Italian

drama on the subject of Pyramus and Thisbe, taken from Ovid's "Metamorphoses," a book which had been lately printed in Italy, and of which Ariosto afterwards made much use in his great poem. It appears that at an early age he delighted in dramatic performances, and that he and his brothers and sisters used to rehearse the "Thisbe," and other short dramas, during the absence of their parents from home. Duke Ercole was very partial to dramatic entertainments, and had plays performed at his court, at which Ariosto and his father were present.

In 1494, Ariosto, then twenty years of age, having finished his course, his father wished him to devote himself to the profession of the law, but he found a determined opposition on the part of his son, and after many fruitless altercations, the father listened to the expostulations of his friends, and especially of his cousin Pandolfo Ariosti, an intimate companion of Lodovico, who mentions him repeatedly in his verses. Owing to the persuasions of Pandolfo and other relatives and friends, Lodovico was allowed by his father to apply himself to literature and poetry. He had already written in 1493 a fine Italian elegy on the death of Eleanor of Aragon, wife of Duke Ercole. About 1495, Gregorio da Spoleti, a celebrated scholar of that time, opened a private school at Ferrara, which was attended by Ariosto for three or four years, where he studied assiduously the Latin classics, and especially Horace and Catullus, Plautus and Terentius. In 1499, Gregorio was called to Milan by the dowager-duchess, Isabella of Aragon, to undertake the education of her infant son Francesco Sforza, and his departure from Ferrara was greatly regretted by Ariosto. Soon after the French invaded the duchy of Milan, and took the usurper Lodovico Sforza prisoner; Isabella was obliged to take refuge with her relatives at Naples, who were soon after expelled from that kingdom, and little Francesco with his preceptor were taken to France. In his 31st Satire, Ariosto pathetically recalls the whole of that catastrophe. In the year 1500, Ariosto lost his father, by whom he was appointed executor, and he found himself involved in domestic cares, and employed in the management of his paternal property, all things, as he says himself, uncongenial to his wayward imaginative turn of mind. He had four brothers, two or three not yet of age, and two unmarried sisters at home, besides his mother. The landed property of the family was scattered in various parts of the territories of Ferrara and Reggio, and Ariosto was obliged to repair to Reggio, in the neighbourhood of which the Maleguzzi, his maternal relatives, had a pleasant country residence called Il Mauriziano. It was about this time that Ariosto wrote Latin odes, elegies and other short poems in praise of several women whom he calls by the ficti-

tious names of Lydia, Phyllis, and Julia. Lydia appears to have been a lady of Reggio with whom he became acquainted during his residence in or near that town. Ariosto was greatly inclined to the amatory passion both by nature and by the example of his favourite authors, both Latin and Italian. That he was also of a changeable disposition he tells us in his "Carmina," b. xi.:—

"Hoc olim ingenio vitales hausimus auras,
Multa cito ut placeant, displicitura brevi.
Non in amore modo mens hæc, sed in omnibus impar,
Ipsa sibi longa non retinenda mora."

In 1503 he had returned to Ferrara, and had a son by a lady called Maria, who appears to have been a governess in his house. This son, called Giovanni Battista, being afterwards legitimated, became a captain in the service of the house of Este, inherited some of his father's property, and died in 1569.

It was toward the end of 1503 that Ariosto entered the service of Cardinal Ippolito d' Este, a younger son of Duke Ercole, a wealthy and haughty dignitary of the church, and a great pluralist, being possessed of several sees and abbeys in Italy and Hungary, the revenues of which were more than sufficient to support the princely style in which he lived. It was Cardinal Ippolito who, the year before, 1502, had escorted from Rome to Ferrara the famous Lucrezia Borgia, daughter of Pope Alexander VI., and bride of his brother Alfonso. The cardinal was, however, a man of abilities both as a statesman and a military man: he had studied mathematics, drawing, and music, and he professed to appreciate the value of learning in general, and of learned men, of whom he had several at his court, such as Celio Calcagnini, Guido Silvestri (called Postumo), Andrea Marone, and others. In what capacity Ariosto was reckoned among the gentlemen of the household of the cardinal is not stated; probably the capacity was not definite. The great noblemen and princes of the church at that time, besides keeping a crowd of salaried menials, had a numerous retinue, called a court, of men of gentle birth or of liberal professions, who danced attendance upon them, lived wholly or in part at their palace, received certain small emoluments, and were employed by them occasionally in various services when required. They were distinguished as "familiares" and "commensales," of whom the latter had daily access to their master's table. Ariosto appears to have been numbered among the "familiares" only. The cardinal, however, soon found out that Ariosto had practical abilities, and that he was not a mere versifier and romance-dreamer; and he accordingly employed him often as a trusty messenger and confidential agent to the various Italian courts. Ariosto in his satires complains that the cardinal gave him little rest, but kept him continually galloping on horseback over mountains and

valleys all through Italy, and that from being a poet by nature and inclination, he had become a courier or muleteer. The cardinal himself was frequently on the move, and Ariosto often accompanied him in his travels. In January, 1505 Duke Ercole died, and was succeeded by his eldest son Alfonso I. Ariosto was present at the funeral of the duke, the pomp of which he seems to have borne in mind when he described the funeral of Brandimarte in the forty-third canto of his great poem. In the same year, 1505, Ferrara and other parts of Italy were visited by violent shocks of an earthquake, which did much damage, then by a bad harvest and famine, and lastly by an epidemic, which carried off many people. The court left Ferrara and retired partly to Reggio and partly to Rovigo. It was about this time that Ariosto began his great poem, the "Orlando Furioso," which he continued, with various interruptions, for ten years. In 1506 a conspiracy was discovered against Duke Alfonso, at the head of which were his two brothers, Ferrante and Giulio. Giulio, an illegitimate son of Ercole, had been cruelly used by Cardinal Ippolito, who had his eyes seared because Giulio was his favoured rival in the good graces of a lady, and it appears that Alfonso had not taken any notice of the cruel deed. The conspirators against Alfonso's life were condemned to death, but the duke commuted the sentence of his two brothers into perpetual imprisonment. Ariosto wrote an eclogue, entitled "Tirsi e Melibeo," detailing the story of this domestic tragedy, but disguising the actors under fictitious names. This remarkable composition, which proves that Ariosto was well acquainted with the intimate affairs of the court of Ferrara, remained inedited for centuries, until Baruffaldi was shown a copy of it, and he transcribed the beginning of the eclogue in his life of Ariosto. The whole eclogue has been published by Molini in his "Poesie varie di Lodovico Ariosto," Florence, 1824.

In 1507 Cardinal Ippolito dispatched Ariosto to Mantua to congratulate his sister Isabella, wife of Francesco II. Gonzaga, marquis of Mantua, on her being delivered of a child. A letter of Isabella given by Baruffaldi in the appendix to his life of Ariosto shows her regard for the messenger, and her satisfaction at the manner in which he acquitted himself of his commission.

In 1508, the League of Cambrai was formed between Pope Julius II., the Emperor Maximilian I., Louis XII. of France, and Ferdinand the Catholic, king of Aragon and of the Two Sicilies, all united against the republic of Venice. The war did not break out till the following year, 1509, when Alfonso I., duke of Ferrara, joined the league and was appointed by Pope Julius gonfaloniere or captain-general of the holy see. He sent

his brother, Cardinal Ippolito, with several thousand men to join the camp of the emperor, who was besieging Padua. Ariosto during this time was actively employed by the cardinal in keeping up a frequent correspondence with him from Ferrara, and was also sent by him on a mission to Rome, to solicit assistance from Pope Julius, as appears by a letter quoted by Tiraboschi in the third book of vol. vii. of his "History of Italian Literature." But previous to his journey to Rome, Ariosto had been present at some engagement on the banks of the Po. The Venetians ascended the river in their vessels, and were threatening Ferrara. Ariosto deplores in pathetic strains, in the thirty-sixth canto of his "Orlando Furioso," the devastations committed by the Slavonian irregulars in the service of Venice upon that fine country. The campaign terminated with the destruction of the Venetian flotilla by the artillery of Cardinal Ippolito at the battle of Polesella in December, 1509. In the following year Pope Julius II. made peace with the Venetians, talked of driving all foreigners out of Italy, and required Duke Alfonso of Ferrara to separate himself from his allies. The duke refused to break off his solemn engagements, upon which the pope resorted to the usual process of excommunicating him in August, 1510, and ordered his troops to invade the state of Ferrara. Alfonso then thought of sending Ariosto to deprecate the wrath of the pontiff. Ariosto hastened to Rome, where it is not certain whether he could obtain an audience; but it is certain that Julius threatened to have him thrown into the Tiber, and might have effected his threat, had not Ariosto contrived to escape hastily from Rome. This is mentioned both by his son Virginio and his brother Gabriello.

The war continued between Julius, supported by Swiss mercenaries and the Venetians on one side, and Duke Alfonso and the French on the other. Cardinal Ippolito was summoned to Rome by the pope, but he found some excuse, and retired to Reggio, whither Ariosto followed him. The cardinal afterwards went to Parma, and there is a letter from Ariosto to him from Reggio, informing him of some incursions of the pontifical troops into the territory of Reggio. Soon after, the cardinal, in order to avoid further troubles, set off for his see of Agram in Hungary. Ariosto returned from Reggio to Ferrara, where he had leisure to continue the composition of his poem. There is a letter from Ariosto, dated November, 1511, to Cardinal Giovanni de' Medici, who was then legate at Bologna, and whom he had known intimately at Florence and at Urbino, in which letter Ariosto asks for a papal dispensation in order to enjoy the revenues of certain ecclesiastical benefices, assigned to him probably through his patron Cardinal Ippolito. Ariosto had not taken clerical orders, though he wore a

clerical dress, being in the service of a cardinal. In 1513 Pope Julius died, and Cardinal Giovanni de' Medici was elected his successor by the name of Leo X. On this occasion Ariosto went again to Rome, probably in company with the duke's envoys, to congratulate the new pontiff, but with cheerful expectations of his own, reckoning upon the favour of an old acquaintance, who it appears had formerly made flattering promises to him. Leo received him most graciously; he stooped from his pontifical chair, took him by the hand, and saluted him on both cheeks. Ariosto was elated with hope, but he was disappointed; and after two months' residence at Rome, he retraced his steps homewards with empty hands. Leo was not friendly towards the Duke of Ferrara, he was beset with applications, and Ariosto was not a person of sufficient importance, nor of sufficient address and courtly pliancy, to obtain the preference. On his way to Ferrara Ariosto stopped several months at Florence, where he met with Alessandra Benucci, the widow of Tito Strozzi, a gentleman of Ferrara who had been in the service of Duke Alfonso. This lady fixed his wandering affections, and was married to him secretly several years later. Ariosto had already two natural sons, Gio. Battista, already mentioned, and another called Virginio, whose mother was a country girl of the neighbourhood of Ferrara.

On his return to Ferrara at the end of 1513, Ariosto resumed his place in the service of Cardinal Ippolito, who on one occasion sent him to Urbino, when he fell seriously ill on the road. In the years 1514 and 1515, besides working at his poem, he completed two comedies, "La Cassaria" and "I Suppositi," which were performed at Ferrara. In 1515 he began printing the "Orlando Furioso," which was completed and published in April, 1516. The poem in this edition as well as in the second edition of Ferrara of 1521, both which are become extremely scarce, was divided into forty cantos; but the author having subsequently made numerous corrections and additions, distributed the whole poem into forty-six cantos in the edition of 1532, which is the third and last published under his own care and revision.

Ariosto took the subject of his poem from the traditional stories current during the middle ages of the wars between Charlemagne and the Saracens, in which some truth was intermixed with much exaggeration. The old French story-tellers and romance-writers had confounded Charlemagne and his unsuccessful expedition against the Moors of Spain with the more momentous wars of his predecessors, Charles Martel and Pepin, against the Moors or Saracens, who had invaded the south of France; and, by a farther anachronism, they mixed up with their stories wondrous tales of paladins, knight-errants, and giants taken from the traditions of Ar-

morian or British origin, concerning Arthur and the Round Table. Likewise the heathen Saxons, Danes, and Normans were confounded with the Saracens by the common name of pagans, as being all enemies to the Christians. The celebrity of Charlemagne caused him to be singled out as the champion and representative of all Christendom. Spurious genealogies were invented, in which Charlemagne and his paladins were made to descend from Constantine, and that emperor from Hector. Those who wish to investigate the origin of the numerous legends from which the romances and romantic poems of the middle ages are derived, may consult Dr. Ferrario's work "Storia ed Analisi degli antichi Romanzi di Cavalleria," Milan, 1829; and Panizzi's "Essay on the Romantic Narrative Poetry of the Italians," which is prefixed to his edition of Bojardo's poem, London, 1830.

Two Italian poets of considerable merit, Pulci and Bojardo, wrote, not long before Ariosto, narrative poems on the subject of the real or supposed wars of Charlemagne against the Saracens, in which they took for their champion Orlando or Roland, one of Charlemagne's paladins, who, according to tradition, fell at the defeat of Roncesvalles. Pulci in his "Morgante Maggiore" retained in the web of his poetical fiction a thread of historical truth, by narrating the expedition of Charlemagne into Spain, and the defeat of his army at Roncesvalles, in which Roland was killed. The "Morgante Maggiore" was printed at Florence in 1481. Bojardo, in adopting for the theme of his poem the wars of Charlemagne, placed the scene principally in France and under the walls of Paris, which he represents as threatened by a double Saracen invasion, one from Spain and the other from Africa. Bojardo chose Orlando for his hero, but he created a new action in his poem, by making Orlando fall in love with Angelica, a pagan lady of exceeding beauty. The Orlando of Pulci and of the older romantic legends was a spotless Christian knight, loyal, chaste and brave, who fought and died in defence of Christendom. Bojardo made him fall in love and forget his loyalty, and thus depressed his moral character, but by so doing he added to the general narrative of war and chivalry, another subject, that of love, as a leading action of his poem, which he accordingly entitled the "Orlando Innamorato." [BOJARDO, MATTEO MARIA.] Bojardo died in 1494, leaving his poem unfinished, and Ariosto took up some of the threads of the narrative and wove them into a web of his own. He adopted the tale of Orlando's love for Angelica, but he made Angelica fall in love with a handsome though obscure squire called Medoro, in consequence of which Orlando became downright mad with jealousy, and performed a thousand wild pranks, the narration of which forms one of the main subjects

of the poem. Ariosto styled his poem "Orlando Furioso." At the same time the other action of the poem, namely the narrative of the war between Charlemagne and the Saracens is continued by Ariosto's following up Bojardo's traces, and he concludes it by the expulsion of the Saracens from France, and the fall of their great champion Rodomonte, whose death, like that of Turnus in Virgil, concludes the poem. The poet has interwoven with these two a third subject, which had also been introduced by Bojardo in his "Orlando Innamorato." This is the loves of Ruggiero, a young Saracen knight, born of Christian parents, and Bradamante, a Christian damsel, the sister of Rinaldo of Montauban, another Christian champion, and a rival of Orlando in chivalry, whose adventures figure conspicuously in the poems of Pulci and Bojardo, as well as in that of Ariosto. Besides these various subjects and distinct actions of the poem, Ariosto has interwoven with his narrative other, and some long, episodes of knights and damsels, and their strange adventures, descriptions of heroic, mournful or absurd and ludicrous events, of giants and sorcerers, enchanted palaces and gardens, flying horses and other monsters, together with pathetic tales of unrequited or betrayed love, of constancy and self-devotedness, of beauty and knight-errantry. All these constitute a sort of enchanted world, created by the magic of the poet, who has sketched the creatures of his imagination with features and attributes so well fitted to their supposed nature as to remove the impression of the improbability of their reality. In reading the "Orlando Furioso" the reader finds himself bewildered as in a maze; he loses, among so many incidents, the thread of his recollection; which is no wonder, as the poet himself at times seems entangled in his own web, and perplexed with his multifarious engagements, and is obliged to break off in the midst of a story to resume another narrative which he had left unfinished. It is, however, most attractive reading; we wander on from tale to tale, delighted with our entertainer, and heedless of the ultimate object of our journey. Ariosto has been justly called the prince of romantic poets. Some passages in the "Furioso" are licentious, though not obscene; Ariosto was somewhat lax in his morals.

Ariosto after printing his poem presented a copy of it to his patron Cardinal Ippolito, to whom he had introduced a feeling address in the third stanza of the first canto, besides other passages interspersed throughout the work, which are highly in praise of Ippolito, his brother Alfonso, and the whole house of Este. The cardinal, after perusing the book, seems to have been puzzled what to make of it, and he is said to have asked the author "where in the devil's name he had picked up so many absurdities?" Cardinal Ippolito, as we have noticed above, was a busy man of

the world, and had no taste for poetry or romance. Ariosto says in his Second Satire, that the cardinal told him once that "he would have been much more pleased if, instead of praising him in idle strains, he had employed more of his time in his service." In the following year, 1517, the cardinal being about to set off for his see of Agram in Hungary, desired Ariosto to accompany him, and was highly offended when Ariosto declined the journey on account of his weak health. From that time Ariosto saw him no more. Cardinal Ippolito fell ill in September, 1519, at his country house at Sabbioncello, after his return from Hungary, and died soon after.

Previous to the death of the cardinal and while he was still in Hungary, Ariosto had been taken by Duke Alfonso into his own service, and allowed a monthly salary and rations for three servants and two horses. This is proved by a note of the duke, dated 23d April, 1518. In July of that year Count Rinaldo Ariosto, a cousin of the poet, died without male issue. Lodovico and his brothers claimed the inheritance as being next of kin, but they found an opposing claimant in a convent of monks, who had had one of the family among their brethren. The ducal chamber or *Fiscus* interfered and sequestered the landed property, which was considerable, on the plea of its being feudal. The affair went before the courts of justice, and the suit was still undecided when Lodovico Ariosto died, fifteen years later.

Ariosto's office in the duke's service was for a time merely nominal, except that he was sent once or twice on some mission to Florence and Urbino. At the beginning of 1522, he was appointed commissary or governor of the district of Garfagnana, a mountainous tract belonging to the duchy of Modena, but situated on the opposite or southern slope of the Apennines towards Lucca. This wild district had been just restored to the house of Este, after being for years in the hands of the Florentines, and afterwards of Pope Leo X. The people were rude, factious, and lawless. Ariosto, in his Fifth Satire, humorously relates the difficulties of his new office. He remained for about three years at Castelnovo, the head town, and succeeded in restoring some sort of order, whilst at the same time he won, by his frank, unassuming, and disinterested manner, the hearts of the people. A story is related by Garofalo, one of his biographers, of Ariosto in one of his mountain excursions having met a band of outlaws, by whom he was treated with every mark of respect. In 1523 Pistofilo, the duke's secretary, wrote to propose to Ariosto the office of ducal ambassador to the new pope, Clement VII., but Ariosto declined the honour, saying that he had had enough already of Rome and the Medici. In 1524 he gave up his government, and returned to Ferrara,

when he resumed his attendance at the duke's court. He then became intimately acquainted with Ercole Bentivoglio, a nephew of the duke, who afterwards was distinguished as an Italian poet. In 1526 Ariosto purchased a small house, and afterwards some ground adjoining, in a remote street of Ferrara called Mirasole, where he built himself a modest, commodious house, in which he lived the remainder of his life. He placed in front of the house the following distich :

" Parva, sed apta mihi, sed nulli obnoxia, sed non
Sordida, parva meo sed tamen ære domus."

This house still exists, and has been purchased and repaired by the community of Ferrara. The old ancestral house degli Ariosti, near the church of Sta. Maria di Bocche, was divided between the brothers as well as the rest of the property, and their respective shares were small. In 1528 the duke had a theatre built in a hall of his palace, in which the comedies of Ariosto were performed. These comedies, written in blank verse, are five in number: "La Cassaria," "I Suppositi," "La Lena," "Il Negromante," and "La Scolastica." They may be called good imitations of the old Roman comedy.

At this period Ariosto seems to have been leading a contented life. He had sufficient for a man of his habits: the duke allowed him full leisure to attend to his favourite studies, and both the duke and his son Ercole, a well-educated and well-disposed young prince, treated Ariosto with friendly familiarity. His son Virginio, to whom he was much attached, lived with him for a time, until his father sent him, in 1530, to finish his studies at Padua, where he recommended him to his old friend Bembo. It is believed that Ariosto had been privately married for some years to the widow Alessandra, already mentioned, but they did not live under the same roof, and the marriage was kept secret till his death. One reason of this may be that Ariosto still enjoyed some small church benefices from the time that he was in the service of the cardinal, which he would have lost, had his marriage been divulged.

In the spring of 1530 Duke Alfonso went to Bologna to meet the Emperor Charles V. Whether Ariosto accompanied him in his journey or not, the story of his receiving on that occasion the laurel crown from the emperor's hand is without foundation. On a subsequent occasion, when Charles V. went a second time to Italy, in the autumn of 1532, Duke Alfonso repaired to Mantua with a numerous retinue to meet the emperor. This time it is certain that Ariosto followed his master to Mantua, where it seems that he was introduced to the emperor, to whom he presented a copy of the last revised edition of his poem, which had just appeared, and in which the poet had introduced a splendid panegyric of Charles. It is said that

the emperor was highly pleased with the book, and that he created the author poet laureate by a diploma signed with his own hand, and we find Ariosto mentioned as laureate in several documents after his death; but that he was publicly crowned by the emperor at Mantua is a mere fiction, as his own son Virginio plainly says in his memoirs.

Previous to the journey to Mantua, Ariosto had gone twice with Duke Alfonso to Venice, and in September, 1531, he was sent by the duke on a delicate mission to Alfonso d'Avalos, marquis del Vasto, and a general in the emperor's service, who had entered the Modenese territory at the head of a body of imperial troops, and was suspected of having a secret understanding with Pope Clement VII., who, like his predecessor Leo X., was far from friendly towards the house of Este. Ariosto this time proved fortunate in his mission. D'Avalos, who was liberally inclined and fond of learning, was delighted with Ariosto's society, and he not only treated the poet with the greatest kindness while he remained at his head-quarters at Correggio, but gave him a substantial token of his regard in the shape of an annual pension of one hundred golden ducats, which he assigned to him by a notarial act, which is given by Baruffaldi in his appendix.

On his return to Ferrara from his mission, Ariosto applied himself sedulously to prepare a new edition of his "Furioso," in forty-six cantos, which was printed by Francesco del Rosso, and published in October, 1532. Ariosto took great pains in correcting, revising, and partly recasting the text, for, notwithstanding the apparent ease of his verse, he was a laborious reviser and a fastidious critic of his own writings, as appears by the corrections on his autographs, which are preserved in the library of Ferrara.

After the publication of this new edition, Ariosto fell seriously ill, from a complication of complaints; his stomach had been long diseased, for, though a temperate man, he was too careless and irregular in his diet. He grew worse month after month, and at last was given up by the physicians. He saw the approach of death with calmness; and his biographer, Garofalo, reports that he said to his friends who stood by his bedside, "that he died contented; especially if it were true that human souls after death recognise and commune with each other in another world." He expired on the 6th of June, 1533, being in his fifty-ninth year. He was buried without pomp in the old church of S. Benedetto, and his funeral was spontaneously attended by the monks of that convent, from respect to him. Forty years after, Agostino Mosti, prior of S. Anna, who had been in his youth a disciple of Ariosto, raised him a marble monument in the new church of S. Benedetto, whither his

bones were transferred. This Mosti is the same who, being superior of the hospital of S. Anna, had the charge of Tasso when confined for his real or supposed insanity.

In 1612, Lodovico Ariosto, a descendant of the poet, raised to his ancestor's memory another and more splendid monument in another part of the same church, to which Ariosto's remains were again transferred. Lastly, when the French occupied Ferrara, in 1801, they transported this last monument, together with the remains of Ariosto, to the palace of the public schools, in which it now is, in one of the halls of the library.

Ariosto is one of the earliest and best Italian satirists. His *Satires*, which are seven in number, contain many particulars of his own life, and also of the public events of his time. His language is free, but generally decorous, after the manner of Horace rather than that of Juvenal. The "*Satires*" were not published until after his death. Ariosto wrote also *Sonnets*, *Canzoni* and *Capitoli*, which are inserted in the general editions of his works, and have also been published separately by the title of "*Opere Varie di Lodovico Ariosto*," 3 vols. 12mo. Paris, 1776, and "*Poesie Varie di Lodovico Ariosto*," by Molini, Florence, 1824. He wrote also a dialogue in Italian prose, entitled "*L'Erbolato*," on philosophy and medicine. His Latin poems have been little noticed, and yet they are not without merit: they were published in two books by G. B. Pigna at Venice in 1553, and are inserted in the edition of all Ariosto's works by Orlando, 2 vols. fol., Venice, 1730, and other subsequent general editions.

The editions of the "*Orlando Furioso*" are very numerous. Baruffaldi, in his "*Life of Ariosto*," gives a long list of them. The edition published by Morali, 4to., Milan, 1818, is one of the most correct. Panizzi has published a London edition in 4 vols. 8vo., 1834, with copious notes in English, a life of Ariosto, and bibliographical notices of the old editions of the poem. The "*Orlando Furioso*" has been translated into most European languages. The English translation by Harrington, though spirited, is not faithful; that by Hoole is very inferior. The best English translation is the recent one by S. Rose.

Ariosto had begun a new poem, of which we have five cantos, which are printed in several editions at the end of the "*Furioso*," as if they were a continuation of it, but they appear to be rather the beginning of a distinct poem, which Ariosto left unfinished, and such is the opinion of most critics. The number of commentators, critics, and biographers of Ariosto is very great: some of the principal of them are mentioned in the course of this article. (Baruffaldi giuniore, *La Vita di M. Lodovico Ariosto*; Mazzuchelli, *Scrittori d'Italia*; Corniani, *I Secoli della Letteratura*

Italiana; Valéry, *Voyages Littéraires en Italie*.) A. V.

ARIOVISTUS, a German chief, whom Cæsar encountered and defeated in Gaul in the first year of his proconsulship, B. C. 58. Plutarch writes the name Ἀριόβιστος; Dion Cassius, Ἀριολύιστος; and Appian, Ἀριόβιστος. It is not known to which of the Germanic nations Ariovistus belonged: that he was from the Germanic side of the Rhine is evident. He was invited or rather hired to enter Gaul by the Sequani (the ancient inhabitants of Franche-Comté), who, in alliance with the Arverni (the ancient inhabitants of Auvergne), were struggling with the Ædui (who inhabited Burgundy) for the supremacy of Gaul. The first band of Germans who were induced by the promises and gifts of the Sequani to cross the Rhine amounted to fifteen thousand, but subsequent reinforcements in the course of years swelled the number to one hundred and twenty thousand of various nations—Triboces or Tribocci, Vangiones, Nemetes, Sedusii, Harudes, Marcomans, and Suevi. Three of these nations, the Tribocci, Vangiones, and Nemetes, we find at a subsequent period settled on the Gallic side of the Rhine; but whether they had acquired a settlement before the time of Ariovistus, and united themselves to him after he entered Gaul, is not clear. They certainly fought under his command. The other nations appear to have crossed the Rhine with him or after him.

The aid of Ariovistus and his forces gave a decided superiority to the Sequani. The Ædui were defeated in several engagements, with the loss of all their nobility and cavalry, and were obliged to submit to all the demands of their victorious enemies, and to bind themselves by oath neither to ask help from Rome nor to refuse obedience to their conquerors. The Sequani were however in no wise benefited by their victory. Ariovistus seized a third part of their territory, in which he settled with his army. This appears to have provoked a general confederacy of the Gauls, against whom Ariovistus was obliged for some months to keep on the defensive, until having, by his apparent fear, thrown them off their guard, he burst forth from his camp and defeated them so completely at a place called Magetobria or Admagetobria (perhaps La Moigte de Broie at the junction of the Saône and the Oignon), that all that part of Gaul which was near his settlement became subject to him, and was reduced to a condition of the most cruel bondage.

Such are the particulars of the earlier part of the career of Ariovistus as gathered from various passages in Cæsar's Gallic War. The dates cannot be ascertained, but the chief events appear to have occurred probably some years before Cæsar's arrival in Gaul, since Ariovistus, "from long practice," was accustomed to speak the Celtic language

(Cæsar, *De Bell. Gall.* i. 47.), and had married his second wife, a Noric woman, sister of Voetio or Voccio, the king of the Norici, who inhabited Upper Bavaria and the Tyrol. After his settlement in Gaul, in a message to Cæsar, Ariovistus boasts that his unconquered Germans had not for fourteen years dwelt in a fixed abode: but this will only imply that his army had been embodied for so many years, not that they had been so long in Gaul. He had anxiously sought, and in Cæsar's consulship had obtained the alliance of the Roman senate and people, by whom he had been acknowledged as king, which seems to imply an admission of his title to the sovereignty of that part of Gaul of which he had taken possession.

The Gallic princes, whose statements Cæsar has recorded, may have exaggerated both the power and the cruelty of Ariovistus. In the plot of the Helvetian Orgetorix and his confederates to obtain the supremacy of Gaul by means of an alliance of the three nations, the Helvetii, the Sequani, and the Ædui (Cæsar, *De Bell. Gall.* i. 3.), they seem to have made no account of Ariovistus; and when the Helvetii negotiated with the Sequani for a free passage through their territories, Ariovistus appears not to have been consulted, though the Sequani are said to have been his subjects. And in the Helvetian war the Ædui acted as the allies of Rome, furnishing them with corn and sending a considerable body of cavalry to serve in their army. These facts seem inconsistent with the representations given by the Gallic chieftains to Cæsar, as recorded by him. The encroachments of Ariovistus do not appear to have excited any apprehension among the Romans, who recognised him as king; and the attempt of Divitiacus to engage them at the time to assist the Ædui entirely failed. In fact, they appear to have looked upon his progress with little concern, until it suited Cæsar's purpose to begin a war: yet had his aggressions and power been such as are represented by Cæsar, they could scarcely have failed to excite both jealousy and apprehension.

When Cæsar had, in the first year of his proconsulship in Gaul, broken the power of the Helvetii, he determined to pick a quarrel with Ariovistus and attempt to drive him out of Gaul. Dion Cassius plainly intimates that the quarrel was of Cæsar's seeking; but Cæsar himself says that he was induced to attack him by an application from the Gallic princes, who came to congratulate him on his victory over the Helvetii. The application has, however, every appearance of having been got up for the purpose of furnishing an excuse for the war, and was sustained by evidently exaggerated representations. Cæsar's first step was to send to demand an interview with Ariovistus, that they might confer on matters of importance

to both. Ariovistus replied, that if Cæsar wished for an interview he might come to him; but that he (Ariovistus) could not come into the Roman territory. He also rejected the terms on which Cæsar proposed to renew the alliance of Rome with the German prince.

Cæsar upon this determined on immediate hostilities, being urged by the Æduni to protect them from the Harudes, twenty-four thousand of whom had just arrived in Gaul, for whom Ariovistus had demanded another third of the Sequanian territory, and who were meanwhile ravaging the country of the Æduni. He had also received intelligence that a hundred clans (*pagi*) of the Suevi had reached the bank of the Rhine near the country of the Treviri (the electorate of Treves), and were attempting to cross that river. By a rapid march he anticipated Ariovistus in occupying Vesontio (the modern Besançon), an important military post; and, by a well-timed address, dispelled a panic which had seized his men, especially some of the young officers, who had seen little service. He has graphically described the terror which prevailed in his camp. Having converted the fear of his troops into warlike ardour, he continued his march; and Ariovistus, alarmed at his approach, consented to an interview, which produced, however, no result, and was broken off by a report that the Germans were attacking the escort of the Roman general. The German matrons, who were regarded by their countrymen as prophetesses, had foretold that an engagement could not be successful if fought before the new moon. Ariovistus consequently wished to decline fighting before that time; but Cæsar, aware of the superstition of his opponents, forced them to an engagement; and after a severe, and for a time doubtful struggle, gave them an entire defeat. The pursuit was continued with great slaughter to the banks of the Rhine, distant, as the manuscripts of Cæsar tell us, five miles; but Plutarch and Orosius make the distance much greater. Ariovistus escaped in a little boat across the river; but his two wives and one of his daughters perished in the flight, and a second daughter was taken prisoner. Neither the force of the Germans nor their loss is stated by Cæsar; but Plutarch and Appian give the loss at 80,000, and Orosius says that the number and loss of the enemy and the fierceness of the fight were inconceivable.

The subsequent history of Ariovistus is unknown. His death was mentioned by Titurius Sabinus, about four years after, as one cause of the hostility of the Germans towards Rome (Cæsar, *De Bell. Gall.* v. 29.). But no act of hostility after Cæsar's first and decisive campaign is recorded.

Cæsar does not state any facts in confirmation of the character of arrogance and cruelty which he has assigned to Ariovistus.

His demand of the Sequanian territory was the necessary result of his position, however hard upon those who had so unwisely solicited his aid. Tried by the maxims of his age and country, the German prince does not appear to be chargeable with any peculiar guilt, except in the seizure of Cæsar's envoys, C. Valerius Proculus and M. Mettius, and in the design which he is charged with entertaining of putting the former of the two to death. But the only account we have of this transaction is from Cæsar himself. (Cæsar, *De Bello Gallico*, i. 31, &c., v. 29., vi. 12.; Livy, *Epitome*, lib. civ.; Plutarch, *Life of Julius Cæsar*, ch. 19. edit. Reiske; Appian, *Roman History*, book iv. (*of the Gallic Wars*), ch. 3. edit. Schweighæuser; Dion Cassius, *Roman History*, book xxxviii. ch. 34—50. edit. Reimar; L. Annæus Florus, *Epitome Rerum Romanarum*, lib. iii. cap. 7. (*Bellum Gallicum*); Paulus Orosius, *Historie*, lib. vi. c. 7.) J. C. M.

ARIPHON (Ἀρίφων) of SICYON, a Greek poet, who seems to have lived about B. C. 550. He is known to us only as the author of a beautiful pæan to Health (Ἕλεια) consisting of nine lines, which has been preserved by Athenæus. This poem is one of the most exquisite popular songs of the Greeks that have come down to us. The beginning of it is also quoted by Lucian and Maximus Tyrius. Lucian says that the poem continued to be popular in his time. (Athenæus, xv. 702.; Lucian, *Pro Lapsu inter Salutandum*, c. 6.; Maximus Tyrius, xiii. 1.; C. D. Igen, *Carmina convivalia Græcorum*, p. 120.; H. Kolster, *De Cantilenis popularibus Græcorum*, p. 68, &c.) L. S.

ARIPOL, a painter of Regensburg of the tenth century, who, with Adalpert, restored the illuminations of the "Golden manuscript" of the monks Berengarius and Liuthard. [BERENGARIUS.] R. N. W.

ARIPOL or AREPOL, R. SAMUEL (ר' שמואל אריפול), a Jewish writer of Sapheth in Galilee, who lived during the sixteenth century. He is called the son of Isaac the son of Jom Tob Aripol. He was the author of several works, which are however, according to the testimony of Buxtorff, held in no very great estimation by his nation. His principal works are:—1. "Sar Shalom" ("Prince of Peace," Is. ix. 5.), a commentary on the "Song of Songs," which, with the biblical text of that book, was printed at Sapheth by Abraham and Eliezer Ashkenazi, A. M. 5339 (A. D. 1579), 4to. The learned R. Oppenheimer, in whose library Wolff met with this edition, expressed to him his doubts whether a printing press was ever established at Sapheth in Galilee; but it is most probable that an attempt, at least, was made by some German Jews to establish one there, as various books of this period bear Sapheth on the title-pages. Bartolucci says it was printed at Venice, but he does not

give the year. 2. "Mizmor Letoda" ("A Psalm of Praise," Ps. c. 1.). This is a commentary on the 119th Psalm and the fifteen Psalms of degrees. It was printed at Venice by Jo. de Gara with the biblical text, A. M. 5336 (A. D. 1576), 4to. and at Prague, A. M. 5370 (A. D. 1610), 4to. Extracts from this commentary are also met with in the "Kehiloth Moshe" or Rabbinical Bible of R. Moses Francofurtensis, printed at Amsterdam, A. M. 5484 (A. D. 1724). 3. "Vahad Lechacamin" ("The Congregation of Wise Men") which, according to the "Siphte Jeshenim," is a commentary on the Jewish prayers, and was printed at Venice without date. 4. "Imrath Eloah" ("The Word of God," Prov. xxx. 5.). This, according to the "Siphte Jeshenim," is a collection of sermons on all the sections (parashas) of the law, but we are not told whether this work has appeared in print. 5. "Leb Chacam" ("The Heart of the Wise," Eccles. viii. 5.). A commentary on the book of Ecclesiastes, printed at Constantinople by R. David ben ישיב curā R. Eliezer ben Isaac Ashkenazi, A. M. 5351 (A. D. 1591), 4to. Also, at the same place, A. M. 5346 (A. D. 1586), according to De Rossi and the Bodleian catalogue, and Meelführer in his "Dissertation de Meritis Hebræor. in Re Literaria," cites an edition of Lublin, A. D. 1604, in 4to. 6. "Aguddath Shemuel" ("The Collection of Samuel"). This work forms a selection in the manner of a compendium and copious index to the five volumes of the author cited above, the initial letters of the titles of which five books form together the name Samuel (Shemuel). The "Aguddath Shemuel" is itself divided into five parts, each of which has its separate title. It was printed at Venice by Jo. de Gara, A. M. 5336 (A. D. 1576), 4to. 6. "Nehim Zemiroth" ("The Sweet Psalmist," 2 Sam. xxiii. 1.). Under this title the commentary on the fifteen Psalms of degrees was printed separate from that on the 119th Psalm at Cracow, A. M. 5336 (A. D. 1576), 4to. Bartolucci also attributes to this author "Iggereth Shemuel" ("An Epistle of Samuel"), which he calls a book on the law (liber legalis), divided into eight parts, with a very splendid preface, written with wonderful Rabbinical astuteness, printed at Venice by Jo. de Gara, A. M. 5353 (A. D. 1593), 4to.; but we are inclined to think that he here alludes to the "Aguddath Shemuel" above cited, as neither Wolff, De Rossi, or any other of our authorities have named the "Iggereth," and the substitution of the letter י for ל, which so easily occurs, makes all the difference in the two words when without points, as all Rabbinical works are printed. (Wolffius, *Biblioth. Hebr.* i. 1090, 1091., iii. 1077, 1078., iv. 998.; Bartolucci, *Biblioth. Mag. Rabb.* iv. 391.; De Rossi, *Dizion. Storic. degli Autor. Ebr.* i. 55, 56.; Plantavitus, *Florileg. Rabbin.* p. 550, 591.; Le Long, *Biblioth. Sacra*,

ii. 943.; Hyde, *Catal. Libr. Impress. in Biblioth. Bodl.* i. 65.) C. P. H.

ARIRAM, a monk of the convent of St. Emmeram at Regensburg. He lived in the ninth century, was a skilful artist, and is termed by an old writer (Pez), the most ingenious man of his age. [ALFRED AND ARIRAM.] R. N. W.

ARISI, FRANCESCO, a lawyer of Cremona, of a distinguished family in that city, was born on the 3d of February, 1657. He studied law at Rome, Bologna, and Pavia, and graduated at the last-mentioned university in March, 1679. After passing six months at Milan with a distinguished advocate of that city, in order to obtain a knowledge of the practice of the law, he returned to his native place, where he continued to reside, combining the practice of an advocate with literary pursuits till his death in 1743. Mazzuchelli states, as a proof of the confidence entertained in his judgment and legal knowledge, that he was sent to Milan as counsel for the municipality of Cremona no less than fourteen times. The same author has preserved lists of Arisi's works, amounting to forty printed and twelve in MS., in addition to twelve that perished when his house was burned in 1726. They are chiefly pamphlets, containing verses, tours, and bibliographical discussions. (Mazzuchelli, *Scrittori d'Italia*.) W. W.

ARISMENDI, JUAN DE, a Spanish sculptor of Guipuzcoa of the seventeenth century. [VASCARDO, JUAN.] R. N. W.

ARISTÆNETUS (*Ἀριστᾶνετος*) of Nicæa in Bithynia, was an intimate friend of Libanius, who often mentions him, and reckons him among the most distinguished rhetoricians of his time. In A. D. 358 he perished at Nicomedia during an earthquake: he had been appointed governor of that district of Bithynia by the Emperor Constantius, who called it by the name of "Diœcesis Pietatis," in honour of his wife Eusebia. This Aristænetus was formerly considered the author of the collection of fifty-one erotic letters, which are extant under the name of Aristænetus. But one of these letters (i. 26.) contains an historical fact, almost the only one that occurs in the whole collection, which completely overthrows this opinion; for in that letter the author speaks of a celebrated female dancer of the name of Panareta, and says that she only imitated Caramallus, the pantomime, while she herself might serve as a model for any one. Now this Caramallus is mentioned by Sidonius Apollinaris, who died in A. D. 484, as his contemporary. The author of these erotic epistles must therefore be a different person from the rhetorician of Nicæa, but it must remain uncertain whether he actually bore the name of Aristænetus, or whether he assumed it to make his work pass as the production of a celebrated person.

The epistles therefore cannot have been written earlier than the end of the fifth or the beginning of the sixth century of our æra. Their character, too, is in direct opposition to the praise with which Libanius mentions Aristænetus of Nicæa, for they are evidently the production of some Sophist without much talent or taste. They seem to be a series of rhetorical exercises in the form of letters, which, however, have none of the interest which belongs to genuine letters. They chiefly contain fictitious love stories and descriptions, full of strange and very improbable incidents. The tone in which the stories are told is frequently voluptuous and vulgar. The style is very declamatory and overloaded with fine words and phrases borrowed from all quarters, such as Homer, Sappho, Plato, Philostratus, Alciphron, Xenophon the Ephesian, the grammarian Musæus, and others. But with all these precious gatherings, the letters are stiff and cold. There is only one MS. of the epistles of Aristænetus, which is now in the imperial library at Vienna. It is in rather a mutilated condition. The first edition is that of J. Sambucus (Antwerp, 1566, 4to.), who then possessed the MS. The edition of J. Mercerus (Paris, 1595, 8vo.) was often reprinted. That of F. L. Abresch (Zwoll, 1749, 8vo.) contains the notes of his predecessors, with contributions by Tollius, Dorville, and Valekenær. Abresch also published "*Lectionum Aristænetearum*," libri ii., 1749, and "*Virorum Eruditorum in Aristæneti Epistolas Conjecturæ*," &c., Amsterdam, 1752, 12mo. A modern Greek, Polyzois Kontou, published an edition (Vienna, 1803, 8vo.) in which one new letter was added from a MS. of Alexios Spanos. The last edition is that of L. F. Boissonnade (Paris, 1822, 8vo.) which contains the notes of his predecessors with many of his own, and a much improved text. This edition and that of Abresch are the two best editions of Aristænetus. There are German, Italian, and French translations of the Epistles; a French version of some of the letters is attributed to Le Sage, 1695, 1787, and 1794. There is an English version by Thomas Brown, 1715, 12mo.; and another printed for Bernard Lintot, London, 1750, 8vo. Some of the epistles were translated into English verse by Richard Brinsley Sheridan and N. B. Halled, London, 1771, 8vo. There are some other persons of the name of Aristænetus, of whom nothing of interest is known. One of them wrote a work on the town of Phaselis, of which the first book is quoted by Stephanus Byzantinus. A list of these obscure Aristæneti is given by Fabricius, *Biblioth. Græc.* ii. 697. L. S.

ARISTÆNUS (*Ἀριστᾶνος*) of Megalopolis, a celebrated stratêgos or general of the Achæans. In some MSS. of Polybius he is called Aristænetus, but Aristænus is probably the correct form. The first time

that he appears in history is in B. C. 198, when he was strategos, and persuaded the Achæans, at the congress of Sicyon, to renounce the alliance with Philip V. of Macedonia, and to form friendship with the Romans, a measure which, in the opinion of Polybius, was the only means of preserving the independence of the Achæan republic, though some Achæans appear to have looked upon it as an act of treason. In the winter of B. C. 198 and 197, Aristænus accompanied the Roman proconsul, T. Quintius Flamininus, to the conference with King Philip on the Malia Gulf. In the spring of B. C. 197, a congress was held at Thebes in Bœotia, at which Aristænus advised the Bœotians to follow the example of the Achæans. In B. C. 195 he was again strategos, and attended the meeting of the Roman allies which T. Quintius Flamininus had convoked at Corinth to decide upon the war against Nabis of Sparta. Aristænus attacked the Ætolian ambassadors for wishing that the Romans should quit Greece, and leave Argos in the hands of Nabis. War, however, was decided at this meeting against Nabis; and when Flamininus, on his march towards Argos, had reached Cleonæ, he was joined by Aristænus with an Achæan army of ten thousand foot and one thousand horse. In B. C. 186 Aristænus was again strategos of the Achæans, and in this year the ambassadors returned, whom the Achæans had sent to Ptolemy V. of Egypt, just at the time when the Achæan representatives were assembled at Megalopolis. Here Lycortas and Philopœmen said much in praise of the Egyptian king, and recommended the Achæans to renew their alliance with him. But Aristænus did not allow the meeting to come to any decision upon the point, as the reasons adduced in favour of the alliance appeared to him absurd. Shortly after Q. Cæcilius came to Argos, where Aristænus had convoked a meeting of the Achæans. Cæcilius censured them, or rather Philopœmen, for the severity with which Sparta had been treated in B. C. 188, and Aristænus, by his silence, signified that he thought the censure not to be undeserved. [PHILOPÆMEN.] Philopœmen and Lycortas, on the other hand, endeavoured to defend the conduct of the Achæans; and Cæcilius, displeased at finding the Achæans unwilling to own their fault, withdrew from the meeting. The majority of the Achæans, exasperated at this, attributed the arrival of Cæcilius and his censure of their conduct to the influence of Aristænus and Diophanes, the political opponents of Philopœmen. Aristænus was from this time looked upon with suspicion, as betraying the interests of the Achæans to the Romans, and he was never again appointed strategos. Polybius, who draws a comparison between the characters of Philopœmen and Aristænus, states that the latter was more distinguished as a politician and an orator than as a general,

and that on all occasions he espoused the cause of the Romans, whom he regarded as the only safeguard of the Achæan state. Polybius further suggests that, in his support of the Romans, he went further than the laws of his country allowed, but that he always preserved the appearance of acting perfectly in accordance with the law. (Livy, xxxii. 19, 20, 21. 32., xxxiii. 2., xxxiv. 24, 25, 26.; Polybius, xvii. 1. 7. 13., xxiii. 7. 9, 10., xxv. 9.; Plutarch, *Philopœmen*, 13. 17.; Pausanias, viii. 51. § 1.) L. S.

ARISTÆON (*Ἀρισταίων*), a Greek philosopher, who is only known as the author of a work on Harmony (*Περὶ Ἀρμονίας*), of which a fragment is preserved in the "Eclogæ" of Stobæus, in which the eternity of the world is inferred from the eternity of the Deity (p. 45. ed. Orleans, 1609.). Fabricius and others suppose that this Aristæon is the same as the Pythagorean philosopher, Aristæus of Croton, the son of Damophon, who is described by Iamblichus as the successor and son-in-law of Pythagoras, since he married Theano, the daughter, or according to others, the widow, of Pythagoras. This Aristæus, again, is generally believed to be the author of two mathematical works which are now lost, but of which Euclid made use, one on conics (*Κωνικά*), and another (*Περὶ τῶνων Στερεῶν*), consisting of five books, which was restored from conjecture by Vincenzio Viviani. (Fabricius, *Biblioth. Græc.* i. 836.) L. S.

ARISTÆUS. [ARISTÆON.]

ARISTA'GORAS. [HYPERIDES.]

ARISTA'GORAS (*Ἀρισταγόρας*), a Greek writer on the antiquities and towns of Egypt, whose work, consisting of at least two books, is often referred to by Stephanus of Byzantium. He is the source from which Ælian derived his information respecting the signs by which the Egyptian god Apis was recognised, and Pliny mentions him among the writers on the pyramids. Respecting the time at which he lived we can only form conjectures. Stephanus of Byzantium (under *Γυναϊκόπολις*) gives us the vague statement that he was not much younger than Plato. Pliny, in the passage alluded to, seems to arrange the writers on the pyramids in chronological order, and if we may take this for granted, Aristagoras must have lived between the time of Duris of Samos and Artemidorus of Ephesus, that is, between B. C. 280 and 100. This might seem to confirm the conjecture that this Aristagoras was the same as Aristagoras, the son of the celebrated grammarian Aristarchus. But as the latter is not known to have written anything, and as Diogenes Laërtius speaks of an Aristarchus of Miletus as a writer, the matter must remain doubtful. (Stephanus Byzant., under *Ἑρμοῦμειεῖς*, *Τάκομπος*, *Νικίου Κώμη*, *Ψεῶν*, *Ἑλληνικόν*; Ælian, *Hist. Animal.* xi. 10.; Pliny, *Hist. Nat.* xxxvi. 17.; Diogenes Laërtius, *Proæmium*, § 11., i. 72.) L. S.

ARISTA'GORAS (Ἀρισταγόρας) of MILETUS. In the reign of Darius the son of Hystaspes, we meet with several tyrants of this name in Asia Minor. One of them was tyrant of Cyme and a second of Cyzicus, but the most celebrated is Aristagoras the tyrant of Miletus. He was a son of Molpagoras, and obtained the government of Miletus at the time when Histæus, his kinsman, was invited by Darius to Susa. During the government of Aristagoras, the aristocratic party of the island of Naxos, who had been expelled by their democratic opponents, applied, in B. C. 502, to him for assistance. Aristagoras was tempted to comply with their request by the hope of making himself master of Naxos and the adjacent islands; but not having sufficient force, he represented to Artaphernes, the brother of Darius and governor of the western part of Asia Minor, the great advantages that might be derived from an expedition to Naxos, the conquest of which and the other Cyclades he described as an easy matter. Artaphernes was delighted with the prospect, and made a report to King Darius, who immediately placed a large fleet and a considerable army under the command of Megabates. Aristagoras and Megabates accordingly sailed towards Naxos, in the spring of B. C. 501; but before they reached the island, they began to quarrel, and Megabates, in order to thwart the undertaking, informed the Naxians, who were not aware of their danger, of what was going on. The Naxians accordingly made all preparations to sustain a siege. Aristagoras and Megabates with their forces lay before the town for four months, during which no progress was made, while all the money which they had received for the expedition was exhausted, and the armament was obliged to return to Asia. Aristagoras feared Darius and Artaphernes, as he was unable to make good his promise. Megabates also calumniated Aristagoras, whom fear and shame drove to revolt. While he was maturing his plan, there came a messenger from Histæus, who was still detained at Susa, requesting Aristagoras to rise against Persia. This strengthened his resolution. At his instigation the tyrants in the Greek armament which had gone to Myus after the failure of the Naxian expedition were arrested, and a democratical form of government was instituted in all the Ionian cities, including Miletus. In order to strengthen himself against Persia by alliances with the Greeks of Europe, Aristagoras went in B. C. 500 to Sparta to solicit the aid of King Cleomenes I. Herodotus says that Aristagoras took with him a map of the world, to show to the king the position of the Persian empire, and the route to Susa. Herodotus describes this map, the earliest of which we have any record, as a copper tablet on which the earth, all the seas, and all the

rivers were engraved. Aristagoras meeting with no success at Sparta went to Athens. The Athenians had been provoked by the demand of Artaphernes to receive back their exiled tyrant Hippias, and they hoped to strengthen their own freedom by protecting that of the Ionians; accordingly, they sent twenty ships to Asia, which were joined by five triremes of the Eretrians. On the arrival of the allies in Asia in B. C. 499, Aristagoras sent them against Sardes, but he himself remained at Miletus. Sardes was taken and burned, but the Greeks were obliged to retreat to Ephesus, where they were overtaken and defeated by the Persians. Hereupon the Athenians returned home, notwithstanding the entreaties of Aristagoras. The Ionians, who had gone too far to hope for pardon, tried to gain over to their side as many of the Greek towns as they could. Byzantium and many other places on the Propontis and the Hellespont declared for them, and also the greater part of Caria, and the island of Cyprus. But Cyprus and many of the revolted states were reduced by the Persians in B. C. 498, and Aristagoras, in despair at the progress of the enemy, assembled the principal men who had revolted with him, and proposed to emigrate with them either to Sardinia or Myreinus in Thrace. He could not prevail on all his friends to join him; but after having given the government of Miletus to Pythagoras, a distinguished Milesian, he emigrated to Myreinus with those who chose to follow him. Soon after his arrival there, apparently in B. C. 497, he laid siege to a place called Ennea Hodoi (the Nine Ways), (Εννέα Ὀδοί, afterwards Amphipolis), but he and his men were cut off by the Edonians, a Thracian tribe. The ambition or rashness of Aristagoras and the burning of Sardes were the immediate cause of the invasion of Greece by Darius. (Herodotus, v. 30—38., 49—51., 55., 97—100., 124—126.; Thucydides, iv. 102.; Diodorus Siculus, xii. 68.) L. S.

ARISTA'GORAS (comic poet). [METAGENES.]

ARISTANDER (Ἀρίστανδρος) of Telmissus in Lycia, a celebrated soothsayer, who accompanied Alexander on his Asiatic expedition, and was consulted by him on all important occasions. From Ælian we learn that he survived Alexander, and when the king's body had been lying for thirty days unburied, Aristander declared that the country in which it should be buried would be the most prosperous in the world, and would not be exposed to the ravages of an enemy. This declaration of the soothsayer induced Ptolemy, the son of Lagus, to have the body conveyed to Egypt. Pliny frequently refers to an Aristander as the author of a work on prodigies, in which many extraordinary occurrences were enumerated, and he may be Aristander the soothsayer of Alexander the

Great. (Arrian, *Anabasis*, ii. 26., iii. 2., iv. 4.; Q. Curtius, iv. 2. 6. 13. 15., v. 4., vii. 7.; Plutarch, *Alexander*, 25.; Ælian, *Varia Historia*, xii. 64.; Artemidorus, *Oneirocritica*, i. 31., iv. 24.; Pliny, *Hist. Nat.* xvii. 38.; *Elenchus* to books viii. x. xiv. xv. and xviii.; Lucian, *Philopatri*, 21.)

ARISTANDER (Ἀρίστανδρος), a sculptor born in the island of Paros. Pausanias says he made a statue of a female, representing Sparta, holding a lyre, which surmounted one of the tripods dedicated at Amyclæ out of the spoil obtained by the Lacedæmonians at the battle of Ægospotami. Aristander is supposed to have lived about the time of this victory, which was gained in the fourth year of the ninety-third Olympiad, 405 B.C. (Pausanias, iii. 18.)

R.W. jun.

ARISTARCHUS (Ἀρίσταρχος) of ATHENS, distinguished himself as a violent oligarch during the latter period of the Peloponnesian war. On the establishment of the authority of the Four Hundred in B.C. 411, Aristarchus was one of the leaders of the new government, and made himself most conspicuous in his opposition to the democratic party. When the counter-revolution broke out, Theramenes and Aristarchus went with an armed force to Piræus, to rescue Alexicles, a partisan of the Four Hundred, who had been taken prisoner in the first outbreak. But nothing could quell the insurrection, and the oligarchical government was overthrown. Aristarchus with others of the leaders took to flight; and he satisfied his revengeful spirit by inflicting a considerable injury on his country. On leaving Athens he took with him some bowmen belonging to the rudest of the barbarians, who were employed in the public service, and marched with them to the fortress of Cenoë, on the Bœotian frontier, which was at the time besieged by the Corinthians assisted by a body of Bœotian volunteers. The Corinthians had laid siege to the place to take revenge for the loss which a body of their troops had suffered on its return from Decelea from the Athenian garrison at Cenoë. Aristarchus, acting in concert with the besiegers, deceived the garrison of Cenoë by telling them that a treaty had just been concluded at Athens with the enemy, by which the garrison was bound to surrender Cenoë. As Aristarchus was still an Athenian general his story was believed, Cenoë was abandoned by the garrison, and fell into the hands of the Bœotians. About four or five years afterwards, at the latest in B.C. 405, Aristarchus was justly punished for this piece of treachery, by being put to death; but the circumstances of his execution are not stated. (Thucydides, viii. 90. 92. 98.; Xenophon, *Hellenica*, i. 7. § 29.; Lycurgus, *Contra Leocratem*, p. 164.)

L. S.

ARISTARCHUS (Ἀρίσταρχος) the GRAMMARIAN, was a son of Aristarchus, and a native of Samothrace, but he spent the greater

part of his life at Alexandria in Egypt, where he was educated in the school of Aristophanes of Byzantium. Aristarchus established a grammatico-critical school at Alexandria, which continued to flourish long after his time, both there and at Rome. Ptolemy IV. Philopator (B.C. 222 to 205) entrusted him with the education of his son Ptolemy V., surnamed Epiphanes, (B.C. 205 to 181,) and Ptolemy VII., surnamed Physcon, (B.C. 146 to 117,) is also said to have been a pupil of Aristarchus. These statements accord with that of Suidas, who says that Aristarchus lived about B.C. 156, in the reign of Ptolemy VI. Philometor. Suidas reckons the number of his pupils to have been forty. In the reign of Ptolemy Physcon, a cruel monster, the scholars of Alexandria, who had hitherto enjoyed an honourable position, were ill-treated, and several of them quitted the place. One of these was Aristarchus, who, although he was already at an advanced age, went to Cyprus. His great opponent among his contemporaries was Crates of Mallus, who had founded a grammatical school at Pergamus, and was little inferior to Aristarchus in learning and critical skill. Some time after his arrival in Cyprus Aristarchus was attacked by dropsy, which determined him to put an end to his life. He died at the age of seventy-two of voluntary starvation. He left two sons, Aristagoras and Aristarchus, who are likewise called grammarians, but are not known to have written anything.

This is all that we know of a man whom the ancients almost unanimously declare to have been the first of grammarians, and whose influence upon some portions of Greek literature is felt to the present day. His life was devoted to the critical study and elucidation of the ancient Greek writers, especially the poets, Homer, Pindar, Archilochus, Æschylus, Sophocles, Aristophanes, and Ion. With these studies he combined that of grammar, the technical part of which received its first development from Aristarchus. The results of his studies were preserved in his numerous commentaries (δπομνήματα), which Suidas says amounted to upwards of eight hundred, and in several grammatical works. The most important of his grammatical works was "On Analogy" (Περὶ Ἀναλογίας), which, as we learn from A. Gellius, was opposed by Crates of Mallus in a work entitled "On Anomaly" (Περὶ Ἀνομαλίας). Only a few fragments of the work "On Analogy" have come down to us; and not one of his works has been preserved complete. All that is extant consists of isolated statements preserved in the later scholia, the authors of which made great use of the commentaries of Aristarchus. But these fragmentary remarks are scarcely sufficient to give us an adequate notion of his wonderful activity, his extensive learning, and his strict critical principles.

What he did for Homer was of greater importance than the labours of any other scholar, either ancient or modern; and it is now universally admitted that the *Iliad* and *Odyssey* owe their present form and division, each into twenty-four rhapsodies, mainly to Aristarchus. His merits in regard to these two poems could not be fully appreciated until the discovery of the Venetian scholia on the *Iliad*, which were first published by Villoison in 1788. From these scholia, compared with the commentary of Eustathius, we see that it was the great object of Aristarchus to establish a critically correct text of the Homeric poems, and that he removed with great care and critical sagacity all interpolations that in the course of time had crept into the text. Suspected lines were marked by him with an obelus, and those which he thought particularly beautiful with an asterisk. By this process he established a text, which was the foundation of all subsequent editions, and from the time that F. A. Wolf pointed out the value of that text, many critics have laboured at its restoration. The great importance which the ancients themselves attached to the edition of Aristarchus is sufficiently attested by the fact that other grammarians, such as Callistratus, Aristonicus, Didymus, and Ptolemy of Ascalon wrote separate works upon it, which have unfortunately perished.

But it was not only as a verbal critic that Aristarchus treated the Homeric poems: the explanation of the text, for which scarcely anything had been done up to his time, engaged his attention. His explanations were not mere glosses or verbal explanations, but he discussed subjects of geography, mythology, and others that threw light on these venerable poems. The metre and prosody also were explained, and according to some accounts it was Aristarchus who used accents in his edition of the Homeric poems, though the invention of them is usually ascribed to Aristophanes of Byzantium. The question as to whether the Homeric poems were really of that antiquity which is commonly ascribed to them, and whether the author was really an historical personage, seems never to have occurred to Aristarchus.

We cannot speak with the same precision of the merits of Aristarchus in regard to the other poets on whose works he commented, though there can be little doubt that his labours here also were valuable. But the fragments of his other commentaries are neither so numerous, nor have they been discussed in modern times with the same care as his labours upon Homer. There were, it is true, opinions and criticisms of Aristarchus which were opposed by other critics, and Athenæus preferred Athenocles of Cyzicus to Aristarchus, but these are exceptions, and general opinion assigned to him the first place among the critics of antiquity.

(Ch. L. Matthesius, *Disputatio de Aristarcho Grammatico*, Jena, 1725, 4to.; Villoison, *Prolegomena ad Homerī Iliad.* p. 26, &c.; *Ad Apollonii Lexic. Homeric.* p. xv, &c.; F. A. Wolf, *Prolegomena ad Homerum*, p. cxcvi, &c.; K. Lehrs, *De Aristarchi Studiis Homericis*, Königsberg, 1833, 8vo.) L. S.

ARISTARCHUS (*Ἀρίσταρχος*) of ΣΑΜΟΣ, an astronomer whose name is preserved by one remaining book containing one true method, and by a report that he maintained the motion of the earth. The book, on which Pappus has left a commentary, is entitled *Περὶ Μεγεθῶν καὶ Ἀποστημάτων*, "On the Magnitudes and Distances," i.e. of the sun and moon. The method proves that Aristarchus had a correct idea of the cause of the moon's phases. When the moon appears exactly halved (or, to use a learned word which seems to be reserved for this occasion, *dichotomized*), the line joining the eye and the moon's centre is at right angles to that joining the centres of the sun and moon. In the triangle EMS, then, (E the spectator's eye, M the moon's centre, S the sun's centre) the angle EMS is a right angle, and the angle MES is that known by the name of the elongation of the moon from the sun, and can be measured at any time when both luminaries are above the horizon. Hence, two angles of the triangle being known, the triangle can be constructed in species, and the ratio of the distances of the sun and moon from the eye can be found.

The time when Aristarchus lived is known from the mention of him by Plutarch, who says (in his book on the appearance of the moon) that Cleanthes (the successor of Zeno) thought Aristarchus guilty of impiety for "moving the hearth (*ἑστία*) of the universe," and by Ptolemy, who quotes from Hipparchus an observation of the solstice of the second year of the 125th Olympiad by Aristarchus. Hence it appears that Aristarchus was alive B.C. 279, and probably from twenty to thirty years later. Nothing whatever is known of his life. Vitruvius makes him the inventor of the *scaphe*, a dial in which the style throws its shadow on a hemisphere whose centre is the top of the style; and also of another which he calls "discus in planitia." Censorinus attributes to Aristarchus the invention of the "annus magnus," a period of two thousand four hundred and eighty-four years.

In the application of his excellent idea on the distances of the sun and moon, Aristarchus was not very fortunate, as his means of measurement did not enable him to get the elongation correctly. Accordingly, he makes the sun's distance only about twenty times that of the moon, instead of about four hundred times, as it should be. His result, even on his own data, is not so accurate as it might have been made from a ruler and compasses; and he appears to have had no idea whatever of any trigonometrical table or process. His notions on the apparent

diameters of the luminaries are very inaccurate, as given in his own work; though Archimedes attributes to him much more exact values than his own.

That Aristarchus did attribute motion to the earth is confirmed by Archimedes and Sextus Empiricus, as well as by Plutarch. It seems also that he maintained both the annual and the diurnal motion. But his own work does not allude to this opinion, nor does Ptolemy take any notice of his advocacy of it. The Copernicans and their opponents of the seventeenth century always considered the doctrine of Copernicus as a revival of that of Philolaus and Aristarchus.

The editions of Aristarchus are — 1. In Latin, by George Valla, Venice, 1498, fol., in a volume containing the "Logica" of Nicéphorus, and other matters. 2. In Latin, by Commandine, with the Commentary of Pappus, Pesaro, 1572. 3. In Greek and Latin, with the Commentary of Pappus, by Wallis, Oxford, 1688, reprinted in the third volume of his works, Oxford, 1699. There is a French translation of Aristarchus "On the Magnitude and Distances of the Sun and Moon," by Fortia d'Urban, Paris, 1823, 8vo. This translation had previously appeared at Paris in 1810, with the Greek text, by Fortia d'Urban: the Greek text and the scholia are described as amended by the aid of some MSS. This work is entitled "Histoire d'Aristarque de Samos, suivie de la Traduction de son Ouvrage sur les Distances du Soleil de la Lune," &c. For the treatise entitled "Systema Mundi," which Roberval wrote under the name of Aristarchus, see ROBERVAL. (Fabricius, *Bibliotheca Græca*, vol. iv. 18.; Delambre, *Hist. de l'Astronomie Ancienne*.) A. De M.

ARISTARCHUS (Ἀρίσταρχος), a SPARTAN, who succeeded, in B. C. 400, Cleander as harmostes of Byzantium. The Greeks, who had returned under Xenophon from their expedition with Cyrus against his brother Artaxerxes II., were at the time encamped in the neighbourhood of Byzantium. Cleander had received the Greeks kindly, and taken care of those whose health was impaired; and about four hundred of them had settled in Byzantium. When Aristarchus arrived, he sold all these four hundred as slaves, according to the orders he received from Anaxibius the Spartan admiral, whom he had met at Cyzicus. This was done with a view to gain the favour of the Persian satrap Pharnabazus; for the Greeks intended to return to Asia, and would have ravaged his satrapy. Aristarchus, being bribed by the satrap, compelled the Greeks to march into the Thracian Chersonesus. But Aristarchus still continued to annoy them, especially in the neighbourhood of Perinthus, which he did not allow them to enter. (Xenophon, *Anabasis*, vii. c. 2, §. 6.)

L. S.

ARISTARETE, the daughter and

pupil of the painter Nearchus, was also distinguished as a painter: she was celebrated for a picture of Æsculapius. Her time is not known. (Pliny, *Hist. Nat.* xxxv. 11. 40.)

R. N. W.

ARISTEAS. The name of this artist, associated with that of Papias, is found on two marble (*nero antico*) statues of centaurs, which were formerly in the Furietti palace, but are now in the museum of the Capitol at Rome. These sculptors were natives of Aphrodisium in Cyprus. Their date is unknown, but Winckelmann, judging by the style of execution of the works above mentioned, supposes they lived about the time of Hadrian, in the second century of our æra. (*Museum Capitolinum*; Winckelmann, *Storia delle Arti di Disegno*, ii. 319, &c.) R. W. jun.

ARISTEAS (Ἀριστεάς). Josephus, Epiphanius, and others call him ARISTEÛS (Ἀριστεύς), but in the work which bears his name he is called Aristeas. He seems to have been a Cyprian by birth, and to have held a high place at the court of Ptolemy Philadelphus, king of Egypt. Josephus calls him one of the king's great friends, and Jerom says that he was "one of the king's body-guard;" but Jerom seems to have confounded him with another person named Andreas. There is extant a work which is generally entitled "the History of the Seventy Interpreters." It is a letter in Greek which professes to be written by Aristeas to his brother Philocrates. This letter, in which Aristeas merely describes himself as being highly esteemed by Ptolemy Philadelphus, contains an account of a translation which was made of the "Jewish law," that is, the Pentateuch, and not, as is commonly stated, of all the Old Testament, by the command of Ptolemy Philadelphus. The story of Aristeas is very generally given with great inaccuracy; the following account is extracted from the letter itself.

Ptolemy Philadelphus was forming a vast library at Alexandria (B. C. 273), and he entrusted the formation of this library to Demetrius Phalereus. Demetrius in a conversation which he held with Ptolemy in the presence of Aristeas, told the king that he had heard that a copy of the Jewish laws deserved a place in his library, but that it would be requisite to translate them, as they were written in the peculiar language of the Jews, "which," said Demetrius, "is generally considered to be Syriac, but this is a mistake." The king determined to write to the Jewish high-priest on the subject. But at the suggestion of Aristeas, as a preliminary step, he purchased the freedom of all the Jews in his dominions who had been taken captive by his father or himself. They amounted to more than a hundred thousand, and the king paid six hundred and sixty talents altogether. He gave twenty drachmæ for each slave to their several masters.

He then sent Aristeas and Andreas the commander of the royal body-guard, with magnificent presents, and a letter to Eleazar the Jewish high-priest, in which he requested Eleazar to send to Alexandria seventy-two interpreters, six elders from each tribe, that their number might give authority to the work. The seventy-two elders were sent. Their names are given in the letter. They were well versed in both the Hebrew and Greek language. They brought a copy of the law consisting of "different parchments, in which the law was written in gold in the Jewish letters" (p. 790. D. ed. Gallandus). The king when he saw the work bent down in reverence before it about seven times, and wept from joy; and as about this time he had gained a naval victory over Antigonus, he said that the day of their arrival should be observed during his life as a holy day, and he invited them to a rich banquet the same day. During seven days, he entertained them at similar banquets, proposing to them questions which they answered with great wisdom. Three days after these banquets, Demetrius took them to an island, which from the description was Pharos, in the harbour of Alexandria, but the name is not stated in the letter. Here they were lodged all together in a magnificent house, near the shore, far from all noise and tumult. They laboured every day at the translation till the ninth hour, that is, till three o'clock in the afternoon, and they finished their work in seventy-two days. The translation was made in this manner. The elders consulted together as to the meaning of a passage, and when they had fixed upon the translation, Demetrius wrote it down. When the work was ended, Demetrius summoned the Jews and their heads to the house where the interpreters had lodged, and read to them the translation. They approved of it. Curses were pronounced upon all who should venture to add or take anything from it. The Jews requested permission of Demetrius to take a copy of the translation. The king received it with reverence, and ordered it to be carefully preserved, and after inviting the interpreters to come and visit him frequently, he sent them home with ample gifts both for themselves and Eleazar. This and no more is the sum of the story of Aristeas. The letter of Aristeas was first published in the original Greek, with a Latin translation, by Simon Schardius, 8vo. Basle, 1561. The best edition is given by Gallandus, in his "Bibliotheca Veterum Patrum," tom. ii. p. 771—824. It is founded chiefly on the Oxford edition of 1692, 8vo.; but Gallandus has also made use of the edition by Fabricius, which is appended to Havercamp's edition of Josephus, and of those by Hody and Van Dale.

The story of Aristeas is repeated with various degrees of difference by the following

ancient fathers and writers. Aristobulus, who is supposed to be a Jewish philosopher, apud Eusebium, *Præparatio Evangelica*, lib. xiii. c. 12. p. 664. Paris, 1628; Philo-Judæus, *De Vita Mosis*, lib. ii. in tom. ii. p. 657, &c., Paris, 1640; Josephus, *Preface to the Jewish Antiquities*, § 3. tom. i. p. 2. ed. of Havercamp, Amsterdam, 1726., lib. xii. c. 2.; Josephus, *Contra Apionem*, lib. ii. tom. ii. p. 472.; Justin Martyr, *Cohortatio ad Græcos*, § 13., *Apologia*, 1. § 31., *Dialogus cum Tryphone Judæo*, § 71. Paris, 1742; Irenæus, *Adversus Hæreses*, iii. 21. al. 25. § 50.; Clement of Alexandria, *Stromata*, 1. 22. tom. i. p. 409., Oxford, 1715; Tertullian, *Apologetic.* c. 18.; Anatolius Alexandrinus, *Liber de Paschate*, apud Eusebium, *Histor. Eccles.* vii. 32.; Eusebius of Cæsarea, *Præparat. Evangel.* viii. 1., *Chronicon*, ad annum 1734; Cyril of Jerusalem, *Catechesis*, iv. 34.; Hilary of Poitiers, *Prologus ad Librum Psalmorum*, § 8., *Psalms II.* § 2., and *Psalms CXVIII.* Litt. xvi. § 16.; Epiphanius, *De Mensuris et Ponderibus*, c. 3—11., Paris, 1622.; Jerom, *Præfat. in Pentateuchum*, ed. Verona, 1738, tom. ix. p. 3., *Præfat. in Librum Hebraic. Questionum in Genesim*, tom. iii. p. 303.; Augustin, *De Civitate Dei*, xviii. 42, 43.; Chrysostom, *Orat. I. adversus Judæos*, Paris, 1718, tom. i. p. 595.; *Homil. IV. in Genesim*, tom. iv. p. 25.; Theodoret, *Præfat. ad Psalmos*, Paris, 1642, tom. i. p. 396.; Auctor Synopseos Scripturæ Sacræ, printed among the works of Athanasius, Paris, 1698, tom. ii. p. 203.; Cosmas Ægyptius, in the "Collectio Patrum Græcorum," published by Montfaucon, Paris, 1706, tom. ii. p. 344.; Joannes Malala, *Chronogr.* viii. 1., Venice, 1733, p. 83.; *Chronicon Paschale*, p. 172, Paris, 1688; Georgius Syncellus, *Chronograph.*, Venice, 1729, p. 216, 217.; Georgius Cedrenus, *Historiarum Compendium*, Venice, 1729, tom. i. p. 132.; Joannes Zonaras, *Annales*, iv. 16. All these passages in the original Greek and Latin are collected in an appendix to the letter of Aristeas by Gallandus in his "Bibliotheca," and also in the Oxford edition of 1692.

Although all these writers derive their account from the letter of Aristeas, they not only differ from him more or less, but they also disagree among themselves. The antiquity of the letter is shown by its being quoted by Philo and Josephus. As to Aristobulus, if, as some suppose, he lived in the reign of Ptolemy Philadelphus, he was contemporary with Aristeas. Others place him later, and some are of opinion that the fragments from Aristobulus quoted by Eusebius were forged in the first century of the Christian æra. He speaks briefly of the interpretation of the Hebrew Scriptures made by order of Ptolemy Philadelphus, under the superintendence of Demetrius, but he does not mention Aristeas by name. Josephus professes to derive his account from Aristeas, and he has inserted in his

"Jewish Antiquities," the various letters which were written on the subject; but his edition of these documents differs materially from the copy which is found in the work of Aristeas, as it is now extant. Justin Martyr says that Ptolemy built separate cells for each of the seventy-two interpreters; that they were prevented from holding any intercourse together, and yet their separate translations agreed without the difference of a word. Epiphanius differs most of all from Aristeas, and every one else. He gives the story that the interpreters were shut up by twos in a cell. None of these fables are found in the work of Aristeas. Eusebius has extracted the greater part of the letter, and his story agrees most of all with that which is found in the copy of the letter now extant. There is no reason to doubt that we have now the original letter ascribed to Aristeas.

The genuineness and authenticity of this letter were unanimously believed by the ancient church, nor were they called in question till the seventeenth century. From this date the general opinion has been that the letter attributed to Aristeas is a forgery, and that it is the work of an Alexandrine Jew, who lived before the time of Christ, and whose object in forging the letter was to give authority to the Greek version, which was in use among the Hellenistic Jews. An examination of the Septuagint version is sufficient to show that it was made by different persons, and probably at different times. Even if the story of Aristeas is true, it appears from the letter itself that the Pentateuch alone was translated by order of Ptolemy Philadelphus. Josephus expressly declares that "only the law" was translated in the time of Philadelphus, and such was the opinion of the learned in the time of Jerom. (Jerom, *In Ezech.* v. 12, xvi. 13.) There seems to be no such excessive improbability in the story of the letter, if adopted up to a certain point, that the Pentateuch was translated into Greek by order of Ptolemy Philadelphus for his library, and that he invited Jews from Judæa who were learned in Hebrew to assist the Alexandrine Jews, who knew Greek well, but Hebrew imperfectly. But the common opinion seems now to be that the version of the Pentateuch was made by the Alexandrine Jews for their own use about B. C. 285, during the reign of Ptolemy Soter. Under any supposition it is probable that this version was called "the Septuagint," because it was approved by the Sanhedrim, or council of seventy, of the Alexandrine Jews. The other books of the Old Testament were extant in Greek two centuries before the birth of Christ.

The letter has given rise to a great number of works. The truth of the story of Aristeas is maintained by Isaac Voss, "*De Septuaginta Interpretibus*," Hague, 4to, 1661, and "Appendix ad Librum de LXX. Interpretibus,"

Hague, 4to., 1663; by Walton, "*Biblia Sacra Polyglotta. Prolegomena*," ix. p. 55, ed. 1657, London, fol.; by Whiston, in the Appendix to his work on "The Literal Accomplishment of Scripture Prophecies," London, 1724, 8vo.; by Brett, in his "Dissertation on the Septuagint," published in Bishop Watson's collection of theological tracts, vol. iii. p. 20, &c.; and by Masch, in his preface to the "*Bibliotheca Sacra*" of Le Long, part ii. vol. ii. p. 10., where some other works in defence of the story are mentioned. Its truth is denied by Antonius Van Dale, "*Dissertatio super Aristeam de LXX. Interpretibus*," 4to., Amsterdam, 1705; and by Hody, "*De Bibliorum Textibus Originalibus, &c. Libri IV.*," fol., Oxford, 1705. This work of Hody, which is still one of the best books on the subject, contains a dissertation "*Contra Historiam LXX. Interpretum Aristeæ Nomine inscriptam*," which had been published separately in 8vo., Oxford, 1685, but this new edition of it contains an answer to Isaac Voss. Both Hody's and Van Dale's works contain an edition of the letter of Aristeas. Among the other refutations which are extant, the "*Dissertatio de LXX. Interpretibus*" of Cellarius should be consulted. It is printed in his "*Dissertationes Academicæ*," 8vo., Leipzig, 1712. (Montfaucon, *De Historia LXX. vel LXXII. Interpretum, quæ Aristeæ Nomine circumfertur*. This treatise is inserted by Gallandius in the Prolegomena to his "*Bibliotheca*," tom. ii. p. 59—64.; Fabricius, *Bibliotheca Græca*, ed. Harles, vol. iii. p. 658, &c.)

C. J. S.

ARISTEAS (Ἀριστεάς), a native of PROCONNESUS, an island in the Propontis, was the son of Caystrobius, according to Herodotus; of Democharis, according to others. Upon the authority of Suidas, he may be supposed to have lived in the time of Cræsus and the first Cyrus in the sixth century before Christ. Tatian says that he was anterior to Homer, and others again represent him as the teacher and a contemporary of Homer. Some of the ancient writers regarded Aristeas as a magician, whose soul could enter or leave the body whenever it pleased. Herodotus tells the following story about Aristeas, which he heard from the inhabitants of Proconnesus and Cyzicus. Aristeas entered one day into the shop of a fuller, and died there: the owner of the shop, having shut the doors, went to announce the event to the family of Aristeas; but a citizen of Cyzicus, who had just arrived at Proconnesus, said that he had met Aristeas on the road to Cyzicus, and had conversed with him. His relatives went to the shop, and when the doors were opened, Aristeas was not found either dead or alive. Seven years afterwards he re-appeared at Proconnesus, and wrote the poem "which is now called by the Greeks the Arimaspea," and after writing it he disappeared a second time.

The inhabitants of Metapontum, a town in Magna Græcia, told Herodotus that Aristeas appeared in their country three hundred and forty years after this second disappearance, and ordered them to erect an altar to Apollo, and to place near the altar of the god a statue of himself. He told them at the same time that Metapontum was the only city in Magna Græcia where Apollo had already appeared, and that he, who was now Aristeas, had accompanied the god in his visit, under the form of a raven. After saying this he disappeared. The inhabitants of Metapontum, after consulting the oracle of Delphi, complied with the order, and a statue with the name of Aristeas was to be seen in the time of Herodotus by the side of a statue of Apollo in the public place of Metapontum. Herodotus gives no date for the existence or these various appearances of Aristeas, and Tzetzes, in copying his account, misrepresents it by saying that Aristeas re-appeared at Metapontum in the time of Herodotus.

Aristeas wrote an epic poem in three books, of which the title was *Tὰ Ἀριμάρεια*. Six verses of this poem are preserved by Longinus (*De Sublim.* x. 4.), and six by Tzetzes in his "Historiarum Variarum Chiliades" (*Chil.* vii. 686, &c.). From the geographical statements which Herodotus (iv. 13.) and Aulus Gellius (*Noctes Atticæ*, ix. 4.) have extracted from the poem, it appears that it contained geographical details of the countries north and east of the Euxine, but it is generally represented as being an account of the war between the Arimaspi, a people with one eye, ("Arima" in the Scythian language meant "one,") and the Grypes, "the guardians of the mines of gold." The work seems to have been regarded in ancient times as a source of geographical information, but Valekenær in his note upon Herodotus (iv. 13. 2.) considers, without sufficient foundation for the opinion, that Herodotus derived much of his account of Scythia from the poem of Aristeas. Many of the ancient writers mention the "Arimaspeia" as the work of Aristeas, but Dionysius of Halicarnassus (*Judicium de Thucydide*, 23.) considered that Aristeas was not the author of the poem. Others, as Aulus Gellius, regarded it as a work full of fabulous stories, and of "things unheard-of and incredible." Suidas also mentions a "theogony" in prose, composed by Aristeas, and consisting of about a thousand lines (*στίχων*). Nothing more is known of it. The following writers, among others, make mention of Aristeas. Their accounts are in many respects dissimilar. (Herodotus, iv. 13—16.; Pausanias, i. 24., v. 7.; Pliny, *Hist. Nat.* vii. 2., vii. 52. (53.); Suidas, *Ἀριστεάς*; Tzetzes, *Chiliades*, ii. 723—740.; Plutarch, *Romulus*, 28. (al. 27.); Strabo, i. p. 21. s. 40. A., xiii. p. 589. s. 881. A.; Athenæus, xiii. p. 605. C.; Origen, *Contra*

Celsum, iii. p. 463.; Athenagoras, *Legatio pro Christianis*, p. 28.; Apollonius Dyscolus, *Hist. Comment.* c. 2.; Ger. John Voss, *De Historicis Græcis*, lib. i. c. i. p. 6., lib. iv. c. 2.; Huet, *Demonstratio Evangelica, Propositio IX.* c. vi., fol., Paris, 1679.) C. J. S.

ARISTENUS or ARISTINUS, ALEXIUS (Ἀλέξιος Ἀριστήνης), nomophylax and œconomus of the church of Constantinople, lived in the twelfth century. In 1166 he was present at the synod of Constantinople and made himself remarkable by his dispute with Nicephorus, the patriarch of Jerusalem. Aristenus is said to have written a "Synopsis Canonum," which has been published by Voellus and Justellus in the second volume of their "Bibliotheca Canonica;" but the general opinion is that he is not the author of this Synopsis, which seems to belong to an earlier century than that of Aristenus. However, Aristenus has written scholia to this Synopsis as well as to other canons, which, with the scholia of John Zonaras and Theodore Balsamo, have been published by Beveridge in the first volume of his "Pandectæ Canonum SS. Apostolorum," p. 1, &c. The Synopsis above mentioned was also published with a Latin translation by Beveridge, and forms an unpagged appendix to the first part of the second volume of the "Pandectæ Canonum:" its title is "Alexii Aristini Epistolarum, quæ dicuntur Canonice, Synopsis." (*Prolegomena* to Beveridge, *Pandectæ Canonum SS. Apostolorum*; Fabricius, *Biblioth. Græca*, xi. 280, 281.; Cave, *Hist. Literar.* ii. 238.) W. P.

ARISTEUS (Ἀρίστευς) according to Thucydides, or ARISTEAS (Ἀριστεάς) according to Herodotus, was a Corinthian and son of Adeimantus. He commanded the force which was sent by Corinth to support Potidæa in its revolt from Athens towards the beginning of the Peloponnesian war, B. C. 432. Aristeus had always held a connection with Potidæa. The force, amounting in all to sixteen hundred heavy-armed and four hundred light troops, consisted mainly of Corinthians who volunteered their services chiefly from friendship for Aristeus. He reached Potidæa in forty days after the revolt began: and on his arrival he was chosen commander of all the infantry by the Potidæans and their Peloponnesian allies. A battle was fought near the walls of the town between the Potidæan army and the Athenians under Callias. Aristeus, with the body under his command, routed the division which was opposed to him, and pursued them to a considerable distance. But on his return from the pursuit he found that the rest of the Potidæan army had been defeated by the Athenians, and driven into Potidæa. Forming his troops into the smallest possible space, he forced his way into Potidæa, with very little loss, but with great difficulty. Potidæa was soon blockaded

both by sea and land. Aristeus advised all the garrison except five hundred to watch for a favourable wind and quit the town, in order that the provisions might last longer. He was willing to be one of those who remained to defend the town. The Potidæans would not adopt his advice, and Aristeus, considering that he could best serve them if he were out of Potidæa, contrived to elude the Athenian guardships and to effect his escape by sea. He stayed in Chalcidice some time, annoying the Athenian allies, and endeavouring to obtain aid from the Peloponnesus for Potidæa. In the second year of the Peloponnesian war, B. C. 430, Aristeus accompanied some Lacedæmonians on an embassy to Artaxerxes I., king of Persia. The object of their journey was to obtain from the Persian king a supply of money, and to form a league with him. On their road to the Hellespont they went to Thrace, with the intention of soliciting Sitalces, the Odrysian king, to abandon the Athenian alliance, and march an army to Potidæa. But some Athenian ambassadors who happened to be at the court of Sitalces, persuaded Sadocus, the son of Sitalces, who had lately been made an Athenian citizen, to deliver up Aristeus and the other ambassadors into their hands. The ambassadors were overtaken at Bisanthe as they were about to cross the Hellespont. They were conveyed to Athens, and the Athenians put them all to death on the very day of their arrival without any trial, and threw them into pits. They took this step chiefly from fear of the ability of Aristeus, lest he should do them any further injury, if his life was spared; but they alleged as a justification of this barbarous act, that the Lacedæmonians at the beginning of the war had treated in the same manner all the merchants of Athens and its allies, and even the citizens of neutral states, whom they had caught about the Peloponnesus. (Thucydides, i. 59—65., ii. 67.; Herodotus, vii. 137.; Thirlwall, *History of Greece*, iii. 102—104. 162.) C. J. S.

ARISTIDES (Ἀριστείδης) was the author of certain licentious tales or stories called Milesian (Μιλησιακά), of which Harporation (v. Δερμυστής) cites the sixth book. The period of Aristides is unknown, but he preceded the time of Sulla, for his work was translated into Latin by L. Cornelius Sisenna, a contemporary of Sulla. Sisenna's version is mentioned by Ovid. When Surena defeated M. Licinius Crassus at Carrhæ, B. C. 53, the work of Aristides (it is not said by Plutarch whether the original or the translation) was found in the baggage of Rustius, one of the officers of Crassus, which gave Surena occasion to taunt the Romans for carrying such loose works as this with them in their campaigns. Aristides is the earliest writer of Milesian stories who is mentioned. There is no direct evidence that he was a native

of Miletus, but that rich commercial city may have been the scene of his stories, and it is a possible inference from an expression of Ovid, that he was of Miletus. The general character of Milesian stories was licentious [APULEIUS].

An Aristides of Miletus is several times cited by Plutarch as a writer on Sicilian and Italian affairs (Σικελικά, Ἰταλικά), and he cites the fortieth book of the "Italia." Plutarch also cites the "Persica" of Aristides, but without calling him a Milesian. There is no authority for identifying the historian with the author of the Milesian tales: and it is an absurd conjecture, in the absence of direct evidence, to suppose, as Vossius does, that an historian who treated on grave historical subjects at great length should be the author of a lewd book. Nor is the conjecture of others more lucky, that Aristides published his lewd stories together with his history, for the line of Ovid on which this opinion is founded has a different meaning. (Plutarch, *Crassus*, c. 32., *Greek and Roman Parallels*, c. 1, 2, 3, 5, &c.; Ovid, *Tristia*, ii. 413. 443.; Vossius, *De Historicis Græcis*.) G. L.

ARISTIDES (Ἀριστείδης), a statuary of Greece, and pupil of Polycleetus of Sicyon, who lived in the latter part of the fifth century B. C. He was celebrated, Pliny says, for his skill in making chariots: Quadrigæ and Bigæ. These chariots were, in all probability, made for some especial and important purpose; either to be presented as votive offerings to some temple, or to be used on particular occasions; and, being the work of an eminent artist, were decorated with designs of figures in relief, or enriched with foliage or other elaborate ornament. It has been supposed that this is the Aristides mentioned by Pausanias as having made some improvements in the machinery of the goal in the stadium at Olympia. (Pliny, *Hist. Nat.* xxxiv. 8. 19.; Pausanias, vi. 20.)

R. W. jun.

ARISTIDES, ÆLIUS (Ἄλιος Ἀριστείδης), a distinguished Sophist, the son of Eudæmon, was a native of Hadriani or Hadrianopolis in Bithynia. His name Aristides is Greek: Ælius is a Roman name which he probably adopted. He also assumed the name Theodorus, to indicate that he owed his recovery from his long illness to the god Æsculapius. He lived in the reigns of Trajan and the Antonines. The year of his birth is uncertain, but it is fixed by some modern writers at A. D. 129, and by others at A. D. 117. His father is called a philosopher and priest. He studied rhetoric under various distinguished masters; under Polemon at Smyrna, Herodes Atticus at Athens, and Aristocles at Pergamus, but chiefly under Alexander of Cotyæum, whose learning he commemorates in an epistle upon his death, addressed to the senate and people of

Alexander's birth-place. Aristides travelled through Asia Minor, Greece, and Egypt to the boundaries of Æthiopia. He says that he travelled four times through Egypt. His various journeys, and his great sufferings from an illness of thirteen years' duration, are recorded by himself. He had visions in which he saw Æsculapius, Serapis, and Isis, from whom he received instructions for his health. It was in these dreams or visions also that he was urged to the study of eloquence, in which he was so successful that in his own judgment he equalled Demosthenes and the other great masters of Grecian oratory; as a writer he considers himself equal to Plato.

In the year A. D. 175 he had recovered from his illness, and was present at the Isthmian games, where he pronounced his oration to Neptune (Poseidon). It was probably in this year that he pronounced his Panathenaic oration also. In A. D. 176 the Emperor Marcus Aurelius and his son Commodus were at Smyrna, and Aristides exhibited before them his oratorical skill; but it is not certain that the oration (*Σμυρναϊκὸς πολιτικός*) was delivered on this occasion.

Aristides did not aspire to the power of extempore speech, and he described himself to the Emperor Marcus Aurelius as one of those who did not vomit forth (words), but who laboured at accuracy and to please. This was said either on the occasion of Marcus visiting Smyrna or Athens, but it was more probably on the occasion of the visit to Athens, where the rhetorician Hadrian astonished everybody by his readiness at speaking on any given subject. It is added that Aristides also wished to exhibit his oratorical skill before the emperor, but was prevented by the jealousy of Herodes Atticus, who then held the sophistic throne or chair at Athens. Upon this Aristides presented to Herodes a Panathenaic speech which he professed to wish to deliver, and Herodes finding it very poor, thought he would only disgrace himself by it, and accordingly consented to his pronouncing it. But his cunning rival, instead of this poor affair, pronounced another Panathenaic, that which is now extant, and it was received with great applause. It appears that Aristides enjoyed the favour of Marcus Aurelius, for he states that he received a letter from Aurelius and his son Commodus, containing many gratifying expressions and "immunity" (*ἀτελεία*) for life in consideration of his eloquence. This was probably a special grant of the privilege given to various professional persons, which is particularly described in the life of ANTONINUS PIUS. Among other marks of distinction he was appointed eirenarch or guardian of the peace for a district (*πόλισμα*) of Mysia, by Severus, the governor of Asia, by which it is supposed that the native place of Aristides is meant. The

people of Smyrna also gave him the citizenship of their town and the priesthood of Æsculapius, from which circumstance Aristides is sometimes called a Smyrnanæan. When Smyrna was visited by an earthquake, A. D. 178, Aristides prevailed upon the Emperor Aurelius to restore the city; and to mark their gratitude for this service the people of Smyrna erected his statue in bronze near the temple of Æsculapius. We have his own testimony to the crowded audiences which his rhetorical displays collected around him: the applause was unbounded, and his audience was packed so close that nothing but heads could be seen.

This self-satisfied rhetorician survived M. Aurelius, who died A. D. 180. He died in the reign of Commodus, in the sixtieth year of his age, according to some authorities, and in the seventieth according to another authority. One of his orations (*Προσφωνητικὸς Σμυρναῖος*) was addressed to Commodus after his accession, but it was not delivered before him on his entry into Smyrna, as the Latin title prefixed to the oration by Canter states: the oration shows that it was addressed to Commodus from a distance. There is a sitting statue of Aristides at Rome, with an inscription bearing his name, but the genuineness of the statue has been questioned. Another figure, and in a standing posture, which was found in the ruins of Herculaneum, and is now in the Museo Borbonico, has been called the statue of Aristides the Just, but the affected attitude and the character of the figure sufficiently confute that opinion. It ought to be the statue of a rhetorician under the empire, and it may be the statue of Ælius Aristides. An inscription in honour of Aristides is preserved in the Museum at Verona.

Fifty-five of the orations or declamations of Aristides are extant. Some of them are addresses to certain deities, as Poseidon, Dionysos, and others. That to Dionysos was written in obedience to an order of Æsculapius, which Aristides received in a dream. He also received orders from Æsculapius in a dream to praise the Asclepiadæ: he began the oration in his dream and finished it when he awoke. Other declamations are in praise of particular cities, as Smyrna, Cyzicus, and Rome (*Πρώτης ἐγκώμιον*), which is one of the best. The Panathenaicos is an imitation of the oration of Isocrates, which bears the same title. There is an oration in praise of the virtues of M. Aurelius, a subject which the orator could more easily spoil than exhaust. Other orations have for their topics subjects from the republican period of Greece, such as advice to the Athenians to conclude peace with the Lacedæmonians after the affair of Pylos, and to send aid to Nicias in Sicily. The orator has furnished us with the means of estimating his rhetorical essays by a comparison with those of the

best period of Grecian eloquence. His oration against Leptines is founded on the same matter as the Leptines of Demosthenes, one of the best specimens of the great Athenian's power. It is printed in the same volume with the edition of the Leptines of Demosthenes, by F. A. Wolf, and forms a striking contrast by its frigid commonplaces, its laboured antitheses, and its wearisome repetitions, with the vigorous and practical speech of the great master with whom Aristides had the impudence to enter into competition.

As a part of the literary history of the period, and as furnishing a few historical facts, the orations of Aristides have some value. In other respects the matter is trivial and worthless. Being merely literary essays, and, with some few exceptions, wanting the basis of reality, they are tedious beyond endurance. But even when Aristides handled a real topic, his feeble powers were insufficient to give to it a lasting interest. The great earthquake of Smyrna, which desolated that flourishing city, is mentioned in the third of his Sacred Orations, but it forms the sole topic of his letter addressed on the occasion to Aurelius and Commodus. After reminding the emperor that he knew what a place Smyrna once was, and that he is now informed of the calamity that had befallen it, the orator proceeds thus: "All this is now in the dust; that harbour is closed; the beauty of the agora is gone; the ornaments of the streets have disappeared; the gymnasias with the men and boys are destroyed; the temples, some are prostrate, some are sunk; and that city, which to look on was the fairest of cities, and noted through the world for its beauty, is now the most unseemly of sights, a heap of ruins and of dead; and the west wind blows over the desolation." On reading these words, says Philostratus, Marcus shed tears; but perhaps he was more moved by the reality of the calamity than the rhetorician's picture of it, and with his usual beneficence he restored Smyrna from its ruins.

The style of Aristides is generally perspicuous, seldom vigorous, always tiresome. Even in perspicuity he falls far below Demosthenes in his rival speech, for poverty of invention compelled him to labour at expression, and labour on words which mean little or nothing, can hardly be productive in the most skilful hands.

The "Six Sacred Discourses" (*Ἑξ Ἱερὰ Ἀλόγοι*) are curious specimens of superstition. The disease which afflicted Aristides for thirteen years began A. D. 159; and these discourses are a history of his sufferings, his dreams, his supernatural intercourse with Æsculapius, and of the remedies which the god prescribed, and of his application of them. In the second discourse he says that the god Æsculapius from the first commanded him to keep a record of his dreams. The genuine-

ness of these singular compositions has been doubted, but on no sufficient grounds. They are in all respects worthy of Aristides.

Aristides is also the author of two books on Rhetoric (*Τεχνῶν Ῥητορικῶν β Περὶ Πολιτικοῦ καὶ Ἀφελοῦς Λόγου*), or "On Political and Simple Speech." He takes Demosthenes as the pattern of the political, and Xenophon as the pattern of the simple.

The first edition of the orations of Aristides was by Euphrasinus Boninus, and printed by Phil. Giunta, Florence, 1517, fol. It contains only fifty-two orations, all that were then known. The Latin version of W. Canter was published at Basel, 1566, and with the Greek text by P. Stephens, 1604. S. Jebb's edition, in 2 vols. 4to., Oxford, 1722 and 1730, contains both the Greek text and the Latin version, the "Collectanea Historica of Masson," which traces the life of Aristides from his writings with painful minuteness, and other matters. The edition of W. Dindorf, Leipzig, 1829, 3 vols. 8vo., contains an improved text of the orations, and also the two books of rhetoric, with the Prolegomena attributed to Sopater of Apamea, the scholia collected by Reiske and other matters. The oration against Leptines was first published by J. Morelli, Venice, 1785, 8vo. The oration of Aristides against Demosthenes (*Περὶ Ἀτελείας*) was discovered by A. Mai, and first published by him in the first volume of his "Scriptorum Veterum Nova Collectio," Rome, 1825, 4to., with the fragment of another oration of Aristides, which is a panegyric on water. Both of the orations, that against and that for Leptines, have been edited by Grauert, Bonn, 1827, 8vo., under the title "Ælii Aristidis Declamationes Leptineæ." It should be observed that the name of Aristides is not attached to either of these orations in the MSS., but no critic has yet doubted that he has a right to both of them. The ninth volume of the edition of the "Rhetores Græci" of C. Walz contains the two books on rhetoric. Photius (Cod. 246.) has given copious extracts from Aristides, who was a writer to his taste. (Philostratus, *Lives of the Sophists*; Fabricius, *Bibliotheca Græc.* vi. 12, &c., has given a list of the extant works of Aristides and of those which are lost.) G. L.

ARISTIDES (*Ἀριστείδης*), an ATHENIAN, the son of Lysimachus, belonged to the tribe (*φυλὴ*) Antiochis and the demus Alopeke. It was a disputed point among the later Greeks whether he was rich or poor: Plutarch, in opposition to the arguments of Demetrius Phalereus, who contends that he was in good circumstances, adopts the more received opinion of Aristides being poor. He was, however, well connected, for the wealthy Callias, the Daiduchus or torch-bearer in the Eleusinian rites, was his cousin, or at least a kinsman. It does not, however, appear that Aristides owed his rise to any

thing except his own merits. His successful political career, and his reputation for integrity among his countrymen, which has been perpetuated to the present day, are a signal instance of the power of character in a public man.

The date of the birth of Aristides is not known. He was a friend of Cleisthenes, who established the Athenian constitution after the ejection of the Pisistratidæ (B. C. 510), and he attached himself to the aristocratical party. His great opponent and rival was Themistocles, who belonged to the democratic party. Plutarch relates an incident, as if it belonged to the earlier part of his life, as evidence of the universal opinion of his contemporaries of his unbending integrity. When a play of Æschylus was exhibiting in the theatre, Aristides was present. A passage in the play, which Plutarch has quoted, describes in vigorous terms the sterling honesty of Amphiaraus, and as it was pronounced all eyes were turned on Aristides as the person to whom the description was applicable. This play, the "Persæ" of Æschylus, was exhibited B. C. 472, when the reputation of Aristides had been long established.

Being appointed treasurer or inspector of the revenue he exposed the peculations of his predecessors in office and of others, particularly Themistocles. In passing his accounts he was convicted of peculation himself by the contrivance of Themistocles; but the better part of the citizens became ashamed of the affair, the penalty or fine was remitted, and Aristides was again chosen to the same office. The mode in which he gave the Athenians a practical rebuke during his second term of office for their former treatment of him, as told by Plutarch (c. 4.), seems rather difficult to understand.

On the invasion of Attica by the Persians, under Datis and Artaphernes, Aristides was one of the ten Athenian commanders, among whom Miltiades was the most distinguished. Plutarch says that he set the example of resigning his day of command to Miltiades, for each general in turn had the command for a day. Herodotus tells the story of the generals resigning their command to Miltiades in a different way. In the great battle of Marathon (B. C. 490), Themistocles and Aristides fought in the Athenian centre, side by side, in their respective tribes, and had to bear the brunt of the battle. Herodotus says that the Athenian centre was broken and put to flight, and that the victory was gained by the two wings. He does not mention the name of Aristides in his account of the battle. Aristides was entrusted with the care of the spoil, which was strewn over the battle-field, and he maintained his character for integrity under this tempting opportunity of enriching himself. In the year after the battle (B. C. 489) Aristides was elected archon eponymus or chief

archon, a circumstance which seems to show that there was nothing in his behaviour at the late battle, if he was present there, which gave any dissatisfaction. By his conduct in his administration he acquired the appellation of the Just. But the jealousy of Themistocles and the universal dislike of mankind of that which is greatly exalted above themselves, brought on Aristides the punishment of exile, or ostracism. The pretext was fear that he would acquire too great power in a democratic state: the reason was envy and jealousy. Ostracism was so called because the citizens who voted on the question of banishing an obnoxious citizen wrote on a tile or some such material the name of the person whom they wished to ostracise, and deposited it in a place set apart for the purpose. Ostracism was not a punishment for any misconduct or even for reputed bad character: it was called by the specious name of an humbling and curtailment of pride and excessive power, but it was a humane mode of satisfying envy, which vented its ill-will in a sentence of ten years' exile instead of a capital punishment (Plutarch, c. 5.).

A characteristic story is told of the conduct of Aristides on this occasion. A fellow who could not write, but, according to the constitution of Athens, was qualified to give his vote on such matters as the banishment of an honest man, handed his tile to one of the standers-by, and asked him to write on it the name of Aristides. "Has Aristides done you any wrong?" said the stranger. "None," replied the fellow, "and I don't even know the man, but I am tired of hearing him always called the Just." Aristides took the tile and wrote on it his own name. The ostracism of Aristides took place B. C. 483.

When Xerxes was advancing against Athens with his mighty armament, the Athenians, according to Plutarch, recalled the exiles, and among them Aristides, fearing that he might side with the enemy, in which they showed how little they knew the character of the man. Both before his recall and after it, he exerted himself to rouse the Greeks to oppose the enemy, and he zealously co-operated with his rival Themistocles for the common safety. According to Herodotus (viii. 79.), he was still in exile at the time of the battle of Salamis; and this is consistent with the account given both by Herodotus and Plutarch of his passing over from Ægina by night, at great risk, to the Grecian fleet stationed near Salamis; and informing Themistocles that the Greeks were completely hemmed in by the Persian ships, and that the retreat to the Isthmus, which Eurybiades, the Spartan commander, and the Corinthians recommended, was impossible. During the sea-fight of Salamis (B. C. 480) which ensued, Aristides landed with some Athenians on the small island of Psyttaleia, which is in the narrow sea between Salamis

and the Attic coast, and he put to the sword all the enemy who had occupied the island. After the victory it was Aristides, according to Plutarch, who opposed the proposal of Themistocles to sail to the Hellespont and to cut off the retreat of Xerxes by destroying the bridge of boats over the channel. Herodotus says that it was Eurybiades who opposed this scheme of Themistocles, and that he was supported by the other Peloponnesian commanders.

The whole tenor of the narrative of Herodotus, and much of that in Plutarch, is inconsistent with the fact of Aristides being recalled before the battle of Salamis; and we must accordingly assume that his recall took place immediately after. Demosthenes (*Against Aristogeiton*, 2.) observes that Aristides lived in Ægina till he was recalled. Now he was not recalled before the battle of Salamis, or at least before his night visit to Themistocles; and, according to Herodotus, he withdrew immediately after announcing to the generals that they were surrounded by the Persian fleet. His services at Psytaleia were those of a volunteer, and, if the narrative of Herodotus is true, he could not have been formally recalled till after the battle. Plutarch, the only authority for the recall of Aristides before the battle, speaks of this fact in vague and general terms, and if his words are to be construed as evidence in favour of this opinion, it must be observed that he immediately after contradicts himself by the narrative of Aristides coming over from Ægina in the night, and by the words of the address to Themistocles, which he puts into his mouth. He represents him, indeed, as present at the conference of the generals held after his communication had been made, but still as invited to it by Themistocles: and his descent on Psytaleia further appears in the narrative of Plutarch as the act of a volunteer, who was permitted to aid the Athenians, but had no direct share in the sea-fight. These remarks may not be inappropriate, inasmuch as the date of the recall of Aristides has been made in modern times somewhat of a controverted question. It will add little to this argument to cite Cornelius Nepos, who says that the battle of Salamis was fought before Aristides was recalled.

Mardonius, who had been left in command of the Persian land forces by Xerxes, attempted to bribe the Athenians to desert the cause of the Greeks. The Spartans fearing the result of the Persian proposal sent ambassadors to Athens to offer the Athenians a refuge for their wives and children, and food for the older folks in the present difficulties. No answer was made to the Spartans, but they were invited to a public meeting, where the Persian envoys were present, and there they were told that there was no sum large enough to bribe the Athenians to desert the common cause. To

the Persians this noble answer was given: "So long as this sun shall keep his accustomed course, the Athenians will wage war with the Persians for their ravaged country, and for their violated temples which have been burned to the ground." The narratives of Herodotus and Plutarch substantially agree here, but Plutarch attributes the answer to Aristides, and Herodotus mentions no name in particular. Aristides was perhaps one of the Athenians who were afterwards sent to Sparta to urge the reluctant Spartans to send them aid to oppose the force of Mardonius. At the battle of Plataea, B. C. 479, he was commander-in-chief of the Athenian force of eight thousand men. In the dispute between the people of Tegea and the Athenians, both of whom claimed to occupy the left wing of the allied army, he prudently yielded to the claims of the Tegeatæ, but the Spartans, by acclamation, declared that the Athenians merited the post. Herodotus, who gives the substance of the arguments of the Tegeatæ and Athenians, does not mention the name of Aristides: he merely speaks of him as in chief command of the Athenian contingent. After the victory at Plataea, a dispute arose as to the *aristeia* or prize of courage between the Athenians and Spartans; but Aristides persuaded the other Athenian commanders finally to submit the matter to the general body of the Greeks, and the prize was given to the Plateans. Aristides also proposed and carried a measure for the establishment of the Eleutheria at Plataea, a festival in commemoration of the deliverance of Greece from the invader. This solemn celebration of one of those great events of which a nation may be justly proud, was still observed at Plataea in the time of Plutarch, six hundred years after the battle.

The victory at Plataea led to some constitutional changes at Athens, of which Aristides himself is mentioned as the mover. He proposed and carried a measure for giving equal civic rights to all, as Plutarch expresses it, and making the archons eligible from the whole body of Athenians without regard to the former qualifications of birth and property. Such a change could hardly be consistent with the political views of Aristides, and it is described as a measure of expediency in the actual circumstances of the state.

Aristides is mentioned by Thucydides as one of the ambassadors to Sparta with Themistocles and others, on the occasion of the rebuilding of the walls of Athens, which had been destroyed by the Persians. The Spartans wished to prevent the restoration of the walls, but were outwitted by the cunning of Themistocles; and it is no unfair inference from the tenor of the narrative of Thucydides, that Aristides had no objection to take a part in deceiving those hollow allies whose treachery or timidity had well nigh ruined the Grecian cause (B. C. 478).

In the prosecution of the war against the Persians, Aristides was sent out by the Athenians in command together with Cimon. The prudence of Aristides, by whose advice Cimon was guided, won the affections of the allied Greeks, who became disgusted at the haughtiness and oppressive conduct of Pausanias and the other Spartan commanders. Thus the Spartans, who had the direction of the operations against the Persians, lost the affections of their allies, many of whom shortly after prayed Aristides to assume the command on behalf of the Athenians, and went over to them (B. C. 477). During the supremacy of the Lacedæmonians, the allies had contributed sums of money towards the prosecution of the war: they now prayed to be taxed a reasonable sum according to their respective states, and they requested the Athenians to appoint Aristides to fix their several contingents. He discharged this delicate duty in a way that secured universal approbation, and the allies were well satisfied with a taxation of four hundred and sixty talents, which, under the administration of Pericles, was increased by nearly one third, and after the death of Pericles was raised to thirteen hundred talents, and also misapplied. The sacred island of Delos was fixed as the treasury of the confederate Greeks, being a central place, and one which, by its sanctity and independent position, was well suited to the purpose. Subsequently, when the Athenians were deliberating about removing the treasury to Athens, Aristides, it is said, observed that it was politic to do so, but not just. This is given by Theophrastus, quoted by Plutarch, as an instance that Aristides, though scrupulously upright in his private dealings and in all his administration, would still do things for the benefit of his country which were not just. Plutarch himself, however, has preserved an anecdote, which belongs indeed to an earlier period of the life of Aristides, of his preferring fair dealing towards other states to what he considered beneficial to his own; though it is rather difficult to see how Athens would have been a gainer by such a piece of treachery at that time. However the story is this. Themistocles had stated to the assembled Athenians that he had a scheme which was useful to the state, but it could not be made public. Aristides was appointed to communicate with Themistocles. The scheme was indeed a bold one, and as unprincipled a design as an unscrupulous man ever contemplated: it was to burn the naval station of the Greeks (Gytheium in Laconia, according to other versions of the story), and thus secure to Athens the supremacy in Greece. Aristides reported that there could not be a design more advantageous to the state, nor one more dishonourable. The assembly, it is said, rejected the scheme upon the advice of Aristides without further inquiry.

By putting Athens at the head of a Greek confederation, Aristides became the founder of that supremacy which Athens maintained for about seventy years. The Greeks of Asia Minor, of the islands, and of Thrace, thus became attached to Athens as the leading state, and the influence of the Spartans was again limited to the Peloponnesus. By the terms of the confederation Athens had no power to interfere with the internal affairs of the various states, nor had she directly any greater authority than the rest. Her influence, however, derived from her superior power and her acknowledged services in the Persian wars was great, and it was maintained and strengthened by the necessity for continuing their operations against the Persians. A foundation was thus laid for Athens acquiring a political superiority over the islands and the Asiatic Greeks, which afterwards became a grievous tyranny. The prudence which Aristides displayed in peaceably transferring to his own state the supremacy which Sparta had hitherto enjoyed among the confederate Greeks, and the equity and wisdom of his general administration, to which every fragment of antiquity bears testimony, entitle him to be viewed as the most distinguished statesman that ever appeared among the Greeks; and if we look for his parallel in other times and countries, it will not be easy to find a man who for courage and generalship in the field, sound judgment and inflexible integrity in the conduct of public affairs in times of the greatest difficulty, and unspotted purity of private life, can be compared with Aristides the Just. To have been exempt from the vice of peculation was itself a virtue at Athens: but to have been virtuous when compared with upright statesmen in ages more free from corruption is exalted praise. If Aristides has his parallel in modern times, it is George Washington.

The time and circumstances of the death of Aristides are uncertain. He died, according to one account, while abroad on public business, according to another at Athens, at an advanced age, and in the enjoyment of the good opinion of his fellow-citizens. It is certain that he survived the banishment of Themistocles, and his death may be fixed with probability about B. C. 468. He died, as he had lived, poor; and was buried at the public expense, which, if not an evidence of his poverty, must be taken as evidence of his high character; the fact is stated by Demosthenes (*Against Aristocrates*, c. 54.) as a simple truth well known; it is Plutarch who says he did not leave enough to bury him. His tomb was still in Phalerum in Plutarch's time. His daughters were adopted as the children of the state, which gave them in marriage and a portion with them. His son Lysimachus received a sum of money from the state, and a hundred plethra of planted land (that is, land with vines and

olive trees on it), and a daily pension of four drachmæ. It appears from Demosthenes (*Against Leptines*, c. 24.) that the land was in Eubœa, and there is an inscription on a sepulchral column in the British Museum to the memory of Aristides of Histiaæ or Estiaæ (according to the inscription), the son of Lysimachus, who may be a grandson of Aristides the Just. An Aristides, a son of Lysimachus, is also mentioned by Plato several times. The generosity of the state was even extended to the remoter descendants of the great Aristides, as appears from the testimony of Demetrius Phalereus, quoted by Plutarch. (Plutarch, *Aristides*, who cites the various authorities that he followed; C. Nepos, *Aristides*; Diodorus, xi.; Demosthenes, *Against Leptines*, c. 24, and the note of F. A. Wolf.) G. L.

ARISTIDES (Ἀριστείδης) of ATHENS, was the author of an apology for the Christians, which was addressed to the Roman Emperor Hadrian. The period of Hadrian is A. D. 117 — 138. The work of Aristides is cited by Eusebius, Jerome, and Syncellus. It is now lost, but there is a story referred to by Fabricius of a copy once existing in a monastery near Athens. (Fabricius, *Biblioth. Græc.* vi. 39.) G. L.

ARISTIDES QUINCTILIANUS (Ἀριστείδης Κοϊντιλιανός), a writer on music whose work *Περὶ Μουσικῆς*, in three books, has been preserved, and appears in the collection of ancient musical authors by Meibomius, Amsterdam, 1652, 4to. Meibomius says that all which is to be found in antiquity on music, both morally and physically considered, is contained in the work of Aristides with the utmost eloquence and brevity.

It is not well known when Aristides lived. He quotes Cicero, and does not mention Ptolemy, whose "Harmonics" he could not have helped mentioning, if he had known them. But on the other hand Ptolemy does not quote him; so that it is most probable the two lived nearly together. He is quoted by Martianus Capella (A. D. 400). Of all the writers on music he only mentions Aristoxenus. (Fabricius, *Bibliotheca Græca*, vol. iii.) A. De M.

ARISTIDES (Ἀριστείδης) of SAMOS. Gellius (iii. 10.), on the authority of M. Varro, attributes to Aristides of Samos the opinion that the moon returns "in exactly twenty-eight days to that part of the heavens from which she has taken her departure." But Fabricius suggests that "Aristides" is a blunder, and that the name should be "Aristarchus." G. L.

ARISTIDES (Ἀριστείδης) of THEBES, one of the most celebrated artists of antiquity, was, according to Pliny, the greatest master of expression among the Greek painters. He first, says Pliny, painted the mind, and expressed the feelings and passions of man, which the Greeks call *Ethê* (ἦθη); but in colouring

he was rather hard. This statement of Pliny however requires some modification, for expression, as Pliny describes it, and that too in a great degree, cannot be denied to Polygnotus of Thasos, Apollodorus of Athens, Parrhasius, Timanthes, and many other painters who preceded Aristides. The works of Polygnotus at Delphi, the "Athenian Demos" of Parrhasius, and the "Sacrifice of Iphigenia" by Timanthes, were all widely celebrated for their expression. Aristotle speaks of the great power of expression displayed by Polygnotus, whom, in this respect, he much preferred to Zeuxis: of Parrhasius, Quintilian says he so circumscribed all things, that he was called the "Legislator;" and of the power of expression displayed by Timanthes in the picture mentioned above, we have abundant testimony; besides the "consumptis affectibus" of Quintilian, and a similar expression of Cicero, we have the "tristitiæ omnem imaginem consumpsisset" of Pliny himself.

Pliny relates that when Alexander the Great stormed Thebes, he was so struck with a picture he saw there by Aristides, that he ordered it to be sent to Pella. The picture represented a dying mother, who was wounded at the sack of a city, with a child at her bosom; and it was remarkable for the expression of agony of the mother, lest the child should suck blood instead of milk from her breast. Pliny mentions the rate of payment which Aristides received for one of his pictures, which, with some other similar notices, shows that the ancient Greek painters were as well paid for their works as any of the most favourite masters of modern times, and perhaps even better. Aristides painted an easel picture (tabula) for Mnason, tyrant of Elatea, of a Persian battle, containing one hundred figures, for which the prince paid him ten minæ per figure, or one thousand minæ for the piece, about three thousand six hundred pounds sterling: an immense price, for as the piece was an easel picture, the figures most probably were small; and of many of them perhaps only parts were seen. The works of Aristides, however, appear to have risen in value after his death. After the capture of Corinth, B. C. 146, by L. Mummius, which was about two centuries after the time of Aristides, Attalus III., king of Pergamus, bought a picture of Dionysus and Ariadne by Aristides for six hundred thousand sesterces, about five thousand three hundred pounds; so great a price that it excited the suspicions of Mummius, who, imagining that the work possessed some hidden value not understood by him, withheld it, notwithstanding the complaints of Attalus, and sent it to Rome, where it was dedicated in the temple of Ceres. Pliny thought this picture was the first foreign painting that was publicly exhibited in Rome; but this is an error. Marcellus, long before the time of Mummius, had many works of

art carried from Syracuse to Rome and placed in the public buildings; many were carried in procession in his triumph in B. C. 214. Fabius Maximus also, and Lucius Æmilius Paullus, sent works of Greek art to Rome, after their respective victories. Polybius and Strabo both mention this picture of Dionysus by Aristides: Polybius saw it, and another, of Hercules with the tunic of Deianira, by whom he does not mention, lying upon the ground at Corinth, and some of the soldiers of Mummius playing at dice upon them. Strabo says he saw the Bacchus and Ariadne in the temple of Ceres at Rome, and that it was most beautiful, but he did not see the other: the Bacchus was burned in Strabo's time in the fire which destroyed the temple of Ceres. The same king of Pergamus, mentioned above, purchased another picture by Aristides at the enormous price of one hundred Attic talents, about twenty-one thousand six hundred pounds sterling. Pliny mentions many other works by Aristides:—Running quadrigæ; huntsmen with game; a suppliant, whose voice you could almost hear; portraits and others all in various styles. He notices also an unfinished picture of Iris, which was more admired than any of his finished pieces. He painted, according to Polemon in his book on the pictures of Sicily, quoted by Athenæus, also light subjects, and he is classed with Nicophanes and Pausanias as a Pornograph or painter of lascivious pieces. There was a picture in the temple of Apollo at Rome, of a tragic poet and a boy, by Aristides, which was destroyed by a picture restorer, to whom the prætor M. Junius had given it, to be cleaned, before the celebration of the Apollinaria.

Aristides is said to have been the inventor of encaustic painting, but if it was invented by an artist of this name, it must have been some other Aristides, for Pliny mentions as encaustic painters several artists who lived many years before Aristides of Thebes. The period of Aristides was from about B. C. 360 until B. C. 330; he was the contemporary of Apelles, though somewhat older. He was the son of Aristodemus, and the brother and pupil of the celebrated Nicomachus. A painter of the name of Euxenidas was also his master. Pliny mentions three of his scholars:—his two sons Niceros and Ariston, and a third of the name of Aristides. (Pliny, *Hist. Nat.* vii. 39., xxxv. 4. 8., 10. 36., 11. 39, 40.; Quintilian, *Inst. Orator.* ii. 13., xii. 10.; Cicero, *In Verr.* v. 52. seqq.; Plutarch, *Fabius Maximus*, 22., *Marcellus*, 21. 30.; Strabo, viii. p. 381.; Livy, xxvi. 21.; Athenæus, xiii. p. 567. b.) R. N. W.

ARISTYNUUS. [ARISTENUS.]

ARISTION (*Ἀριστίων*), according to Athenæus, a Peripatetic, and according to Appian, an Epicurean philosopher, who towards the end of his life made himself tyrant

of Athens. It is a curious circumstance that Athenæus, who relates the history of his early life, on the authority of Posidonius, at great length calls him Athenion; while all the other writers, such as Plutarch, Dion Cassius, Strabo, and Pausanias, mention him under the name Aristion. Casaubon endeavours to solve the difficulty by supposing that his original name was Athenion, and that on becoming an Athenian citizen, he exchanged it for Aristion. He was the illegitimate son of an Athenian citizen, Athenion, by an Egyptian slave; but he subsequently acquired such influence over his aged father, that he left all his property to Aristion, who was now enrolled as a citizen of Athens. He married a young and handsome courtesan, and with her devoted himself to the study of philosophy. Subsequently he is said to have hunted after pupils, and to have taught philosophy at Messene and at Larissa in Thessaly, and having amassed a large fortune by his teaching he returned to Athens. Soon after he was sent by the Athenians as ambassador to Mithridates the Great, with whom he formed an intimate acquaintance. In his despatches to Athens he lost no opportunity of praising the power and character of his royal friend, with a view to induce the Athenians to shake off the dominion of the Romans, and throw themselves into the arms of Mithridates. Mithridates sent him to various Greek towns to persuade them to abandon the cause of the Romans. On his return to Attica he was received by the Athenians with the most extravagant distinctions; and thousands of persons of all ages and sexes went out of the city to meet the friend of the great king. His exhortations and his eulogies of Mithridates encouraged the Athenians to take up arms against the Romans. Aristion was appointed their general, and a few days afterwards he assumed the tyrannical, which he exercised with almost unparalleled cruelty and avarice. He surrounded himself with a strong body-guard, and put to death all who seemed to stand in his way, or had any friendly disposition towards the Romans. The gates of Athens were strongly guarded, so that none of his devoted victims might escape; and those who had escaped were hunted by his soldiers like wild beasts. After having robbed and plundered as much as he could at Athens, he formed the design of seizing the treasures preserved in the temple of Apollo in Delos. With this view he sent out Apellicon; but his attempt was frustrated by the Roman general Orobias, who protected Delos. [APELLICON.] Thus far Athenæus has given his account from Posidonius. Appian gives a different account of the manner in which Aristion became tyrant of Athens. "When Archelaus," he says, "the general of Mithridates, came to Greece with a fleet and army, he took possession of Delos, which had revolted from Athens, and

gave the treasures which he found there to Aristion to convey them to Athens, under an escort of two thousand soldiers." With the assistance of these troops," Appian adds, "Aristion made himself tyrant of Athens." [ARCHELAUS.] While Aristion was exercising his cruel tyranny at Athens, which fortunately does not appear to have lasted very long, Sulla, in B. C. 87, arrived in Greece, and laid siege to Athens and Piræus. The city of Athens, which was defended by Aristion and his party, held out to great extremities; but after great sufferings on the part of the besieged, the city fell into the hands of Sulla in the spring of B. C. 86. Aristion and a small number of his followers withdrew to the Acropolis, after having set fire to the Odeum, to prevent Sulla making use of the wood in the building for the siege of the Acropolis. Aristion and his band were soon compelled by famine to surrender to the enemy, who ordered them to be put to death; Aristion himself was dragged forth to execution from the sanctuary of Athena (Minerva), where he had taken refuge. (Athenæus, v. 211—214.; Pausanias, i. 20. § 3, &c.; Appian, *De Bello Mithrid.* 28, 30, 38, 39.; Plutarch, *Sulla*, 13, 14, 23.; Dion Cassius, *Fragm.* 173.; Strabo, ix. 398.) L. S.

ARISTION (Ἀριστών), an ancient Greek surgeon, who probably lived in the second or first century B. C., as he is quoted by Heliodorus, and himself mentions Nymphodorus. He was the son of Pasocrates, and in the passage in the Greek text of Oribasius (in the fourth volume of Angelo Mai's "Classici Auctores e Vaticanis Codicibus Editi," p. 152.) where he is called his *father*, we should evidently read "son" instead of "father." He is mentioned by Oribasius as having introduced an alteration in the machine that was invented by Nymphodorus and went under his name, which was partially adopted afterwards by Heliodorus. Oribasius has also preserved an extract from Aristion's writings, in which he criticises an opinion of his father Pasocrates, though (as Heliodorus thinks) without sufficient reason. (Oribasius, *De Machinam*, cap. 24, 26. pp. 180, 183. ed. H. Steph.; Angelo Mai, *Class. Auct.*, &c., vol. iv. pp. 146, 152, 153, 158.) W. A. G.

ARISTIPPUS (Ἀριστίππος), the son of Aritades, was a native of the Greek colony of Cyrene in Africa, and belonged to a rich family. The year of his birth is unknown, but his period is fixed sufficiently by the fact that he came to Athens when a young man to listen to Socrates, and was one of his hearers till his death (B. C. 399). Aristippus, it is said, was in the island of Ægina at the time when Socrates was executed: he was certainly not present on the occasion, as we learn from the Phædon of Plato. It is, however, rather difficult to give so much significance to the words of Plato, in which this fact is barely stated, as some ancient and modern

writers have done. He was still living in the year B. C. 366; but the time of his death is not recorded.

The life of Aristippus by Diogenes Laertius is very barren of information about him; and it is chiefly filled with anecdotes of his sharp sayings and repartees. According to the scanty and scattered notices of Aristippus, he rambled to various countries, and was a visitor at the court of the younger Dionysius of Syracuse at the same time with Plato. He also visited Asia, where he fell into the hands of Artaphernes, a Persian satrap, who may be the person mentioned by Diodorus (xiv. 79.). The brief notices that we have of Aristippus represent him as a man who viewed pleasure as the object of life, and showed by his example that he considered the enjoyments of sense as part of a wise man's pursuit. He indulged in the luxuries of the table, and frequented the company of prostitutes. Among his favourites was the notorious Lais, whose birth is fixed at B. C. 421, and consequently the period of her greatest celebrity will agree very well with the period of Aristippus. He made himself as happy as he could in all circumstances. His philosophy suited the views of Horace in his maturer age, who characterises the versatility of his character by one happy line; and in another passage he represents Aristippus as trying to subject circumstances to himself, and not submitting to circumstances; where, as Wieland observes, Horace intends to mark the opposition between the Cyrenaic and the Stoic system. (Horace, *Ep.* i. 1. 18., and the note in Wieland's translation.)

Aristippus left a daughter, Arete, who received instruction from him. He taught her to despise all superfluity.

Aristippus is called the founder of the Cyrenaic school, but there is no clear proof that he left behind him any systematic exposition of his doctrines. If he did leave any written system, it seems to have attracted little attention, for, as Ritter observes, Aristotle makes no mention of Aristippus in his Nicomachean Ethics, though he there examines the subject of pleasure, and the various opinions upon it. Yet he is said to have had hearers; and he was the first of the Socratics who received pay for his instruction. Xenophon, in his "Memorabilia" (i. 2. 6.) is supposed to allude to Aristippus when he says that Socrates had many followers, both citizens and foreigners, and that he never took any thing for his instruction, but that some persons who got a little of his philosophy for nothing, sold it dear enough to others. Xenophon disliked Aristippus, and accordingly, as Diogenes Laertius observes, he makes Socrates direct his discourse on temperance against Aristippus. Diogenes is alluding to the first chapter of the second book of the "Memorabilia" of Xenophon. Aristotle calls Aristippus a Sophist, partly,

apparently, because he took pay for his teaching, but mainly in reference to his doctrines. The school of Aristippus derives its name from Cyrene, not simply because the founder was born and perhaps taught there in his old age, but because his successors also lived there or in the neighbouring parts. Aristippus taught his daughter Arete, and Antipater of Cyrene. Arete taught her son, the younger Aristippus, who is named the Mother-taught (*Μητροδιδάκτος*), and is said to have systematised his grandfather's doctrines. It is not an easy matter to give any thing like a satisfactory exposition of a man's opinions when they are only known by brief and unconnected notices of ancient writers; and the difficulty is increased, if it be true, as some authorities say, that Aristippus wrote nothing at all, for in that case the writings which were attributed to him are spurious, and his opinions may have been misrepresented. The passage of Diogenes, however, in which he states that Socrates of Rhodes and others say that Aristippus wrote nothing at all, is somewhat ambiguous: it may mean that he was not the author of any Diatribes, of which class of writings some authorities attribute to him six. Diogenes says that there were extant under his name three books of Libyan history, addressed or sent to Dionysius, and twenty-five dialogues, some written in the Attic and others in the Doric dialect; but he only enumerates twenty-two or twenty-three, at most, including a letter to his daughter Arete, which is inserted in the list. Diogenes also quotes another list of his writings, according to Sotion and Panætius, which is somewhat different from the first. But whether Aristippus wrote any thing or not, there was a traditional opinion of his life and doctrines generally established in antiquity which is sufficiently consistent, and the doctrines of the elder Cyrenaic school, as they are exhibited by various authorities, may perhaps be viewed in the main as those of Aristippus.

Though the elder Cyrenaics may have called their philosophy simply Ethical, it appears from Simplicius that it was not purely ethical; for they divided Ethic into five parts, things to be sought and things to be avoided; the feelings or affections (*πάθη*); the practical or acts; that which treats of causes; and that which treats of proof. Thus the fourth would have a physical, and the fifth a logical character. Aristippus despised the mathematical sciences because they were not concerned any way about good and evil (Aristotle, *Metaphys.* iii. 2.), which is consistent with the doctrines of Socrates, who set little value on pursuits that had not a moral object. Also, when Aristippus taught that pleasure was an end in itself, he did not differ from his master so much in the expression as in the meaning that he gave to it. In the dialogue with

Socrates (Xenophon, *Memorab.* ii. 1.) we are left to infer that he was one of the hearers of Socrates who were intemperate in sensual pleasures and unwilling to endure privation or fatigue. But the dialogue itself, so far as the words put into the mouth of Aristippus show, does not prove any intemperance against Aristippus; it shows that he was averse to all labour and trouble that he could avoid; that consequently he shunned public affairs, thinking that a man had enough to do to look after his own; he would neither have power nor be a slave, but he selected a middle path to happiness; he would be a citizen nowhere, and a stranger everywhere. Consistently with this he taught, as we learn from other authorities, that a man should be content with what he has, and not allow himself to be tormented by desire; that he should enjoy pleasure, but not let himself be enslaved by it. When reproached with his visits to Lais, he answered in terms which implied that the pleasure which he sought in her company had not the mastery over him; he possessed Lais, but was not possessed by her. He taught that a man had the mastery over pleasure, when he could enjoy it without excess; he who simply abstained from gratification had not such mastery. In short, it was his practical philosophy to make the best of all things, to enjoy all pleasures in moderation.

He considered that the absence of pain was not pleasure, nor yet did he admit that the absence of pleasure was pain. Both pain and pleasure were positive, and they consisted in motion; but neither privation of pain nor privation of pleasure was motion. Pleasure was a smooth motion, pain was a rough motion. One pleasure, he said, was not superior to another, by which he apparently meant to say that there was no standard by which the several sensations called pleasurable could be measured, and if this is admitted, he could consistently say that all pleasures were equal. He did not limit the notion of pleasure to the mere sensuous impressions: he admitted that the mind was also affected by them, and he instanced this by an example in which the same sensuous impression might in one case give pain, and in another case might give pleasure.

The Cyrenaics admitted right understanding (*φρόνησις*) to be a good, not desirable in itself, but for its results; for the wise man will not be affected by envy, nor love, nor superstition, and he will not fear death. All pleasure from a single act was complete in itself, for, the pleasure being obtained, there remains nothing farther to desire, so far as concerns the act which produced it. Pleasure was an end (*τέλος*). Happiness and pleasure differ thus: pleasure is partial; happiness is composed of all the partial pleasures, and consequently happiness in itself is not desirable, for it only consists of the partial

pleasures ; that is, the whole called happiness is made up of the parts called pleasures ; and it comprises both pleasures past and pleasures to come.

The Cyrenaic doctrine in its logical consequences could hardly be said to admit the ordinary terms virtue and vice. Pleasure was a good, and whatever might be the act which gave pleasure, the pleasure in itself was desirable and a good ; yet, as already observed, pleasure was not to master a man, but a man ought to master pleasure ; he need not abstain, but he must know how to enjoy. Accordingly, a man must be governed by rules of prudence, and he will thus obtain the most pleasure. It is imputed to the Cyrenaics that they maintained that there was by nature (*φύσει*) neither just, nor virtuous (*καλόν*), nor vicious (*αἰσχρόν*), but that all these things were by institution and custom (*νόμῳ καὶ ἔθει*). This doctrine was also imputed to Archelaus, but in his system its meaning is very doubtful. If from this formula we infer that the Cyrenaics maintained that all the acts to which men usually give the name of vice and virtue are indifferent, we might impute to them what they did not mean. He who denies that there is a virtuous and a vicious by nature expresses himself as obscurely as he who asserts that there is, or as he who speaks of actions being in themselves vicious or virtuous. When a man adds that positive institution and custom determine the virtuous and the vicious, and that nothing else does, he becomes tolerably intelligible. Institution and custom imply society and political community, and without society and political community, the notion of virtue and vice cannot be conceived ; for virtue and vice are names for acts which affect others besides the doer. The dogma which is attributed to the Cyrenaics in no wise excludes any ultimate test of right and wrong ; it does not even exclude the theory of a moral sense. It affirms as an historical fact the mode in which the virtuous and the vicious have been determined, by institution and custom : it does not affirm what is the remote origin of institution and custom. If it were intended simply as an answer to the dogma that the virtuous and the vicious are determined by nature (*φύσει*), it was a good answer to an unmeaning expression ; for those among the Greeks who thought loosely used their word Nature in as vague a manner as our word Nature is now used by many writers.

The Cyrenaics maintained that the conditions of the mind (*πάθος*) are objects of knowledge, but not the things on which these conditions depend. Accordingly, says Diogenes, they meddled not with physics, because such things cannot be comprehended. Sextus Empiricus states that they also admitted no sameness of judgment in men, and they maintained that men only used the

same names to express their several judgments : thus men use the common terms "white" and "sweet," but they have no common "white" or "sweet," but every man has his own feeling or affection (*πάθος*). Accordingly all that we know is the affections of the mind ; or rather what each man knows, is the affections of his own mind. The opinions of the various followers of Aristippus are mentioned in the articles ANNICERIS, ARETE, HEGESIAS, THEODORUS. Five extant letters attributed to Aristippus appeared among the Epistles of the Socratics, which were collected by Leo Allatius, Paris, 1637, 4to. : they are also contained in the collection of I. C. Orelli, Leipzig. 1815, 8vo. All these letters are generally admitted to be spurious. (Diogenes Laertius, ii., *Aristippus*, and the copious notes of Ménage ; Ritter, *Geschichte der Philosophie*, vol. ii., where most of the references are collected. Hoffman's *Lexicon Bibliographicum* contains a list of the modern works which treat of Aristippus. The Latin dissertation of H. Kunhardt, Helmstädt, 1795, 4to, is an attempt to refute the calumnies brought against Aristippus. Wieland, in his "Aristippus and some of his Contemporaries," has also treated on the subject of Aristippus.) G. L.

ARISTIPPUS. [ARATUS OF SICYON.]
ARISTO, TITUS, was a contemporary of the Roman jurists Celsus, Neratius, and Cassius, and himself a distinguished jurist. He lived in the time of Trajan, and was a friend of the younger Pliny, who, in his letters, speaks of him as possessed of every virtue, a man of great learning, and well acquainted both with the *Jus Privatum* and *Publicum* : he was actively engaged as a teacher of law and as a legal adviser. Pliny does not mention any writings by him ; nor is he mentioned by Pomponius (*Dig.* 1. tit. 2. s. 2.). Gellius (xi. 18.) mentions an Aristo as a man of learning and a jurisconsult, and he quotes from a book by him, without saying what was the subject of it, a passage in which it is stated that the ancient Egyptians permitted theft. He is several times mentioned in the Digest as having written notes on the *Libri Posteriores* of Labeo, on Cassius, of whom he was a hearer, and Sabinus. He is once quoted (*Dig.* 29. tit. 2. s. 99.) as having written or drawn up the decrees of Fronto (Aristo in Decretis Frontianis or Frontonianis), who, it is conjectured, may be M. Cornelius Fronto, the colleague of Trajan in the consulship A. D. 100 : but it is uncertain what is meant by these decrees. A passage in the Digest (24. tit. 3. s. 44.) seems to show that he wrote Digesta, of which the fifth book is there referred to. His Responsa, or opinions, are several times cited by Pomponius among others (*Dig.* 23. tit. 2. s. 40), from which, however, it cannot be inferred that he wrote books of Responsa. A passage in the Digest

(29. tit. 7. s. 9.) from Marcellus, quotes the opinion of Aristo, to which is added the opinion of Ulpian by way of correction of that of Aristo. In this passage it has been proposed to change Ulpianus into Julianus; but it seems much more likely, as Zimmern suggests, that the words "Ulpianus notat" have been added by the compilers of the Digest. Another passage in the Digest (37. tit. 5. s. 6.) presents a difficulty: it is an extract from the twenty-third book of Julian's Digesta, and is introduced by the words "Salvius Aristo Juliano suo salutem," according to which one Salvius Aristo asks the opinion of Julian on a legal question, and Julian gives his answer, beginning with the usual formula "Respondi." If the reading is correct, this Salvius Aristo is a different person from Titus Aristo.

Aristo belonged to the Stoic sect, and, consistently with his principles, he endured a long illness with great patience. A daughter of his is mentioned by Pliny. (Pliny, *Epist.* i. 22., viii. 14.; Gul. Grotius, *Vite Jurisconsultorum*, &c.; Zimmern, *Geschichte des Röm. Privatrechts*, where the authorities are collected.)

ARISTOBULUS (אַרִיסְטוֹבּוּלוֹס), a Jewish Peripatetic philosopher, of the priestly race, who lived in Egypt in the reign of Ptolemy Philometor and his successor Ptolemy Physcon (B. C. 181 to 117). He appears to have held the office of tutor to the son of this king, for whose information he wrote a commentary on the law of Moses, from which, though it no longer exists as a separate work, we find numerous extracts in Eusebius (*Præparatio Evangelica*, lib. xiii. cap. 12, &c. and also in his "Ecclesiastical History," lib. vii. cap. 26. 32.). In this latter work of Eusebius he has, however, been made contemporary with Ptolemy Philadelphus, and one of the Seventy who at the command of that king are said to have translated the Hebrew Scriptures into Greek. This is given by Eusebius on the authority of Anatolius, bishop of Laodicea, who, in his "Canon Paschalis," cites from the commentary of Aristobulus on the book of Exodus, a passage concerning the exact time for celebrating the passover. But the name of Aristobulus does not occur among the seventy-two of whom a list is given, as they were chosen from each of the tribes of Israel, in the work of Aristeas, which history of the Seventy translators, although now generally admitted to be apocryphal, is, notwithstanding, the only authority for their names. The substitution, therefore, of Philadelphus for Philometor is probably a mere error of some transcriber. The supposition is made still more probable from the manner in which we find Aristobulus cited by Clemens Alexandrinus, who in one passage says he lived in the time of Ptolemy Philadelphus, and in another in that of Ptolemy Philometor, while

he evidently is citing the same person, and not an elder and a younger Aristobulus, as Bartolocci, Le Long, and others have done, who have made two of this one, and supposed two commentaries on the law. R. Gedalia, in the "Shalshelleth Hakkabbala," has also fallen into the error of making Aristobulus contemporary with Ptolemy Philadelphus, but he adds to his account of this philosopher that he has heard that his great commentary was still in existence, and in the Florentine Library, and that it consisted of a hundred chapters. The great aim of his commentary, if we may judge from the numerous extracts in Eusebius (*Præparatio Evangelica*), was to prove to the king that the Greek philosophers, especially Pythagoras, Plato, and their followers, were indebted to the Hebrew Scriptures for their wisdom. We find mention made of Aristobulus in the Maccabees (II. chap. i. v. 10.), where he is called King Ptolemy's master, and of the stock of the anointed priests, and he is congratulated with the other Jews in Egypt on the deliverance of his people from the power of Antiochus Sidetes. This is stated to have been in the "one hundred fourscore and eighth year" of the Seleucid æra (called in the first book of Maccabees the æra "of the kingdom of the Greeks"), A. D. 124, in the reign of Ptolemy Physcon, the successor of Ptolemy Philometor. The fragments of Aristobulus are considered by some critics not to be genuine. (Eusebius, *Præparatio Evangelica*, lib. xiii. c. 12., lib. viii. c. 9., *Eccles. Hist.* lib. vii. c. 32. ed. Valesius, i. 287., Paris, 1659; Clemens Alexandrinus, ed. J. Potter, i. 410., Oxford, 1715; Le Long, *Biblioth. Sacra*, ii. 614, 615.; Wolfius, *Biblioth. Hebr.* i. 215, 216.; Fabricius, *Biblioth. Græca*, i. 121., ii. 280.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 466—468.; R. Gedalia, *Shalshelleth Hakkabbala*, p. 104.)

C. P. H.
ARISTOBULUS, a Greek painter of merit (non ignobilis) noticed by Pliny, who calls him Aristobulus Syrus. (*Hist. Nat.* xxxv. 11. 40.)

R. N. W.
ARISTOBULUS I. (Ἀριστοβούλος) was the eldest son of Joannes Hyrcanus. In his father's lifetime, Aristobulus and his brother Antigonus were appointed to conduct the siege of Samaria. Antiochus Cyzicenus came to the relief of Samaria, but he was defeated by Aristobulus. When Hyrcanus took Samaria, he levelled it with the ground. On the death of Hyrcanus, B. C. 107, Aristobulus, according to Josephus, assumed the title of king; but Strabo says that the title was first assumed by Alexander Jannæus, who succeeded Aristobulus B. C. 106. Aristobulus attempted to secure himself in his power by murdering his mother, to whom Hyrcanus had left the government, and imprisoning his brothers Alexander Jannæus, and the rest, except Antigonus. He associated with him in the government his brother An-

tionous ; but the suspicious temper of Aristobulus was soon excited by his wife and her partisans, and Antigonus was assassinated B. C. 106. [ANTIGONUS, son of HYRCANUS.] Aristobulus took possession of part of the district of Ituræa, and compelled the inhabitants to be circumcised, and to adopt the Jewish law. Remorse for his crimes combined with feeble health hastened the end of Aristobulus, after one year's reign. Aristobulus received the name of Philhellen, or friend of the Greeks. On the death of Aristobulus, his wife Salome, whom the Greeks called Alexandra, released his brethren from prison, and made Alexander Jannæus king. (Josephus, *Jewish Antiq.* xiii. 10, 11., *Jewish War*, i. 2, 3. ; Strabo, p. 762. ed. Casaub.) G. L.

ARISTOBULUS II. (Ἀριστόβουλος) was the younger son of Alexander Jannæus, and the brother of Hyrcanus II. Alexander Jannæus left his kingdom to his wife Alexandra, who governed for nine years. Upon her death, B. C. 70, Aristobulus made war on Hyrcanus, whom his mother had created high-priest in her lifetime, and defeated him in an engagement. The result was a treaty, by which Hyrcanus resigned the high-priesthood, and retired to a private station. Afterwards Hyrcanus, being made suspicious of his brother's designs by Antipater the Idumæan, took refuge at Petra with Aretas, an Arabian chief, on the advice of Antipater. In the year B. C. 65, Aretas, being persuaded by the promises of Hyrcanus, invaded Judæa, defeated Aristobulus, and besieged him in Jerusalem. Aristobulus bribed Scaurus, the legate of Cn. Pompeius, who was then in Armenia, and Scaurus compelled Aretas to retire from Jerusalem. Aristobulus pursued the enemy, who were defeated at Pappyrus with the loss of six thousand men. Shortly after Pompeius came to Damascus, and heard the cause of Aristobulus and Hyrcanus, who came before him to settle their disputes. Pompeius told them that he would settle their affairs when he visited their country, and in the mean time he bade them be quiet. Aristobulus, apparently mistrusting Pompeius, returned to Judæa. On the approach of the Roman general, who followed him, Aristobulus took refuge in the fortress of Alexandrium ; but he surrendered it and other fortresses to Pompeius, on receiving his orders, and retired in ill humour to Jerusalem, to prepare for war. However Aristobulus met Pompeius as he was advancing on Jerusalem, and promised to give him money, and receive him into the city. Pompeius sent Aulus Gabinus with Aristobulus to receive the money and the surrender of the city ; but the partisans of Aristobulus in Jerusalem would not execute the terms which Aristobulus had agreed to, and shut out Gabinus. On this Pompeius put Aristobulus in confinement, and began the siege of Jeru-

salem. The city was easily taken, but the Romans did not get possession of the temple till the third month of the siege. Pompeius destroyed the strong walls, gave the kingdom to Hyrcanus, and carried off Aristobulus with his son Antigonus and his two daughters to Rome : Alexander, the other son, made his escape (B. C. 63). Aristobulus appeared in the procession of the captive kings which graced the triumph of Pompeius. In the year B. C. 57, he made his escape from Rome with his son Antigonus, and renewed the war in Judæa. He was again taken prisoner, with his son Antigonus, in the city of Machærus, which he had fortified, by M. Antonius, who was acting under Gabinus, and sent back to Rome. In the year B. C. 49, Julius Cæsar, having entered Rome after the flight of Pompey and the senate, wishing to make some use of Aristobulus, sent him into Judæa with two legions to operate against the party of Pompeius, but Aristobulus was poisoned by some partisans of Pompeius : the circumstances are not particularly related. His son Alexander was put to death about the same time at Antioch by A. Metellus Scipio. [ARETAS ; ALEXANDER and ANTIGONUS, sons of ARISTOBULUS.] (Dion Cassius, xxxvii. 15., xxxix. 56., xli. 18. ; Plutarch, *Pompeius*, c. 45., *Antonius*, c. 3. ; Josephus, *Jewish Antiq.* xiii. 16., xiv. 1—6., *Jewish War*, i. 5, 6, &c.) G. L.

ARISTOBULUS (Ἀριστόβουλος), the son of ALEXANDER, the son of Aristobulus II., and of Alexandra, the daughter of Hyrcanus II. He was also the brother of Mariamne, the wife of Herod the Great. Herod had appointed an obscure person, Ananelus of Babylon, high-priest, but his mother Alexandra was indignant at this preference over Aristobulus ; Mariamne also, by her entreaties, urged her brother's claim. Aristobulus was accordingly made high-priest in the seventeenth year of his age. His mother had already used the influence of Cleopatra with M. Antonius for this purpose, but without any result. Herod, who suspected Alexandra of intriguing against his power, kept her under constraint ; and though he detected her in an attempt to escape to Egypt with Aristobulus, he affected to pardon her. Alexandra and her son had procured two coffins, in which they had placed themselves to be carried away in the night, and they were caught in the very act. But Herod resolved on the death of Aristobulus, and he shortly after caused him to be drowned at Jericho, while he was bathing, A. D. 35. [HEROD the GREAT.] (Josephus, *Jewish Antiq.* xv. 2, 3, &c., *Jewish War*, i. 22, &c.) G. L.

ARISTOBULUS (Ἀριστόβουλος), the son of ARISTOBULUS, a Greek historian who accompanied Alexander the Great on his expedition into Asia, and afterwards wrote a history of it, which Arrian in the introduction

to his "Anabasis" declares to have been one of the best and most trustworthy accounts, and which for this reason he used as one of his principal authorities. Plutarch, Lucian and Athenæus speak of an Aristobulus who was a native of Cassandria; and from the manner in which they mention him it is probable that he is the same as the historian of Alexander the Great. If this supposition is true, we obtain some further information about the historian, for Lucian relates that Aristobulus of Cassandria began writing his history at the age of eighty-four, and that he died at the age of upwards of ninety. His work appears to have had great reputation, for it was not Arrian alone who took it for his guide, but Plutarch in his life of Alexander also made extensive use of it, and Strabo follows him to a great extent in his description of India. Athenæus also frequently refers to him. The work is now lost. Lucian (*Quomodo Hist. conscribenda sit*, c. 12.) relates an anecdote of Aristobulus which is incompatible with what he himself says in the passage alluded to above, and also with what we know of Aristobulus from other sources. Hence Westermann concludes that Lucian made a blunder in using the name Aristobulus, where he ought to have named Onesicritus. Plutarch in his treatise "On Rivers" (c. 14.) quotes the first book of a work of Aristobulus "On Stones," and in another passage (*Parallela Minora*, c. 32.) a work in several books on the history of Italy; but it is uncertain if these two works are the productions of the same person, and also whether this person is the same as the historian of Alexander. There is also an Epicurean philosopher, a son of Epicurus, who is mentioned by Diogenes Laertius and Plutarch. (Ste. Croix, *Examen Critique des Anciens Historiens d'Alexandre le Grand*, p. 42, &c.; Vossius, *De Historicis Græcis*, p. 89. ed. Westermann.) L. S.

ARISTOBULUS (Ἀριστόβουλος), son of ARISTOBULUS and Berenice, and grandson of Herod the Great. He was the brother of Herodes Agrippa I. and of Herodes, king of Chalcis. His wife was Iotape, the daughter of Sampsigeramus, king of Emesa, by whom he had a daughter of the same name. Aristobulus was with Flaccus, the proconsul of Syria, when his brother Agrippa came to visit Flaccus. The two brothers were not on good terms; and Aristobulus accused Agrippa before Flaccus of taking a bribe from the people of Damascus in order to use his interest with the proconsul in their favour in a dispute with the Sidonians about limits. The charge was proved against Agrippa, and Flaccus dismissed him. Aristobulus was one of those who remonstrated with Petronius, the governor of Syria, when he was proceeding to set up Caligula's statue in the temple at Jerusalem pursuant to the emperor's command. Aristobulus always lived

in a private station. The year of his death is not recorded. (Josephus, *Jewish Antiq.* xviii. 5, 6., xx. 1., *Jewish War*, i. 28., ii. 10, 11.) G. L.

ARISTOBULUS (Ἀριστόβουλος), the son of HEROD, king of Chalcis, the grandson of Aristobulus, the husband of Berenice, and the great-grandson of Herod the Great. He was made king of the Less Armenia by the Emperor Nero in A. D. 55, the first year of his reign, and in A. D. 61, some part of the Great Armenia was added to his dominions. In the fourth year of Vespasian, A. D. 73, Aristobulus, king of Chalcis, joined Cæsenius Pætus against Antiochus IV., king of Commagene. This is probably the son of Herod of Chalcis, and we may conclude that his father's kingdom had been restored to him. Agrippa II. had, about A. D. 52, exchanged Chalcis for other possessions. Aristobulus married Salome the daughter of Herodias, by whom he had three sons, Herod, Agrippa, and Aristobulus, of whom nothing is known. (Josephus, *Jewish Antiq.* xviii. 5., xx. 8., *Jewish War*, vii. 7.; Tacitus, *Annal.* xiii. 7., xiv. 26.) G. L.

ARISTOBULUS, the husband of Berenice, and son of HEROD the GREAT. [ANTIPATER, son of HEROD the GREAT; HEROD the GREAT.]

ARISTOCLES (Ἀριστοκλῆς). This name was common to several Greek philosophers and literary men of little note. In regard to most of them we know nothing more than that persons of the name wrote books now lost: treatises on poetry, on music, on dialects, on "paradoxa," a work on the polity of Lacedæmon, and an Italian history. Aristocles of Lampascus, a Stoic philosopher, composed four books of commentaries on Chrysippus. Aristocles of Rhodes was a writer on grammar and a contemporary of Strabo. One Aristocles is said to have been the author of an epigram in the Greek Anthology (Brunck, ii. 98.); and this is the only extant composition of any person bearing the name, except the fragments of the author next to be mentioned. (Fabricius, *Bibliotheca Græca*, ed. Harles, iii. 471. 542.; Meursius, *Bibliotheca Græca*, "Aristocles"; Vossius, *De Historicis Græcis*, lib. iii.)

ARISTOCLES OF MESSENE (Ἀριστοκλῆς Μεσσηνίος), was a Peripatetic philosopher, and the author of a work in ten books on the history of philosophy. Eusebius has preserved several copious extracts from the seventh and eighth books of this treatise. The doctrines of particular philosophical sects are discussed in all of them, except one, which is a defence of the conduct of Aristotle against his detractors. Suidas mentions likewise a work of Aristocles on ethics in nine books, a rhetorical treatise, a comparison between Plato and Homer, and a work on the god Serapis. Doubts have been thrown out as to the age in which this Aristocles

lived; but the question should have been held as decided, since passages were referred to from Simplicius and Saint Cyril of Alexandria, in both of which Aristocles the Peripatetic is unequivocally asserted to have been the teacher of Alexander Aphrodisiensis. He must therefore have lived about the end of the second century in our æra. (Suidas, *Ἀριστοκλῆς, Σωτάδης*; Eusebius, *Preparatio Evangelica*, lib. xiv. cap. 17—21., lib. xv. cap. 2. 14.; Simplicius, *Commentaria in Aristotelis Libros De Cælo*, p. 34., Venice (Aldus), 1520, fol.; Cyrillus, *In Julianum*, lib. ii. p. 61. (in Spanheim's Julian); Jonsius, *De Scriptoribus Historiæ Philosophicæ*, lib. iv. cap. 8.)

ARISTOCLES OF PERGAMUS (*Ἀριστοκλῆς Περγαμηνός*) is named by Suidas, and is one of the Sophists or Rhetorical Teachers whose lives were written by the elder Philostratus. He lived in the reigns of Trajan and Hadrian. At first a disciple of the Peripatetic philosophy, he became a student of rhetoric at Rome under Herodes Atticus; and his change of pursuits was attended by a change of habits, from excessive slovenliness to finical neatness. Returning to his native city, he there opened a rhetorical school, which gained high reputation, and was strongly recommended by Herodes. Aristocles wrote epistles, declamations, two treatises on rhetoric, and an address to the emperor. His own eloquence is described by his ancient biographer as having been marked by perspicuity and Attic purity, but as deficient in animation and oratorical power. (Suidas, *Ἀριστοκλῆς*; Philostratus, *Vita Sophistarum*, lib. ii. cap. 3.; Westermann, *Geschichte der Beredsamkeit in Griechenland und Rom*, i. 212.) W. S.

ARISTOCLES (*Ἀριστοκλῆς*), a sculptor of Cydonia. He was the author of a group, which was dedicated at Olympia by Evagoras of Zanele, representing Hercules fighting with an Amazon on horseback for her girdle. Pausanias observes that Aristocles must be classed among the most ancient sculptors of Greece, and that it was not known when he lived; but he says it was clear that it was before Zanele received the name of Messene. This change was made, according to Pausanias, at the time when Anaxilas and the Messenians took Zanele in the twenty-ninth Olympiad, which would be about six hundred and sixty years before Christ. But there is a difficulty as to the date of Pausanias, for the time when the name of Zanele was changed to Messene is fixed by other authorities at B. C. 494. [ANAXILAS, Tyrant of Rhegium.] Aristocles is called of Cydonia (*Κυδωνιάτης*), which signifies that he was a native of Cydonia; but no town of this name is known except Cydonia in Crete. It seems clear that Pausanias thought that the date of the name of Messene being changed was shortly after the close of the second Messenian war. This war terminated

with the capture of Ira by the Lacedæmonians in the first year of the twenty-eighth Olympiad. Pausanias therefore means to assign to Aristocles a very early period, and to place him before the twenty-ninth Olympiad, and no argument can be drawn from the fact of his giving the wrong date to the establishment of the name of Messene. Whether he is right or wrong as to that point, he intends to assign this Aristocles to the period of the second Messenian war. By calling him a Cydonian he also means to consider him as belonging to the old Cretan school. (Pausanias, v. 25., iv. 23.; Thucydides, vi. 5.)

Another ARISTOCLES was a native of Siccyon. He was the son and scholar of Cleætas; and Cleætas was the son of an Aristocles (Inscription in Pausanias, vi. 20.). He executed a group which was at Olympia, the offering of one Gnothis, a Thessalian, representing Jupiter and Ganymede. If Aristocles began to be eminent about the seventy-first Olympiad, or four hundred and ninety years before our æra, he practised his art during the most glorious period of Greek sculpture. He is said by Pausanias not to have been much inferior to his brother Canachus; but there were two sculptors of the name Canachus. Synnoön was a pupil of Aristocles. Synnoön was the father and teacher of Ptolechus of Ægina. Pantias is mentioned by Pausanias as the seventh disciple in succession from Aristocles the Siccyonian; but in another place he calls Pantias of Chios, (and he appears to mean the same person,) the pupil of his father Sostratus. Accordingly the following series of Siccyonian sculptors is made out by Thiersch—Aristocles, the father of Cleætas; Cleætas; Aristocles and his brother Canachus; Synnoön; his son Ptolechus; Sostratus; and his son Pantias. Thus Pantias is the seventh from the first Aristocles, both ends of the series being included.

Here then we appear to have a chronological series of sculptors of the Siccyonian school from Aristocles to Pantias. If this series is considered well-established, and we could determine the period of any one in the series, the chronology of the elder and the younger Aristocles might be made out with reasonable probability; but there are great difficulties. Sillig conjectures that Aristocles of Cydonia and Aristocles the father of Cleætas are the same person; which is hardly possible, if we assume the period of Aristocles of Cydonia, as fixed by Pausanias, and there is no other evidence for it. The subject is discussed at great length by Thiersch, *Epochen der Bildenden Kunst*, p. 278. second ed. (Pausanias, v. 24., vi. 9.) R. W. jun.

ARISTOCLES (*Ἀριστοκλῆς*), an ancient Greek physician, who must have lived some time in or before the first century after Christ, as he is mentioned by Andromachus. None of his writings are now extant, but a

few of his medical formulæ have been preserved by Galen. One of these is also mentioned by Dr. Cramer in the first volume of his "Anecdota Græca Parisiensiâ" as being contained in a MS. in the King's Library at Paris.

W. A. G.

ARISTOCLIDES, a Greek painter of uncertain time, enumerated by Pliny among the artists of second rank (*primis proximi*). He painted the temple of Apollo at Delphi. (*Hist. Nat.* xxxv. 11. 40.)

R. N. W.

ARISTOCRATES (Ἀριστοκράτης), a Greek historian, was a son of Hipparchus and a native of Sparta. He wrote a work on the history of Laconia (Λακωνικά), of which Athenæus quotes the fourth book. It appears to have commenced with the earliest times, and must have carried the history at least as far as the war of the Achæans under Philopœmen against Sparta, B.C. 188. Respecting the period of Aristocrates nothing is known, except that it must have been after B.C. 188. (Athenæus, iii. 82.; Plutarch, *Lycurgus*, 4. 31., *Philopœmen*, 16.; Stephanus Byz., Ἀσάντις.)

L. S.

ARISTOCRATES (Ἀριστοκράτης), an ancient Greek grammarian, who is mentioned by Andromachus, and who must therefore have lived some time in or before the first century after Christ. He appears to have given some attention to pharmacy, as a few medical formulæ are ascribed to him by Galen, one of which is probably the same as that which is mentioned by Dr. Cramer in the first volume of his "Anecdota Græca Parisiensiâ" as being preserved in a MS. in the Royal Library at Paris. (Galen, *De Compos. Medicam. sec. Locos*, lib. v. cap. 5. tom. xii. p. 878, 879, ed. Kühn.)

W. A. G.

ARISTOCRATES (Ἀριστοκράτης), an ATHENIAN, who is known only from an oration of Demosthenes against him. He had induced the senate of Athens to pass a decree respecting Charidemus of Oreus in Eubœa, who commanded a mercenary force in the service of Athens, and who had been honoured with the Athenian franchise. The decree of Aristocrates was to this effect, that if any one should kill Charidemus, he should be expelled from all the states allied with Athens; and that if any town or person should offer shelter to the murderer, they should be treated as outlaws. Respecting the object of this bill see CHARIDEMUS. Euthycles took up this decree in the assembly of the people, and showed its illegal and pernicious character in the oration against Aristocrates, which is still extant, and was written for him by Demosthenes. It was delivered in B.C. 352. (*Argumenta on Demosthenes contra Aristocratem*; Taylor, *Præfatio ad Orat. Demosth. contra Aristocratem*.)

L. S.

ARISTOCRATES (Ἀριστοκράτης) is the name of two of the early kings of ORCHOMENUS in Arcadia, a town which was ruled

by kings as late as the time of the Peloponnesian war.

ARISTOCRATES I., a son of Æchmis. He is said to have treated the Arcadians haughtily, and to have violated the virgin priestess of Artemis Hymnia at the altar of the goddess. But this act proved fatal to him, for as soon as the Arcadians heard of it they stoned him to death, and to prevent a similar crime for the future, they made a law that henceforth the priestess of Artemis should be a married woman. The tomb of Aristocrates was shown on a road leading from Orchomenus as late as the time of Pausanias. He was succeeded by his son Hicetas. (Pausanias, viii. 5. § 8., 13. § 4.)

ARISTOCRATES II., a son of Hicetas and grandson of Aristocrates I., seems to have reigned about the period from B.C. 680 to 640, during the time of the second Messenian war against Sparta. The Arcadians supported the Messenians in this war, but Aristocrates, who had the command of the Arcadians, allowed himself to be bribed by the Lacedæmonians, in consequence of which the Messenians were defeated in a battle near the great ditch (Μεγάλη Τάφρος). When his treachery became known some time after, the Arcadians stoned him to death like his grandfather. [ARISTOMENES.] Plutarch states that he was concealed for twenty years before the Arcadians punished his crime. His body was thrown beyond the frontier of his kingdom, and a pillar was erected in the sanctuary of Apollo Lycius with an inscription recording his treason, which is preserved in Pausanias. According to a tradition which Pausanias heard in Arcadia, the family of Aristocrates was excluded from the throne of Orchomenus; Polybius states that the whole family was extirpated. But neither statement seems to be correct, for we know from other sources, that Aristocrates was succeeded by his son Aristodemus, who ruled over Orchomenus and a great part of Arcadia. (Pausanias, iv. 17. § 4., 22. § 2, &c., viii. 5. § 8.; Polybius, iv. 33.; Strabo, viii. 362.; Plutarch, *De his quæ sero a Numine puniuntur*, 2.; Diogenes Laërtius, i. 94.; K. O. Müller, *Dorians*, i. 7. § 11.)

L. S.

ARISTOCRATES (Ἀριστοκράτης), a son of SCELLIAS, and an Attic statesman who acted a prominent part at Athens during the latter part of the Peloponnesian war. He was a man of considerable wealth and influence, and belonged to the oligarchical party, which established, in B.C. 411, the government of the Four Hundred, of which he himself was a member. But he appears never to have had any great faith in the oligarchs, for he and Theramenes were in the end the principal persons who brought about the overthrow of the oligarchical government. In B.C. 407, when Alcibiades, after his return to Athens, was appointed commander-in-chief of the Athe-

nian forces, Aristocrates (Diodorus and C. Nepos mention Thrasybulus in his stead) and Adimantus were elected to command the land forces under him. But soon after, when the people of Athens were dissatisfied with Alcibiades, and appointed ten new generals to supply his place, Aristocrates was one of them. In the following year, B. C. 406, Aristocrates was one of the unhappy commanders in the battle of Arginusæ, and after his return to Athens, he and several of his colleagues were tried and put to death. There is a passage in the "Birds" of Aristophanes (125.) where he plays upon the name Aristocrates. (Plato, *Gorgias*, p. 472. A.; Thucydides, viii. 89. 92.; Xenophon, *Hellenica*, i. 4. § 21., 5. § 16., 6. § 29., 7. § 2. 34.; Diodorus Siculus, xiii. 69. 74. 101.; Lycias, *Against Eratosthenes*, p. 126.; Demosthenes, *Against Theocritus*, p. 1343.; Corn. Nepos, *Alcibiades*, c. 7.)

L. S. ARISTODEMUS (Ἀριστόδημος). Besides the writers of the name of Aristodemus who are here particularly mentioned, others are spoken of as authors, without any further indications which enable us to identify them. The following is a list of them. 1. Aristodemus, the author of a collection of fables (Plutarch, *Parallela Minora*, 35.). 2. Aristodemus, a Platonic philosopher and contemporary of Plutarch (Plutarch, *Adversus Colotem*, 1.). 3. Aristodemus, the author of *Γελοῖα Ἀπομνημονεύματα* (Athenæus, vi. 244., viii. 338. 345., xiii. 585.). 4. Aristodemus, the author of a work on inventions (*Περὶ Εὑρημάτων*, Clemens Alexandr. *Stromata*, i. p. 133.). 5. Aristodemus, the epitomiser of a work of Herodian, which he dedicated to one Danaus, who is likewise unknown. (Suidas. Ἀριστόδημος.)

L. S. ARISTODEMUS (Ἀριστόδημος). There were three Greek artists of this name. A painter, probably of Thebes, who lived in the early part of the fourth century before Christ. He was the father of two of the most celebrated painters of Greece, Nicomachus and Aristides of Thebes. [NICOMACHUS; ARISTIDES OF THEBES.]

A statuary, of uncertain country, who probably lived shortly after the time of Alexander the Great, for he made a statue of Seleucus, king of Babylon, which was most likely a portrait. He made also, according to Tatian, a statue of Æsop the fabulist; this, however, cannot have been a portrait from the life, if Tatian alludes to the same Aristodemus who made the statue of Seleucus. Aristodemus made likewise statues of philosophers, wrestlers, and charioteers.

The third artist of this name was a painter of Caria, and the contemporary, and for four years the guest, not host, as some have said, of the elder Philostratus. Aristodemus lived, therefore, about the time of Nero. He wrote a book, comprising notices of the most eminent painters of the cities in which painting

had chiefly flourished, and of the kings who had encouraged the art. (Pliny, *Hist. Nat.* xxxiv. 8. 19., xxxv. 10. 36.; Tatian, *Orat. adversus Græcos*, p. 55.; Philostratus, *Imag. in Proæmio*.)

R. N. W. ARISTODEMUS (Ἀριστόδημος) of ALEXANDRIA, is quoted in the Scholia on Pindar, and may be the same as the one whom Athenæus, without stating his native place, mentions as a commentator on Pindar, who is often referred to in the scholia to that poet. (Scholia *Ad Pindari Isthmiaca*, i. 11.; Athenæus, xi. 495.)

L. S. ARISTODEMUS (Ἀριστόδημος), a son of ARISTOMACHUS, was, according to a Lacedæmonian tradition, the leader of a band of Heraclidæ into Peloponnesus, and the first Heraclid king of Sparta. He married Argeia, a daughter of Autesion, who bore him twin sons, Eurysthenes and Procles, and shortly after their birth Aristodemus died. The more common tradition, however, was, that Aristodemus never reached Sparta, and that his sons Eurysthenes and Procles were the first Heraclid kings of Sparta, for it is said that when the Heraclidæ were about to embark at Naupactus for the Peloponnesus, Aristodemus was killed by a flash of lightning, or that he was killed at Delphi by Apollo for having consulted Heracles (Hercules) about the return of the Heraclidæ instead of the Delphic god. Pausanias speaks of a tradition which he thought more probable, according to which Aristodemus was murdered by the sons of Pylades and Electra, who belonged to the dynasty which ruled at Sparta previous to the conquest of the country by the Heraclidæ. (Apollodorus, ii. 8. § 2, &c.; Pausanias, iii. 1. § 5.; Herodotus, vi. 52.; Xenophon, *Agæsilæus*, 8. § 7.)

L. S. ARISTODEMUS (Ἀριστόδημος) OF ATHENS, a tragic actor, and contemporary of Philip II. of Macedonia, and Demosthenes. Of his talents as an actor no particulars are known; but he took a prominent part in the political affairs of his time. He belonged to the Macedonian party at Athens, and endeavoured to persuade his fellow-citizens to preserve peace with Macedonia, as the only means of saving themselves. Demosthenes, therefore, was his opponent and he treats him as a traitor to his country. The Athenians sent him repeatedly as ambassador to King Philip, and the king on one occasion sent him as his ambassador to Athens with friendly promises. (Demosthenes, *De Corona*, p. 232., *De Falsa Legatione*, p. 344. 371. 442., *Philippica*, iii. p. 150.; Cicero, *De Re Publica*, iv. 11.)

L. S. ARISTODEMUS (Ἀριστόδημος), a tyrant of CUMA in Campania, and a contemporary of Tarquinius Superbus, the last king of Rome. He was a son of Aristocrates, and belonged to a distinguished family. He was surnamed by his fellow-citizens Malæus (Μαλακός). He first distinguished himself

above all his Greek countrymen in a battle against the Umbrians, Daunians, and other Italian tribes. After the victory, disputes arose as to who was to receive the prize of bravery, for the government of Cuma was in the hands of the aristocracy, who wished to honour Hippomedon, a man of their own party, while the people and all the impartial judges declared that the honour was due to Aristodemus. This induced Aristodemus to place himself at the head of the people, whose favour he contrived to win, and thus became obnoxious to the aristocrats. In this state Cuma is said to have remained for nineteen years, until in the twentieth after the battle against the Umbrians, the inhabitants of Aricia, who were besieged by the Etruscans under Aruns, the son of Porsenna, solicited the aid of Cuma. The nobles thought this a favourable opportunity for getting rid of Aristodemus and the most turbulent part of their opponents. An army was accordingly formed of the populace and placed under the command of Aristodemus. He defeated the Etruscans, was honoured and richly rewarded by the Aricines, and hastened home. His valour and the munificent presents which he distributed among the people gained their favour. When the remainder of the army of Aristodemus returned to Cuma and was informed of the object of their rulers in sending them out, they were inflamed with indignation. A conspiracy was formed, and while the senators were assembled to receive the report of the expedition, the conspirators rushed into the senate-house and murdered all who were present. The other members of the ruling party concealed themselves or took to flight, and Aristodemus proclaimed a democracy. But he demanded the exercise of unlimited power for a period sufficient to enable him to regulate the constitution, to distribute lands among the people, and to cancel all their debts. After having deprived all the citizens of their arms, ostensibly for the purpose of preventing bloodshed, and put to death all who refused to comply with his demand, he assumed the tyrannis, which he secured by forming a guard of two thousand of the lowest and most desperate persons, by sending the surviving sons of the nobles into the country, and compelling them to perform servile labour for the murderers of their fathers, and by systematically destroying all manly virtue and energy among the citizens of Cuma. When he thought himself perfectly secure, he abandoned himself to cruelty. His punishment, however, reached him in his old age. The sons of the murdered nobles, who were dispersed in the rural districts about Cuma, had grown up to manhood, and Aristodemus, who feared that they might attempt to recover possession of Cuma, resolved to put them all to death. But his plan was betrayed; and forming a conspiracy with the assistance of numerous

Campanians they ravaged the country round Cuma. One of them, assuming the appearance of a deserter, went to Aristodemus, and promised to lead him in the ensuing night by a secret path to a place where he might take the conspirators by surprise. Aristodemus sent an army with the guide, but as the army was on its march, the conspirators made their way to the town of Cuma by another road. They entered the town, massacred the body-guard of the tyrant, whom they surprised in their sleep, and put to death the tyrant and his children and friends with the most atrocious tortures; and Cuma was restored to freedom. This must have happened after the year B. C. 492, since Aristodemus survived Tarquinius Superbus, and inherited his property; and all writers agree in stating that the Roman king spent the last years of his life at Cuma, at the court of Aristodemus. Plutarch represents Aristodemus as assisting the Romans against the Etruscans, who endeavoured to restore the Tarquins. (Dionysius Halicarn. vii. p. 418—427. ed. Sylburg; Plutarch, *De Virtutibus Mulierum*, p. 261. ed. Frankfurt; Diodorus Siculus, *Fragm.* lib. vii.; Suidas, Ἀριστόδημος; Livy, ii. 21. 34.) L. S.

ARISTODEMUS (Ἀριστόδημος) of ELIS, a Greek writer to whom Harpocration refers as an authority for the number of the hellanodiceæ in the Olympian games. He is probably the same as the Aristodemus mentioned by Tertullian and Eusebius. (Harpocration, Ἑλλανοδῖκαι; Tertullian, *De Anima*, 46.; Eusebius, *Chronicon*, i. p. 37.; Syncellus, p. 370, ed. Dindorf.) L. S.

ARISTODEMUS (Ἀριστόδημος), tyrant of MEGALOPOLIS, was a son of Artylas, and a native of Phigalia, but he was adopted by Tritæus, a powerful Megalopolitan, and thus became a citizen of Megalopolis. He lived in the reign of Antigonos Gonatas (B. C. 283—240), and appears to have made himself tyrant of Megalopolis through the influence of the Macedonian king. The Megalopolitans honoured him, nevertheless, with the surname of Chrestus (Χρηστός), which shows that his rule was not oppressive. During his reign the Lacedæmonians, under their king Acrotatus, the son of Areus I., invaded the territory of Megalopolis. A fierce battle ensued in which many were slain on both sides, but Aristodemus gained the day, and the Spartan king, Acrotatus, was among the dead, B. C. 265. Afterwards, the time is uncertain, Aristodemus was assassinated by emissaries of Ecdemus and Demophanes, two patriotic citizens of Megalopolis, and friends of young Philopæmen. The sepulchral mound of Aristodemus existed in the neighbourhood of Megalopolis in the time of Pausanias. (Pausanias, viii. 27. 36.; Plutarch, *Philopæmen*, c. 1.) L. S.

ARISTODEMUS (Ἀριστόδημος), a MESSENIAN, of the house of Æpytus, distin-

guished himself during the first war between the Messenians and the Lacedæmonians, the commencement of which is fixed by Pausanias at B.C. 743. [ARISTOMENES.] The war had been carried on above five years without any decisive advantage when the oracle was consulted by the Messenians. The answer was, that a virgin of the house of Æpytus should be sacrificed to the gods of the lower world. After the daughter of Lyciscus had been declared unfit to be sacrificed on account of her being a supposititious child, Aristodemus offered his own daughter. When the sacrifice was to be performed, a young Messenian who was betrothed to the maid, opposed her being sacrificed, and maintained that he had higher claims upon her than her father : but his remonstrances were of no avail ; and when all hope of saving the girl had vanished, he asserted that she was no longer a virgin, but was with child by him. The enraged father immediately killed his daughter, and disapproved the lover's assertion by opening her body. Some were now of opinion that the death of the daughter of Aristodemus could not be regarded as a sacrifice, but that it was a murder committed by Aristodemus ; and the people would have avenged the crime upon the lover, if the seer Epebolus, the Messenian king Euphaes, and the whole house of the Æpytids had not declared the sacrifice to be valid. When the news of the oracle and its fulfilment reached Sparta, great alarm prevailed, and hostilities were suspended for some years. At last, however, favourable signs encouraged the Spartans to renew their attacks upon the Messenians, and to lead their army against Ithome, the fortified stronghold of the Messenians. A battle was here fought which was not decisive ; but the Messenian king Euphaes was wounded, and soon after died. As he left no heir to the throne, Aristodemus was elected king of the Messenians in preference to two other candidates, and notwithstanding the opinion of some, that as the murderer of his daughter he was unfit to rule. This happened about B.C. 729. Aristodemus treated his people kindly, respected the magistrates, and kept up a good understanding with his allies, the Arcadians, Sicyonians, and Argives. The war against Sparta was continued, and in the fifth year of his reign Aristodemus defeated the Lacedæmonians in a great battle. After this both parties consulted the oracle. The answer given to the Messenians became known at Sparta, and through the cunning of Cæbalus the Spartans anticipated the Messenians in complying with the command of the oracle, and in thus turning it to their own advantage. Various prodigies now portended the approaching ruin of the Messenians, and Aristodemus, alarmed by them, as well as by reflecting on the death of his daughter, killed himself upon her tomb, after a reign of six

years and some months. A few months after this event the Messenians were obliged to evacuate Ithome, and to sue for peace, after the war had lasted twenty years. (Pausanias, iv. 9—13. ; Diodorus, *Fragmenta Vaticana*, p. 7. ed. Dindorf; Eusebius, *Præparatio Evangelica*, v. 27.)

L. S.

ARISTODEMUS (Ἀριστόδημος) of MILETUS, a general of Antigonus, king of Asia, who in B.C. 315 sent him with one thousand talents to Peloponnesus for the purpose of strengthening his friendship with Polysperchon and his son Alexander, of raising an army of mercenaries, and of making war upon Cassander, who had formed a coalition with Lysimachus and Ptolemy, the son of Lagus, against Antigonus. On his arrival in Laconia, Aristodemus obtained permission from the Spartans to raise troops in Peloponnesus, and soon had an army of eight thousand men. He had an interview with Polysperchon and Alexander, connected their interest with that of Antigonus, and appointed Alexander commander-in-chief of Peloponnesus, but at the same time he advised him to sail to Asia to assure the king of his friendship. Cassander was now declared a public enemy by the soldiers of Antigonus, and the Greek towns of which he held possession were proclaimed free. After these declarations Alexander was sent back to Peloponnesus by Antigonus with five hundred talents. Ptolemy, the ally of Cassander, who was no less anxious to win the favour of the Greek towns, sent Polyclitus with fifty ships to Peloponnesus to make war upon Aristodemus and his allies. Cassander, who heard of the exertions made by Aristodemus, at first endeavoured to gain over Polysperchon, but this attempt failing, he marched with an army through Thessaly and Bœotia into Peloponnesus, and took several towns. The state of Macedonia, however, obliged him to return. After his departure Aristodemus and Alexander marched about Peloponnesus, and endeavoured to prevail on the people to expel the Macedonian garrisons, and recover their liberty. No sooner was Cassander informed of this, than he sent a messenger to Alexander, and promised to leave him in the chief command of Peloponnesus, and to honour him with other distinctions, if he would desert the cause of Antigonus and enter into alliance with him. Alexander was prevailed upon, and after his defection Aristodemus went in B.C. 314 to Ætolia to induce the inhabitants of that country to take up the cause of Antigonus. Having obtained from the Ætolians a body of mercenaries he returned to Peloponnesus, where he found Cyllene besieged by Alexander. Aristodemus compelled him to raise the siege, and also made himself master of several other places which were occupied by Cassander's garrisons. The inhabitants of Dyme, the most western Achæan

city, were engaged in a struggle with the Macedonian garrison in their citadel. Alexander hastened to the assistance of the garrison, forced his way into the town, and made great havoc among the citizens. Fear now kept the Dymæans quiet for a time, but when Alexander had left their country, they renewed their attacks upon the citadel, which was reduced by the assistance of Aristodemus, who came to aid them with his mercenaries. The garrison of Cassander and all who supported them were put to death, and the town of Dyme restored to freedom. In B. C. 306, when Demetrius, the son of Antigonus, had defeated Ptolemy at Salamis in Cyprus, he sent Aristodemus with the news of his victory to his father, and Aristodemus was the first to salute Antigonus king. After this time we hear no more of Aristodemus. (Diodorus Siculus, xix. 57—66.; Plutarch, *Demetrius*, c. 17.) L. S.

ARISTODEMUS (Ἀριστόδημος) of NYSA in Caria, a Greek grammarian, who was at an advanced age when Strabo, the geographer, was a young man, and received instruction from him at Nysa. He was a son of Menecrates, and a pupil of the celebrated grammarian Aristarchus. Respecting his writings nothing is known.

There is a second Aristodemus of Nysa whom Strabo calls a relation (ἀνεψιός) of the former, and who was somewhat younger than his namesake. He was likewise a grammarian, and taught rhetoric in various places, as at Nysa, Rhodes, and at a more advanced age at Rome. In the last place Cneius and Sextus, the sons of Pompey the Great, are mentioned among his pupils, and Pompey himself had at an earlier time received instruction from Aristodemus. One of these two Aristodemi (which is uncertain) wrote an historical work (*ιστορίαι*), of which the first book is quoted by Parthenius on some story connected with the early history of the Ionians in Asia. The real subject of the work is unknown. (Strabo, xiv. 650.; Scholiast ad *Pindari Nemea*, vii. 1.; Parthenius, *Erotica*, 8.; Varro, *De Lingua Latina*, x. 75, ed. Müller; Scholia ad *Homeri Iliad*. ix. 354., xiii. 1.) L. S.

ARISTODEMUS (Ἀριστόδημος), a SPARTAN, and one of the three hundred with whom Leonidas resisted the Persian host at Thermopylæ in B. C. 480, before the path was shown to the Persians which led over the mountains to the pass of Thermopylæ. Aristodemus and Eurytus had been dismissed from the army by Leonidas, as they were suffering from a disease of the eyes, and were staying in the neighbouring town of Alpeni. According to another tradition Aristodemus had been sent on an embassy by Leonidas, and lingered on his return in order not to be obliged to take part in the battle against the barbarians. When it became known at Alpeni, that the Persians had crossed the mountains,

Eurytus put on his armour, and commanded his helot (slave) to conduct him to his comrades, with whom he fell in the glorious fight. Aristodemus returned to Sparta, but he was scorned by his fellow-citizens, declared infamous (ἄτιμος), and was branded as Aristodemus the Coward. In this miserable condition he lived till the battle of Platæa in B. C. 479, in which he endeavoured to wipe off his disgrace by extraordinary bravery, and hoped to meet with a glorious death. He fell in the battle, but although he surpassed all his countrymen in courage on this occasion, he received none of the distinctions with which his comrades were honoured. (Herodotus, vii. 229—231., ix. 71.; Ælian, *Histor. Animal.* iv. 1.; Suidas, Ἀριστόδημος.) L. S.

ARISTODEMUS (Ἀριστόδημος) of THEBES in Bœotia, a Greek author who wrote a work on Thebes (Θηβαϊκά), which is often referred to by the ancients, and in which he seems to have treated chiefly on the antiquities of his native city. It consisted of at least two books. (Scholia ad *Theocritum*, vii. 103; Scholia ad *Euripid. Phœniss.* 162, 1120, with Valckenæer's note, 1126, 1163.; Scholia ad *Apollonium Rhodium*, ii. 906.; Suidas, Ὀμολόγιος Ζεύς.) L. S.

ARISTODICUS (Ἀριστόδικος), an epigrammatic poet, a native of Rhodes. All his works have perished with the exception of two small epigrams written in the Doric dialect. They are contained in the Greek Anthology (vii. 189 and 473, ed. Tauchnitz).

L. S.

ARISTOGENES. [CALLICRATIDAS.]

ARISTOGITON (Ἀριστογείτων), an Athenian orator and demagogue, was a contemporary of Demosthenes, and an adherent of the Macedonian party. The scattered notices which have been preserved in regard to his life concur in conveying a very unfavourable impression of his character. He was called "the Dog," a title which his friends and himself, as it should seem, professed to accept as descriptive of his watchful attention to the interests of the people; but his adversaries in his lifetime, as well as critics and historians in later times, applied the term to him in a derogatory sense. His turbulence involved him frequently in disgrace and danger; and at length he was condemned to die, and was executed in prison. Phocion, the virtuous chief of his party, on being invited to visit him in his dungeon, was advised by some of his friends to decline the invitation: "Nay," answered he, "where could I have greater pleasure in seeing this person?" The orations of Aristogiton are said to have been numerous; but they were not included in the Alexandrine canon, and nothing of them is now extant. They were long, however, referred to by the Greek teachers of rhetoric, usually in terms of contemptuous ridicule, or with censures of the author's conduct. Heriogenes (by whom,

as well as by his scholiasts, and by Apsines, Aristogiton is mentioned repeatedly) describes his oratory as rough and boisterous, and as remarkable for its incessant introduction of abusive epithets. Most of the discreditable facts of his life are related, though with obvious exaggeration, in three orations directed against him, one by Dinarchus, and the other two (the genuineness of which is disputed) among the works of Demosthenes. (Demosthenes, *Contra Aristogitonem*; Dinarchus, *Contra Aristogitonem*; Libanius, *Argumentum ad Demosthenis Orationem contra Aristogitonem*; Suidas, Ἀριστογείτων; Harpocration, Ἀυτοκλείδης, Θέρσανδρος, with the notes of Maussac and H. Valesius; Plutarch, *Phocion*, cap. 10.; *Rhetores Græci* (Walz), iii. 236, 237. 363., v. 214., vi. 256., ix. 492, 493. 497.; Taylor, *Præfatio ad Orationem Demosthenis contra Aristogitonem*, and *Præfatio ad Orationem Æschinis contra Timarchum*; Westermann, *Geschichte der Beredsamkeit*, i. 99.)

ARISTOGITON (Ἀριστογείτων), a sculptor or statuary who was employed with Hypatodorus to execute some of the offerings dedicated at Delphi by the people of Argos. These were the statues of the leaders who marched with Polynices against Thebes. Among these offerings was the chariot of Amphiarus, in which Baton, who was of the family of Amphiarus, was represented as the charioteer guiding or driving the horses. The Argives declared that these works were made out of the spoil which was obtained by their countrymen and their allies, the Athenians, in their victory over the Lacedæmonians at Cnœ in Argolis. Sillig refers to a Greek inscription in Böckh's collection, which was found at Delphi, on a statue of a conqueror in the games, in which the names of these two artists occur together, and they are called Thebans. Pliny makes Hypatodorus contemporary with the sculptors who were living in the hundred and second Olympiad, and Aristogiton may therefore be placed about three hundred and seventy years before our æra. It is uncertain what battle is meant by Pausanias; but, if the event took place in the Peloponnesian war, which is not unlikely, it shows that Aristogiton must have been living at the close of the fifth century B. C. (Pausanias, x. 10.; Pliny, *Hist. Nat.* xxxiv. 8.; Sillig, *Cat. Artif.*)

R. W. jun.

ARISTOGITON. [HIPPIAS.] **ARISTOLA'US**, a distinguished Greek painter, of the beginning of the third century before Christ, was the son and pupil of the celebrated Pausias of Sicyon. [PAUSIAS.] He was distinguished for the severity of his style. Pliny enumerates the following works by him:—Epaminondas, Pericles, Medea, Valour, Theseus, the Attic Plebs, and the Sacrifice of an Ox. (Pliny, *Hist. Nat.* xxxv. 11. 40.)

R. N. W.

ARISTOMACHUS (Ἀριστομάχος), a

sculptor surnamed Strymonius who is celebrated in the Anthologia as the author of three statues of courtezans. (*Anthol. Græc.* lib. vi. tit. i.)

R. W. jun.

ARISTOMACHUS, tyrant of ARGOS. [ARATUS.]

ARISTOMEDES (Ἀριστομήδης), a sculptor of Thebes who, together with Socrates (also a Theban), made a statue of Dindymene, a name of the goddess Cybele, which was dedicated by Pindar, and placed in her temple near Thebes. Pausanias says it was not lawful to open this temple oftener than once a year. He happened to arrive at Thebes on the day when this occurred, and therefore had an opportunity of seeing the statue which, as well as the throne of the goddess, was made of Pentelic marble. As Aristomedes was a contemporary of Pindar, he must have lived at the close of the sixth and in the first part of the fifth century B. C. (Pausanias, ix. 25.)

R. W. jun.

ARISTOMEDON (Ἀριστομέδων), a sculptor of Argos who executed for the Phocians the statues of Apollo, of Tellias the seer, of the commanders in their army, and also of the heroes of their country; all of which were dedicated at Delphi in commemoration for their success obtained over the Thessalians. The events alluded to preceded the invasion of Greece by Xerxes, B. C. 480, by a few years, and are briefly described by Herodotus, vii. 27. (Pausanias, i. 1.)

R. W. jun.

ARISTOMENES, a Greek painter of Thasos, of uncertain age, enumerated by Vitruvius among other artists, who, though possessed of the greatest ability, were unsuccessful from want of a patron or sufficient opportunities. (Vitruvius, lib. iii. *Præf.*)

R. N. W.

ARISTOMENES (Ἀριστομένης), an Athenian Comic poet, lived about B. C. 420. He is called by Suidas (Ἀριστομένης) one of the later poets of the old Attic comedy, contemporary with the Peloponnesian war. In the year B. C. 425, he produced a piece called Ὑλοφόροι or the "Wood-Carriers," with which he contended for the prize against Aristophanes and Cratinus. He is said to have brought out another play, the "Admetus," at the time of the exhibition of the "Plutus" of Aristophanes; but as the "Plutus" was exhibited twice, once in B. C. 408, and again in B. C. 388, it is doubtful which exhibition is meant. If the latter, his dramatic career must have been of considerable duration. As, however, he is reported to have composed only five plays in his lifetime, it seems probable that the first exhibition of the "Plutus" is intended. Little more is known of Aristomenes, except that either himself or his father was a door-maker, whence he was nicknamed Θυροποιός. The titles of five only of his plays are known; and there are only three small fragments of his composition extant.

To which of his plays they belong is uncertain. (*Argum. ad Aristoph. Plutum*; Athenæus, i. p. 11.; Harpocration, 127-9.; Meineke, *Historia Com. Græc.* i. 210.) R. W.—n.

ARISTOMENES (Ἀριστομένης), the hero of the second Messenian war, was the son of Pyrrhus, according to the general opinion among the Greeks, but of Nicomedes, according to the Messenians. He was of the royal house of Æpytus.

The first war between the Lacedæmonians and Messenians was commenced by the Lacedæmonians attacking by night, without having made any declaration of war, Ampeia, a Messenian town on the borders of Laconia. Some of the inhabitants were massacred in their beds, others at the altars of the gods, and a few escaped. Pausanias places this event in the second year of the ninth Olympiad, or B.C. 743. The Lacedæmonian commander was Alcámenes, the son of Teleclus, who had been killed by the Messenians. [ALCÁMENES.] The war, thus commenced, was continued twenty years by the Messenians under the command of their princes Euphaes and Aristodemus. It was terminated by the capture of Ithome in Messenia, in the first year of the fourteenth Olympiad, or B.C. 723. The Messenians endured a galling servitude for thirty-nine years. In the mean time a new generation grew up, who were eager to rescue their country from slavery. Aristomenes and the leading men of Messenia encouraged this feeling, but they first secured the assistance of Argos and of the Arcadians, who hated the Lacedæmonians. The Messenians revolted in the fourth year of the twenty-third Olympiad, or B.C. 685. Anaxander and Anaxidamus were the kings of Sparta during this second Messenian war.

The first battle was fought at Deræ, a place in Laconia, between the Messenians and Lacedæmonians, without their respective allies, but with no decisive result. Aristomenes performed surprising feats of valour, and his countrymen wished to make him king; but he declined this dignity, and was chosen general with full powers. To strike terror into the Lacedæmonians he entered the city of Sparta alone by night and suspended a shield on the temple of Athene Chalciæcus (Athene of the Brazen House), with an inscription purporting that it was an offering to the goddess from the spoils of the Spartans.

In the following year another great battle was fought at the Boar's Tomb, in the district of Stenyclerus in Messenia. The Messenians and Lacedæmonians were aided by their respective allies. The Messenians gained a complete victory, which was chiefly due to Aristomenes and his chosen band of eighty Messenians, who led the way to success by putting to flight King Anaxander and his bravest Spartans. The poet Tyrtæus was present at this engagement, and animated

the Spartans to the contest. On the return of Aristomenes to Andania, a Messenian town, where he had been brought up, the women showered garlands and flowers upon him, accompanying these testimonials of their favour with a song which was still sung in the time of Pausanias, in the second century of our æra.

In the third year of the war, B.C. 683, the Messenians, under Aristomenes, sustained a total defeat at the Great Ditch, owing to the treachery of their ally, Aristocrates, whom Pausanias calls king of the Arcadians. Aristomenes collected the Messenians who survived the battle, and persuading them to leave Andania and the other places in the interior, led them to the mountain fortress of Eira. The Lacedæmonians commenced the siege of Eira, which occupied them to the close of the second Messenian war. From their stronghold of Eira the Messenians made incursions into Laconia and into Messenia, which was now occupied by the Lacedæmonians, with the exception of the tracts along the coast, which were held by the people of Pylos and Methone. In one of these incursions Aristomenes and his chosen band surprised and plundered Amyclæ. He was however taken prisoner by the Lacedæmonians in one of his predatory expeditions, and thrown with fifty of his companions into a deep hole called Cæadas, which was the punishment inflicted by the Spartans on great malefactors. The rest of the prisoners were killed by the fall; and Aristomenes, who escaped unhurt, lay at the bottom of the chasm, awaiting his death by famine. On the third day he saw through the dim light a fox preying on the dead bodies. He caught the fox, and following in its track, discovered a small hole through which it had entered. With his hands he made the hole large enough for himself, and escaping from the place, he joined his friends at Eira. The Lacedæmonians heard the rumour of his escape, but they did not credit it till they were informed of the surprise and slaughter of a body of Corinthians who were coming to aid them in the blockade of Eira. Then they knew that nobody but Aristomenes had done this. To commemorate this exploit Aristomenes offered to Jupiter of Ithome for the second time the Hecatombonia, a sacrifice which he alone was intitled to make who had slain a hundred enemies. The first occasion on which Aristomenes offered this sacrifice was after the victory at the Great Ditch; and he offered it again a third time in the course of his subsequent campaigns.

It was now the eleventh year of the siege, and it was the will of fate that Eira should be taken. Aristomenes and Thuclus, the Messenian seer, had consulted the god after the battle of the Great Ditch, and were warned of the fate of Messenia in the following terms:—

"When Neda's winding stream the goat shall drink,
My care will cease, Messene's end is nigh."

This was understood to apply to the he-goats; but the oracle had a different meaning. In the Messenian dialect the same word (*τράγος*) signified "he-goat" and the "wild fig tree." It happened then in the eleventh year of the war that a wild fig tree on the banks of the Neda ceased to grow upwards, and dipped its leaves into the stream. Aristomenes now perceived the meaning of the god, and he endeavoured to secure the future prosperity of his country. The prophecies of Lycus had declared that the Messenians should be restored to their country, provided a certain tin plate, on which were inscribed directions for the worship of the great deities (Demeter and Persephone), should be preserved. This sacred deposit had been carefully kept by the Messenians, and Aristomenes now took it by night and buried it in the most solitary part of Mount Ithome.

The cause of the capture of Eira, says Pausanias, like that of Troy, was adultery. A Spartan herdsman, who had gone over to the Messenians, had corrupted the wife of a Messenian, and one stormy night, while he was concealed in the house, he heard the husband say that the Messenian guards were obliged to leave their posts by the fury of the tempest. The herdsman passed over to the Lacedæmonians, and told them that the place was unguarded. The Lacedæmonians made the attempt on the walls, and got into the place. The Messenians, however, made a desperate struggle, in which they were aided by their own women. On the third day, being exhausted by hunger and fatigue, they resolved to leave the place. Aristomenes collected a part of the Messenians, and placing the women and children in the centre, put himself at their head, and by his attitude signified to the enemy that he wished for a free passage, and was ready to go. The Lacedæmonians, fearing to resist a desperate body of men, allowed them to depart. Eira was taken, and the second Messenian war terminated in the first year of the twenty-eighth Olympiad, or B.C. 668.

When the Arcadians heard of the fall of Eira, they urged Aristocrates to lead them to the aid of the Messenians; but he had already sold himself to the Lacedæmonians, and he refused. The Messenians were hospitably received by their Arcadian friends. Aristomenes, who did not yet despair, selected five hundred of his countrymen, and asked them, in the hearing of Aristocrates and the Arcadians, if they would join him in an attempt on Sparta, which was left unguarded. Three hundred Arcadians volunteered to go with him; but the scheme was frustrated by the treachery of Aristomenes, who gave the Lacedæmonians notice of it. This time his treachery was detected. The letter from King Anaxander, in reply to that of Aris-

tocrates, fell into the hands of the Arcadians, and also disclosed the treachery of Aristocrates at the battle of the Great Ditch. The Arcadians stoned him to death, and urged the Messenians to assist them in punishing the traitor. The Messenians looked to Aristomenes, but he had his eyes fixed on the ground, and was weeping.

The Messenians assembled at Cyllene to deliberate on their future plans, and there they spent the winter in the hospitable territory of the Eleians. While they were still doubtful what they should do, they received an invitation from Anaxilas, tyrant of Rhegium, to come to Italy. The proposal was accepted, and Anaxilas, together with the Messenians, took the town of Zancle, which was thenceforward inhabited jointly by the Messenians and Zancleans, but received the new name of Messene (Messina), which it retains to the present day. This is the account of Pausanias, who places the capture of Zancle in the twenty-ninth Olympiad. The story of the capture of Zancle is referred by Herodotus to the year B.C. 494. [ANAXILAS, tyrant of RHEGIUM.]

Aristomenes had declined to put himself at the head of the exiles who went to Italy. He went to Delphi to consult the oracle, but it is not known what answer he received. Damagetus, king of Ialysus in Rhodes, had also come to Delphi to consult the oracle about the choice of a wife, and he was told to marry the daughter of the bravest of the Greeks. He married a daughter of Aristomenes, who accompanied his son-in-law to Rhodes. It is said that from Rhodes Aristomenes intended to visit Ardyus, king of Lydia, and Phraortes, who resided at Ecbatana; but he died before he could accomplish this design. Damagetus and the Rhodians erected a splendid tomb to his memory, and paid him the honours due to a hero. The Diagoridæ of Rhodes were the descendants of Damagetus and the daughter of Aristomenes. The memory of Aristomenes was perpetuated among his countrymen to the second century of our æra by songs and a solemn sacrifice on his tomb. Pausanias saw his monument in the city of Messene, and there was a tradition that it contained his bones, which had been brought from Rhodes by the command of the god at Delphi. In the battle of Leuctra (B.C. 370), in which the Thebans under Epaminondas defeated the Lacedæmonians, Aristomenes again made his appearance, and mainly contributed to the defeat of his old enemies.

The exploits of Aristomenes are evidently mingled with fable, but there seems no reason to doubt his existence, and that he was the hero of the second Messenian war. Pausanias, who has given a connected narrative of the Messenian wars, says that Myron of Priene treated of the Messenian wars, and Rhianus of Bene in Crete wrote an epic poem upon

them. Myron only treated of the capture of Amphieia and the subsequent events nearly to the death of Aristodemus. [ARISTODEMUS.] Rhianus, whom Pausanias took as his authority, began his poem with the events which followed the battle at the Great Ditch. Myron made Aristomenes contemporary with the first Messenian war. (Pausanias, iv. 6—24.; Polybius, iv. 32, &c.; Diodorus, xv. 66, Fragment 10. of the seventh book, ed. Dindorf; Strabo, p. 362, ed Casaub.; compare Polyænus, ii. c. 31, with Pausanias, iv. 27.) G. L.

ARISTOMENES. [PTOLEMY EVERGETES.]

ARISTON (Ἀρίστων). The number of persons who bore the name Ariston is very great: about thirty of them may be distinguished, but of most of them we know nothing. A good critical examination of the history of the Aristons is contained in the dissertation of Hubmann, referred to under ARISTON of CEOS. L. S.

ARISTON (Ἀρίστων). The name of three Greek artists.

A painter, the son of Aristides of Thebes, lived about B. C. 330. He painted a picture of a Satyr, crowned, holding a goblet. He was the master of Euphranor, the celebrated painter and statuary, and of a painter of the name of Antorides, concerning whom this fact is all that is known.

Ariston, a sculptor of Laconia, with his brother Telestas, made a colossal statue of Jupiter, about eighteen feet high, which was placed by the Cleitorians at Olympia, in commemoration of their victories over several cities. Pausanias has preserved the inscription on the statue. The time of Ariston is unknown. There was also a celebrated statuary and engraver in silver, of Mytilene, of this name; his time is likewise unknown. (Pliny, *Hist. Nat.* xxxiii. 12. 55., xxxiv. 8. 19., xxxv. 10. 36.; Pausanias, v. 23.) R. N. W.

ARISTON (Ἀρίστων), the son of Pyrrhichus, was a Corinthian who fought on the side of the Syracusans against the Athenians, when they invaded Sicily, B. C. 414. He is named by Thucydides as the best pilot whom the Syracusans had, and it was through his suggestions that they gained their first naval victory over the Athenians. He advised the Syracusan admirals to remove the market from the city to the shore, so that the sailors might get their meal close to their ships. They did so, and then went on board again unexpectedly, so that the Athenians were taken by surprise, and being obliged to fight at a disadvantage, they were defeated. Diodorus (xiii. 10.) ascribes to him an alteration in the build of the bows of the Syracusan ships, by which they were made thicker and stouter, so as to strike the enemy's ships with more force and weight. According to Plutarch (*Nicias*, 20. 25.) he fell in the

last sea-fight between the Athenians and Syracusans, when the latter had just gained the victory. (Thucydides, vii. 39.; Polyænus, v. 13.) R. W—n.

ARISTON (Ἀρίστων), one of the most ancient Greek physicians, whose exact date is unknown, but who probably lived in the fifth century B. C., as Galen more than once mentions his name in company with several other physicians, all of whom, he says, lived in old times, some at the same time as Hippocrates, and the others before him. He is said by Galen to have been one of the persons to whom some of the ancient critics ascribed the work entitled *Περὶ Διαίτης Ὑγιεινῆς*, ("On Wholesome Diet,") which has always gone under the name of Hippocrates, but which is generally supposed to have been written by some other person. Some medical prescriptions are preserved by Celsus and Galen, and attributed to a person of this name, but it is uncertain whether the same individual be meant. (Galen, *Comment. in Hippocr.* "De Rat. Vict. in Morb. Acut." lib. i. § 17. tom. xv. p. 455. ed. Kühn, *De Aliment. Facult.* lib. i. cap. 1. tom. vi. p. 473.; *Comment. in Hippocr.* "Aphor." lib. vi. § 1. tom. xviii. pt. i. p. 9., *De Compos. Medicam. sec. Locos*, lib. ix. cap. 4. tom. xiii. p. 281.; Celsus, *De Medic.* lib. v. cap. 18. p. 235. ed. Argent.) W. A. G.

ARISTON (Ἀρίστων) of ALEXANDRIA in Egypt, a Peripatetic philosopher and contemporary of Strabo. Both this Ariston and Eudorus, a contemporary of his, wrote works on the Nile which resembled each other very closely. Eudorus charged Ariston with being a plagiarist, but Strabo, who had the two books before him, says that their style was rather Aristonian, from which we may infer that he thought Eudorus to be the plagiarist, though he says that the oracle of Ammon would be the proper party to decide the difficulty. (Diogenes Laertius, vii. 164.; Strabo, xvii. p. 790.) L. S.

ARISTON (Ἀρίστων) of ATHENS, a natural son of the Tragic poet Sophocles by Theoris of Sicyon, and father of Sophocles the younger. There is a story that Sophocles the elder showed such attachment to Ariston, that his legitimate sons feared lest their father would bequeath all his property to him. Respecting the truth of this story, which gave rise to the notorious suit between Sophocles and his sons, see SOPHOCLES. Diogenes Laertius mentions a tragic poet Ariston, and we know that one of his tragedies contained an attack upon Mnesthenus, but whether this poet was the same as the son of Sophocles cannot be ascertained. (Suidas, *Ἰόφρων*; Eudocia, p. 248.; Diogenes Laertius, vii. 164.; Fabricius, *Biblioth. Græc.* ii. 287.) L. S.

ARISTON (Ἀρίστων) of CEOS, or more correctly of the small town of Iulis in the island of Ceos, was a Peripatetic philosopher and a disciple of Lycon, who was at the head

of the Peripatetic school about B.C. 270, and was succeeded by Ariston about B.C. 230. It is not recorded that Ariston propounded any new doctrines within the school to which he belonged, from which we must infer that he followed the track of his master and predecessor. Cicero describes his works as showing a man of a refined and elegant mind, but who did not possess the gravity which one expects in a philosopher. He adds that the works of Ariston were numerous, but that his opinions did not carry any weight with them. Strabo states that he imitated the Platonic philosopher Bion, the Borysthenite. Ariston of Ceos has frequently been confounded both by ancient and modern writers with the Stoic Ariston of Chios; and Diogenes, after giving a list of the works attributed to the latter, states that Panætius and Sosicrates ascribed all of them to Ariston of Ceos, with the exception of the collection of Epistles addressed to Cleanthes. We cannot, of course, ascertain on what grounds this opinion was based, since the works themselves are lost, but there are two which unquestionably belonged to the Peripatetic of Ceos: — 1. *Ἑρωτικά Διατριβαί*, or, as Athenæus calls them, *Ἑρωτικά Ὀμοῖα*; and 2. a work entitled *Δύκων*, in honour of his master Lycon. The Greek Anthology contains two epigrams under the name of Ariston, who is generally supposed to be the Cean, though there appears to be no reason for this opinion. (Diogenes Laertius, v. 70. 74., vii. 163, 164.; Cicero, *De Finibus*, v. 5.; Strabo, x. 486.; Athenæus, x. 419., xiii. 563., xv. 674.; Plutarch, *De audiendis Poetis*, 1.; *Antholog. Græc.* vi. 303., vii. 457.; J. G. Hubmann, *Ariston von Keos, der Peripatetiker*, in Jahn's *Neue Jahrbücher für Philologie*, third supplementary volume, Leipzig, 1835, 8vo.) L. S.

ARISTON (*Ἀρίστων*) of CHIOS, surnamed the bald head (*Φάλαγγος*) or the Siren (*Σειρήν*) on account of his pleasing and insinuating eloquence, was a Stoic philosopher and a disciple of Zeno. He was a son of Miltiades, and lived about B.C. 275. Respecting his life little is known. He established his philosophical school in the Cynosarges at Athens, and is said in his old age to have abandoned himself to sensual pleasures, and to have died of a stroke of the sun. From the account of Diogenes Laertius and the numerous passages in which he is spoken of by Cicero, we see that he did not strictly adhere to the Stoical doctrines, as they had been developed by Zeno, and he appears to have been a man of great independence of mind. He rejected all physical and logical speculations, asserting that the former were beyond man's comprehension, and the latter of no use. The only part of philosophy which he thought of any importance was ethics, but even this department he treated less from a practical than theoretical point of view. The highest moral good, according to him, consisted in a perfect

indifference to every thing except virtue, and that which was opposed to virtue: virtue was the only good, and that which was opposed to it, the only evil. All that lay between the two, and even things which Zeno had characterised as desirable or agreeable, were to Ariston matters of absolute indifference: he regarded it as immaterial whether a philosopher enjoyed good health, or whether he was suffering under severe illness. Zeno, moreover, had spoken of virtues, but Ariston admitted only one virtue, which consisted in a healthy state of mind. A philosopher, he said, should not have opinions upon things, but should know them or not know them, for the conflict of opinions disturbed the health of the mind. The virtue of Ariston was thus of a purely subjective nature, and as he regarded all the affairs of life as matters of indifference, he deprived his virtue of the possibility of becoming objective and practical. His notions of the deity appear to have been pantheistic; he denied that God had any form or senses, and doubted whether he was a living being with a distinct personal existence. This opinion also was opposed to that of Zeno, in so far as he considered God to be an æthereal fire diffused through the universe. The modified Stoic school which Ariston founded, and which contains the elements of the scepticism which subsequently became so prominent in that school, does not appear to have had a long existence, for Cicero speaks of the doctrines of Ariston as having been exploded long before his time. But his works were still read as late as the time of the Roman empire, and M. Aurelius, in a letter to Fronto, speaks of them with great esteem. Diogenes Laertius gives a list of the works of Ariston, but at the end he adds that Panætius and Sosicrates attributed all of them to Ariston of Ceos, with the exception of the collection of Letters to Cleanthes. There is, however, one work, entitled *Ὀμοῖα-ματα*, which Diogenes Laertius does not mention, but which Stobæus attributes to him, and of which he gives some extracts. (Diogenes Laertius, vii. 160—164.; Plutarch, *Maxime contra princip. Philos. esse disput.* 1., *Virt. Moral.* 2.; Seneca, *Epist.* 89.; Stobæus, *Sermones*, iv. 110, &c.; Örelli, *Onomasticon Tullianum*, p. 68, &c., where all the passages are collected in which Cicero speaks of Ariston.) L. S.

ARISTON (*Ἀρίστων*) of CYRENE was the leader of the popular party there in B.C. 403. In this year the Lacedæmonians had expelled the Messenians from their settlements in Cephallenia and at Naupactus, and thus compelled them to quit Greece. The greater part of them, a body of three thousand men, sailed to Cyrene, which was then distracted by a civil war. Ariston, who had placed himself at the head of the people, was in possession of the city. About five hundred of the Cyrenean nobles had been put to death

and the rest had fled. These fugitives were strengthened by the arrival of the exiled Messenians, who took up their cause, and they now made an attack on Cyrene. A great battle was fought, in which many fell on both sides, and nearly all the Messenians were slain. After this struggle a reconciliation took place between the hostile parties of Cyrene, on condition that henceforth each party should have an equal share in the government. (Diodorus Siculus, xiv. 34. Compare Pausanias, iv. 36. § 2.) L. S.

ARISTON OF PELLA (Ἀρίστων ὁ Πελλαῖος) is first mentioned by Eusebius. The Pella of which Eusebius speaks is probably the town on the east side of Jordan, to which the Christians retired a short time before the destruction of Jerusalem. Ariston is generally supposed to be the author of a Greek work entitled "A Dispute between Papisceus and Jason." The first author who names Ariston as the author of this work is Maximus, a writer of the seventh century, and he states that Clement of Alexandria, in the sixth book of his "Hypotyposeon," ascribed the work to St. Luke. He probably mistook the meaning of Clement. Maximus entitles it *Διάλεξις Παπίσκου καὶ Ἰάσονος*. The work, whether it was written by Ariston or not, was as ancient as the middle of the second century, and was written about A.D. 136, for it was mentioned by Celsus the Epicurean, in his books against the Christian religion, as a work "worthy not so much of laughter, as of pity and hatred" (Origen, *Contra Celsum*, lib. iv. § 52.). Origen, in reply to Celsus, speaks highly of it, and says that in it "a Christian was introduced disputing with a Jew from the Jewish Scriptures, and proving that the prophecies concerning Christ apply to Jesus." Neither Origen nor Celsus mentions the name of the author, nor does Jerom, who quotes two fragments from the work in two passages, towards the beginning of his "Quæstiones Hebraicæ in Genesim," and in his "Commentary on the Galatians," iii. 13., lib. ii. These are the only ancient authors who mention the "Dispute." The work is lost, together with an ancient Latin translation of it, made by one Celsus; but the Latin preface by this Celsus to his translation in the shape of a letter, dedicating the work to Vigilius, a bishop, is extant, and is generally printed among the works of St. Cyprian (Cyprianus, *Opera*, *Appendix*, p. 233., Paris, 1726). This preface states that Jason was a Hebrew Christian and Papisceus an Alexandrine Jew, and that Papisceus was represented as ending by a confession that Jesus Christ was the Son of God, and a desire to be baptized by Jason.

It is probable that Ariston also wrote an Oriental history, for Moses Chorenensis, whose Armenian history was published by William and George Whiston in Armenian and Latin, quotes Ariston as an authority for many of his facts (Moses Chorenensis,

Historia Armenia, lib. ii. c. 57. p. 174.). The fragment preserved by Eusebius (*Histor. Eccles.* iv. 6.) is probably taken from this Oriental history, and not, as is generally supposed, from the "Dispute between Papisceus and Jason;" for Eusebius says that Ariston of Pella "relates" that the Jews were prohibited by Hadrian after his conquest of Judæa from "beholding so much as afar off their native soil." Eusebius does not say whence he derived the extract, but he makes no mention of the "Dispute." The author of the "Chronicon Paschale," p. 255., is mistaken when he says that Ariston presented an "Apology for the Christian Faith" to the Emperor Hadrian. He quotes Eusebius as an authority for this assertion; but Eusebius mentions no such work, and the passage in the "Chronicon" where this assertion is made is wanting in the Holstenian manuscript of that work. The fragments of Ariston from Eusebius, Jerom, and Maximus, are printed by Gallandi in his "Bibliotheca Veterum Patrum," tom. i. p. 331. (Gallandius, *Prolegomena*, tom. i. p. 74., where he expresses the opinion that he was mistaken in printing the fragment from Eusebius as an extract from the "Dispute;" Gieseler, *Text-Book of Ecclesiastical History*, English translation, vol. i. p. 95., who thinks that Ariston is not the author of the "Dispute.")

C. J. S.
ARISTON (Ἀρίστων), the sixteenth king of SPARTA of the Proclid line, including Aristodemus, was the son of Agesicles, and the colleague of Anaxandrides. He was king as early as B. C. 560, and, from the known duration of the reigns of himself and his son, it is probable that he reigned about fifty years. At any rate he lived long enough to marry three wives successively, and Demaratus, his son by the third wife, was grown up when he succeeded him. For a long time Ariston was without any issue, and as he was one of the most eminent kings that Sparta had ever seen, the people offered up public prayers for his having a son, although the house of the Proclids was not without other representatives. His third wife he gained by fraud from his friend Agetus. Having fallen in love with her, and having had no children by his two former wives, he proposed that his friend should give him whatever he might ask, on condition that he himself did the same for his friend. Agetus agreed to this, and Ariston asked for his wife, whom Agetus accordingly surrendered to him. (Clinton, *Fast. Hellen.* i. 207.; Herodotus, i. 65., vi. 61—66.; Pausanias, iii. 7. 7.)

R. W—n.
ARISTON (Ἀρίστων) of TYRE, a friend of the great Hannibal, who had made his acquaintance at Ephesus, and afterwards employed him on various occasions, and found him a very trustworthy person. In B. C. 195, when Hannibal was staying with Antiochus

the Great, and had succeeded in persuading him to make war upon the Romans, he also thought it advisable to stimulate the Carthaginians to recommence hostilities against Rome, whose strength would thus be divided. By presents and promises he induced Ariston to go to Carthage; but in order that no despatches might be intercepted, he gave him nothing in writing: he merely told him what he had to do and what class of persons he ought to influence at Carthage. On his arrival at Carthage Ariston soon became an object of suspicion. The matter was at first talked of in the private circles at Carthage, and at last some one ventured to bring it before the senate. Here the enemies of Hannibal demanded that Ariston should be called to account, and that, if he was unable to exculpate himself, he should be sent to Rome; others demanded that he should be arrested as a spy. But the friends of Hannibal opposed these measures, as no written evidence could be adduced against him. The discussions which followed delayed the execution of any plan till the next day. Ariston in the meantime was informed of the proceedings in the senate, and in the evening he fixed a placard in the most conspicuous place at Carthage, above the ordinary seats of the magistrates, containing these words:—"Ariston had no commission for any private person, but public despatches for the senate." In the night he embarked and escaped. When the magistrates took their seats the next morning, and saw the placard, they were greatly alarmed. The suspicion which had been attached to the personal friends of Hannibal alone was now cast upon the whole senate. The senate suspected the persons who had been most with Ariston, and the senate itself was suspected by the people. In this state of distraction and uncertainty the Carthaginians sent an embassy to Rome to explain what had happened. This is the account which Livy gives of the affair; that of Appian differs from it in a few points. (Livy, xxxiv. 61, 62.; Appian, *De Rebus Syriacis*, 8.; Justin, xxxi. 4.)

L. S.

ARISTONICUS (*Ἀριστόνικος*), an illegitimate son of Eumenes II. king of Pergamus. Upon the bequest of the kingdom to the Romans by his lawful brother Attalus Philometor, he claimed it by right of inheritance, and maintained a contest for it with much bravery. In the year B. C. 131, he carried on a successful campaign against Publius Licinius Crassus, one of the consuls for the year, who, though powerfully assisted, was defeated, taken prisoner, and slain. Next year, however, Aristonicus was routed by the consul Marcus Perperna, besieged in the Carian city of Stratonice, and forced by famine to a surrender. He was carried to Rome with the treasures of Attalus, and there, in the year B. C. 129, was put to death in prison. (Livy, *Epitome*, lib. lix. and

Freinsheim, *Supplementum*; Florus, lib. ii. cap. 20.; Strabo, lib. xiv. p. 646.; Justinus, lib. xxxvi. cap. 4.; Eutropius, lib. iv. cap. 20.)

W. S.

ARISTONICUS OF ALEXANDRIA (*Ἀριστόνικος Ἀλεξανδρεὺς*) was a grammarian, and a contemporary of Strabo. He is mentioned incidentally by several ancient writers, as one of those Alexandrine critics who adapted elaborate systems of marginal marks to the purpose of indicating, with the utmost possible brevity, critical opinions in regard to classical works. His labours in this pedantic walk of criticism have gained some additional importance since the publication of the Venetian scholia upon Homer; for the marginal marks of Villoison's Iliad, taken from the famous codex of the library of Saint Mark (No. 454.), are described in the manuscript as being "the marks of Aristonicus and Didymus on the text of Aristarchus." To Aristonicus are ascribed the following works, which are entirely lost, except a few opinions and facts quoted from them by subsequent writers, especially the compiler of the Venetian scholia on the Iliad. 1. A treatise on the marks of the sort above mentioned (*Περὶ τῶν Σημείων*), as applied to the theogony of Hesiod. 2. A treatise on the marks as applied to Homer; a work from which, and from those which follow in the list, Villoison's scholiast gathered many of his materials. 3. A treatise, in six books, on the Syntactical Irregularities (*Περὶ τῶν Ἀσυντάκτων*) of the Iliad and Odyssey. 4. A memoir or commentary (*Ἔγδημα* or *Ἐπομνημάτιον*), the topic of which was a matter of dispute among the earlier critics of modern times, but which Villoison's codex shows to have referred to the Homeric poems. Perhaps it was the same work with that which was last enumerated. 5. A dissertation on the wanderings of Menelaus. Some of the speculations advanced in this treatise are cited with much deference by Strabo. 6. A work on the Museum of Alexandria. (Strabo, lib. i. cap. 2. ed. Siebenkees; Suidas, *Ἀριστόνικος*, with Küster's note; *Etymologicum Magnum*, Ἔρσα, *Διχνος*, Ὀπή; Ammonius, *De Vocabulorum Differentiā*, Ὀλίγον; Photius, *Myriobiblon*, Cod. 161.; Meursius, *Bibliotheca Græca*; Fabricius, *Bibliotheca Græca*, vi. 359.; Villoison, *Anecdota Græca*, i. 64., ii. 183, 184.; Villoison, *Prolegomena ad Iliadem*, p. xviii.; Wolf, *Prolegomena in Homerum*, p. xciii., cclvii.; Ménage, *Observationes in Diogenem Laertium*, lib. iii. cap. 65.)

W. S.

ARISTONICUS OF MARATHON (*Ἀριστόνικος Μαραθώνιος*), an Athenian orator and statesman, was a contemporary of Demosthenes, and had the honour of sharing his fate. Opposed to the policy of the Macedonian party, he was one of those public men whom, at the unfortunate close of the Lamian war (B. C. 322.) the conqueror forced

the Athenians to abandon to his vengeance. Aristonicus, Hyperides, and Himeræus were dragged by the infamous Archias from the temple of Æacus in Ægina; and, being sent to Antipater at Cleonæ, were by him put to death. Nothing is known as to the orations of Aristonicus or the details of his life. (Plutarchus, *Demosthenes*, cap. 28.; Westermann, *Geschichte der Beredsamkeit*, i. 94.)

W. S.

ARISTONICUS OF TARENTUM (*Ἀριστόνικος Ταραντίνος*) was an ancient writer of mythology whose works are lost. His age is uncertain; but the extracts of Photius show that he was quoted by Ptolemæus Hephæstion (or Hephæstionis), who is conjectured to have lived in the reigns of Trajan and Hadrian. This Aristonicus seems to be the writer referred to by Servius for a geographical remark, and by Hyginus (though some copies read the name Aristomachus) as an authority for a version of the fable of Orion. (Vossius, *De Historicis Græcis*, lib. iv.; Photius, *Myriobiblon*, Cod. 190.; Servius, *ad Æneidem*, lib. iii. v. 334.; Hyginus, *Poeticon Astronomicum*, lib. ii. cap. 34.)

W. S.

ARISTONIDAS, a statuary who is said by Pliny to have been so skilful in mixing the different metals which he employed in his art, that he was able to express the various tints of the complexion. This was effected in the statue of Athamas, who was represented as overcome with grief for the death of his son Learchus, whom he had destroyed in a fit of insanity. Pliny says the artist had so combined the bronze with iron, that the rust of the latter shining through the brightness of the bronze expressed the blush of shame. He adds that this work was existing at Thebes in his time. It is scarcely necessary to observe on this passage that, whatever may have been the effect of the statue, it is utterly impossible that it could have been produced by the process described. (Pliny, *Hist. Nat.* xxxiv. 14.)

R. W. jun.

ARISTONUS (*Ἀριστόνους*), a statuary of Ægina who executed the statue of Jupiter which was dedicated at Olympia by the inhabitants of Metapontum. The figure was turned to the east, and held an eagle in one hand and a thunderbolt in the other. On the head was a crown of lilies. Pausanias did not know who was the master of Aristonus nor when he lived. (Pausanias, v. 22.)

R. W. jun.

ARISTONYMUS (*Ἀριστάννυμος*), an Athenian Comic poet, contemporary with Aristophanes (Anonym. in *Vita Aristoph.* p. xxxv.). The titles of two only of his plays are known, and only a few fragments of them are now extant. According to a statement in Suidas (*Ἀριστάννυμος*), this same Aristonymus was also a grammarian who lived in the time of Ptolemy Philadelphus, and succeeded Apollonius as principal librarian of the Alexandrine library. This

statement, however, is manifestly incorrect, and Meineke therefore conjectures that the name of Aristophanes of Byzantium (to whom the description of Suidas is applicable) has dropped out of the text, so that descriptions meant for two individuals are made to refer to one. (Athenæus, iii. p. 87., vii. p. 284. 287.; Meineke, *Hist. Com. Græc.* i. 197.)

Another Aristonymus, an Athenian, and a contemporary of Alexander the Great, is recorded by Athenæus (x. p. 452., xii. p. 538.) to have been famous for his ingenuity in making riddles.

R. W.—n.

ARISTOPHANES (*Ἀριστοφάνης*), a Comic poet of ATHENS, was the son of Philippus, and is generally believed to have been an Athenian by birth, and a resident in the Attic demus or country district of Kydathenæon. The year of his birth is uncertain, but it has been supposed to be about B.C. 444, as he was a youth in B.C. 427. It would seem that his title to the Athenian franchise was not altogether free from suspicion, for we know that his great political and personal enemy, Cleon, brought more than one accusation against him as being an alien (*ξένιος γραφή*). In this however Cleon was actuated by motives of revenge, and Aristophanes was acquitted. Suidas, indeed, says that he was only an Athenian by adoption, and various traditions represent him as being a Rhodian, or an Egyptian, or an Ægiætan. To account for these traditions it has been supposed that his father had possessions in other places than Athens, and spent some of his time in them; or perhaps Aristophanes was not born in Attica, and did not come to Athens till after the death of his father (Bode, *Geschichte der Hellenischen Komik*, 220.). His last comedy was exhibited in B.C. 388, and it is not probable that he lived beyond the year 380. He had three sons, Philippus, Araros, and Nicostratus, described as poets of the middle comedy, and this is all that we know certainly about his domestic relations. In private life he was fond of pleasure and social intercourse, as we may learn from the tone of his writings and the part he plays in the "Banquet" of Plato, where he keeps up "the feast of reason and the flow of soul" till early in the morning.

The first comic drama written by him for the stage, in B.C. 427, was the "Feasters" (*Δαιταλῆς*), which gained the second prize of the contending pieces. He was then so young that he could not legally claim a comic chorus at the public expense to assist in representing the play, and therefore it was brought out in the name of a friend (*Clouds*, v. 520.). His chief object in this play was to censure the system of education and manners then prevalent at Athens, and to advocate a return to the habits of former times. His next play was the "Babylonians," B.C. 426, also exhibited by a friend, in which

he showed his political bias by ridiculing some of the democratical institutions of Athens, especially the system of appointing to offices by lot, and by attacking Cleon, the most powerful demagogue of the day, in the presence of the allies and the foreign ambassadors. Cleon consequently brought an action, as some think, against Callistratus, in whose name the play appeared, but more probably against Aristophanes himself, on the ground of his having calumniated the government and its officers in the presence of foreigners. The action failed, and Aristophanes was the more encouraged to pursue the course he had begun. In his following play, the "Acharnians," B.C. 425, exhibited by Callistratus, he renewed his attack upon Cleon, abusing him by name, and threatening him with a further attack. In the "Knights" Aristophanes carried his threat into execution. Cleon was then at the height of his power, having recently gained much credit by his success as a general in an expedition of some importance. So formidable was his enmity that (as it is said) no one dared to make a mask to represent his face, nor could any actor be found to personate him. Aristophanes was therefore compelled to do so himself, and appeared on the stage for the first time with his face smeared with wine lees. The whole play was a bold and scurrilous attack upon Cleon, and proved eminently successful. It would seem to have carried the popular feeling along with it, and it gained the prize. His next play, the "Clouds" (B.C. 423), had a different scope and object, being directed against the Sophists of the day, and Socrates, the philosopher, represented as their chief. Though considered by Aristophanes himself as the best of his comedies, it was unsuccessful, as indeed it deserved to be, from the misrepresentation (whether ignorant or disingenuous) of the character of Socrates which runs through the whole of it. In his next play, the "Wasps," directed against the litigious propensities of the Athenians, he reproves them for their want of taste in condemning the "Clouds," and takes credit to himself for his early attacks on Cleon, whom he represents as a huge monster attacked by himself with the vigour of a second Hercules. It was not represented by Aristophanes himself, but by Philonides, who took the principal character in it. It gained the first prize. Shortly afterwards Cleon died, and in the subsequent plays of Aristophanes no further allusion is made to him, except in a passage of his next play, the "Peace" (B.C. 419), which however is taken from the "Wasps." The "Peace" was directed against the evils of the Peloponnesian war, and it gained the second prize. The other extant plays of Aristophanes are the "Birds" (B.C. 414), the "Lysistrata" and "Thesmophoriazusæ" (B.C. 411), first "Plutus" (B.C. 408), the "Frogs"

(B.C. 495), the "Ecclesiazusæ" or "Female Orators" (B.C. 392). The "Lysistrata," together with the "Acharnians" and the "Peace," was written for the purpose of recommending peace, which in this play is simply considered as a means of deliverance from domestic evils, and is represented to be brought about at last as the termination of a civil war between the sexes. It is worth remarking that some expressions in this play prove his aversion to the then oligarchical party at Athens, and that he shows the liberality of his principles by recommending a communication of the franchise to meritorious aliens, and a conciliatory course of policy towards the colonies and allied states (Thirlwall, *History of Greece*, iv. 225.). His last two comedies were the "Æolosicon" (*Αἰολοσικῶν*) and "Cocalus," exhibited about B.C. 387 by his son Araros. The first was a parody on a play of Euripides, and the second is supposed to have been a parody of a poem on the "Death of Minos," said to have been killed by Cocalus of Sicily. The total number of plays ascribed to Aristophanes is fifty-four, of which eleven are extant.

From what has been said it is clear that Aristophanes was a person of no small importance at Athens. In political feelings he sympathised with the aristocratical party there, the interests of which he supported on the stage, taking every opportunity of praising the good old times of Miltiades, Æschylus, and Aristides, while he abused the degenerate men and manners of his own times, and kept up an incessant warfare against the leader of the democracy, Cleon, who was also the chief supporter of the ruinous war against Sparta. We need not therefore suppose that his hostility to Cleon arose from party motives only, but we may give him credit for patriotic feelings, more especially as his hatred of Cleon did not mitigate his hostility against the Spartans and their friends. The Sophists, the then teachers of the noblest Athenian youth, both in philosophy and rhetoric, were assailed by him with equal vigour. Some of them professed to teach how to argue on any side, without reference to the merits or morality of a case, while their philosophic instruction was sceptical, and subversive of the religious tenets of their age and country. We cannot wonder therefore that Aristophanes, "who stood upon the old ways" of his ancestors, should have viewed them and their followers with indignation and abhorrence. Hence, indeed, may be explained, and to some extent justified, his antipathy to Euripides, who was connected with them, and whose dramas illustrated their doctrines and their practice. In another respect his aversion to them led Aristophanes to commit an act of cruelty and injustice against, perhaps, the most estimable man of his age, the philosopher Socrates, whom he confounded with the very persons whose doctrines Socrates constantly endea-

voured to refute and expose, and in this character he held him up to the contempt and execration of the Athenian people. An explanation of the causes which led to this confusion is given by Thirlwall (*History of Greece*, iv. 268.). It amounts simply to this, that Aristophanes viewed Socrates at too great a distance for anything more than a superficial acquaintance, and that he formed his judgment of him by "the company in which he usually saw him." Besides this, the poet's mind was not of a philosophic or speculative turn, and therefore likely to be impatient of the close study necessary for a due appreciation of the character and opinions of such an original thinker as Socrates.

The relation in which Aristophanes stood to his dramatic contemporaries and predecessors, can only be gathered from the ancient critics, and the representations of the poet himself. In one of his plays, the "Peace," v. 753., he takes credit to himself for having effected a variety of improvements in the comic drama; for having rid it of low buffoonery and stale practical jokes, and built it up to the "towering height of a great art," by noble diction and sentiments, and refined humour. Some of his competitors, as Eupolis and Hermippus, he charges with plagiarism from himself; a charge retorted by Eupolis and Cratinus, the former of whom stated that he had helped the "bald man" in the composition of his "Knights." His older rival, Cratinus, is spoken of as being coarse and bitter in comparison with Aristophanes himself, and a similar failing is ascribed to Eupolis. "It is difficult to conceive," says Thirlwall, "that the satire of Cratinus could have been more free or licentious than that of Aristophanes: so that the difference may have consisted in the grace with which he handled his subject." Yet, according to another account, Eupolis surpassed him even in grace and elegance, and showed more imagination in the invention of his plots. Moreover, it was generally admitted by the ancient critics that Aristophanes was the best writer of what was called the Old Comedy, which he elevated in character and usefulness, and that in his later plays he led the way to the New Comedy of Menander. Of his peculiar excellences no adequate idea can be formed without a perusal of his works, and a knowledge of the history, literature, and manners of his times. He is distinguished by exuberant wit, by broad humour, by playful and bold fancy, by his originality and powers of invention. His comic characters are in the highest degree amusing by their fun and drollery, their shrewdness and naïveté, their heartiness and gaiety. His mastery over the Attic dialect was complete, and the exhibition of it made more striking by its elegance being often placed in close contact with the rudest provincialisms of Greece, and the broken Greek

of foreigners. The strangest combinations of words (like some of the Americanisms of the present day), the drollest imitations of animal sounds, iambic verses formed of the grunts of a pig, chaunts of croaking frogs startle and amuse the reader: much more must they have had this effect upon the hearers of Aristophanes. At the same time he shows, by occasional bursts of lyric poetry, that he possessed a great and varied poetic genius, by cultivating which he might have succeeded in the more serious walks of lyric or dramatic art. His versification is of the same character as that of the tragedians, but modified, so as to exhibit greater lightness, and more seeming irregularity. The buffoonery and obscenity which have been so often objected to him, were the faults of the time, and common to him with the other writers of the Old Comedy; of which, indeed, they were amongst the distinguishing characteristics. It did not indeed profess to delineate character, to represent the details of private life, nor to have any plots or intrigues ending with the usual denouement of a modern comedy. On the contrary, the amusement of the spectators was often promoted by bringing on the stage any persons of sufficient importance and notoriety, ridiculously caricatured in any of their peculiarities; nor was any person, however high in rank or character, safe from such an exposure. But although the characters of the Old Comedy were real, the wit and fancy of the writers were allowed to run riot in devising the most extravagant situations and incidents, interspersed with joking appeals to the audience, whose presence was so completely recognised that a direct address to them was a usual part of every play. The gross and obscene language in which the old Attic comedy indulged was probably increased by the absence of women from the theatre, as well as the privileged licence of the Dionysian festival, at which the plays were represented; a consideration which to some extent explains how it happened that it "did boldly nominate a spade, a spade," and said the "grossest things in the grossest language." But in another respect the licence allowed to the Comic poets of Athens had a beneficial tendency, though its influence was not so powerful as we might have expected. We allude to the privilege which they exercised, and none of them more freely than Aristophanes, of criticising public men and measures, and, as we shall see, the sovereign people itself. In what has been called a "hearing age," they discharged the same functions as the public journalists of a "reading age;" and the reason why they did not produce corresponding results appears to be that they did not find their audience "in the humour for any serious thought" (Thirlwall, iii. 83.).

The opinions entertained of Aristophanes

by his contemporaries and others were various and discordant, though in the main highly favourable. An epigram is ascribed to the philosopher Plato, in which the soul of Aristophanes is described as an everlasting sanctuary of the muses; and from the dialogue of the "Banquet," in which Plato makes him one of the interlocutors, it appears that they were at one time on terms of intimate friendship. Aristotle, in his "Poetics" (iii. 4.), seems to consider Aristophanes as the representative of the old Greek comedy, and to occupy the same place with regard to it as Sophocles does in tragedy. St. Chrysostom is said to have admired him so much that he studied his works daily, and kept his plays under his pillow by night. Plutarch (vol. ix. p. 387., ed. Reiske), on the contrary, imputes to Aristophanes a variety of faults, and attacks him with a bitterness savouring of party-spirit. In comparing him with Menander, he describes the latter as infinitely superior, and inveighs against Aristophanes for his buffoonery and coarseness, for his misplaced antitheses and play upon words. His style, Plutarch describes as a mixture of the comic and tragic, sometimes elevated, sometimes colloquial and prosaic, unequal, and obscure. He further objects to him a deficiency in delineating character, and adds that his representations of men and manners always display the worst and weakest side. He concludes with remarking that the audience which admired such a poet must have been both morally and intellectually depraved. This unfavourable judgment is well accounted for by Bode (*Geschichte der Hellenischen Komik*, p. 253.). It would almost appear that Voltaire, who wrote the article "Aristophanes" for the "Encyclopédie," borrowed his ideas on the subject from Plutarch. He settles the matter in very few and flippant words: "This comic poet, who is neither poet nor comic, would not have been allowed in our days to exhibit his farces at the fair of St. Laurence."

The "Acharnians," with which Aristophanes gained the first prize in a contest against the poets Cratinus and Eupolis, was exhibited during the sixth year of the Peloponnesian war, and written with the view of showing its evils and recommending its termination. The plot, if it can be said to have any, is extremely simple. The scene is laid at Acharnæ, the largest of the country townships of Attica, and the principal character of the play is one Dicæopolis, a shrewd rustic, and an inhabitant of the place. He is described as disgusted with the sufferings of war, and resolved to make a separate peace on his own account, after vainly attempting to persuade the Athenians to join him.

The chief humour of the piece consists in the description of the advantages which Dicæopolis derives from his bargain, contrasted with the sufferings of the wounded

Lamachus, an Athenian general, who is brought upon the stage as one of the supporters of the war. One of the most amusing parts of the play is a dialogue between him and Dicæopolis, in which Lamachus gives orders of preparation for battle, while Dicæopolis replies by calling for dishes and dainties as a man preparing for an entertainment. There is also an amusing market scene, in which Dicæopolis is represented as having a well-stocked market, all to himself, much to the vexation of his more warlike neighbours. They, indeed, are represented as being in the first instance very angry with him for his treasonable correspondence with the Lacedæmonians, and with the view of deprecating their indignation he makes a long speech to them. This part of the play, however, seems mainly introduced as an excuse for a hit against Euripides, from whom Dicæopolis begs some of the ragged dresses in which his tragic heroes frequently appeared, that his own wretched appearance in them might move the compassion of his infuriated neighbours while he addressed them. The play also contains a severe attack upon the Athenian statesman Pericles, whom it represents as the cause of the war.

This play is further remarkable for a joking statement of the poet addressed to the audience, to the effect, that his fame had reached even the King of Persia, who was desirous of the friendship of the Athenians, because they had such an adviser as Aristophanes; and, that the Lacedæmonians wished for peace, and demanded the island of Ægina, in order that they might rob the Athenians of him. It would seem from this that Aristophanes either lived in that island or had property there.

The "Knights" (*Ἰππείς*), or as Wieland has termed it the "Demagogues," was directed against Cleon. The principal characters of the play are Demosthenes and Nicias, two Athenian generals, the demagogue Cleon, Demus, a personification of the Athenian people, and a sausage-seller, by name Agoracritus. The first two appear as the servants of the Athenian "John Bull," over whom the other servant Cleon, by wheedling and base compliances, has gained an influence to the injury of the old man himself, and the torment of his fellow-servants, whom he oppresses without mercy. With the view of getting rid of Cleon, and relying on some oracles in which it is predicted that a sausage-seller would succeed a leather-seller (Cleon) in the stewardship of Demus, they pick up Agoracritus, and put him forward as a rival of Cleon. A regular fight of words ensues, in which the two abuse each other in all the slang terms of their respective trades, outbidding each other in their promises of what they would do for Demus. Agoracritus wins, and the old gentleman turns off Cleon, and puts himself under the

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